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THE

Spirit of Enthuſiaſm EXORCISED:

In a SERMON Preach'd Before the *Univerſity* of *Oxford*, &c.

The Fourth Edition, much enlarg'd.

By *GEORGE HICKES*. D.D.

WITH TWO

DISCOURSES

Occaſioned by the

NEW PROPHETS

Pretenſions to

INSPIRATION and MIRACLES.

THE FIRST

The Hiſtory *of* Montaniſm,

By a LAY-GENTLEMAN.

THE OTHER

The NEW PRETENDERS *to* Prophecy *Examined. By* N. SPINCKES, *a* Preſbyter *of the* Church *of* England.

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THE

To the REVEREND

Sir *George Wheler*, D.D.

AND

Prebendary of the Cathedral Church of *Durham.*

SIR,

I DOUBT not but you will be much ſurprized to ſee your Name prefixed before this Book, which, without aſking leave, I preſent unto you, as a publick Teſtimony of my Gratitude for the many and great Obligations I have received from you, for above *forty* Years, eſpecially for the laſt *twenty*, in which the change of my Fortune, with that of the Times, has made no alteration in your Friendſhip, or in the Reſpect you have all along ſhew'd me, from the time you came under my Tuition, in *Lincoln-College:* to which you were a great Ornament in your Youth, and afterwards a great Benefactor in *Greek MSS.* as well as to the Univerſity in *Marbles*, valuable for curious *Greek* Inſcriptions. SIR, All theſe coſtly *Antiquities* you brought from

Athens, and other Parts of *Greece*, and *Aſia*, over which you travelled in company of the famous Dr. *Spon* of *Lyons*; and after your return home, after his Example, oblig'd the World firſt with a [a] learned Account of your Journey in thoſe Parts, while you wore the Sword, and then after you had offered that upon the Altar, with an [b] *Account of the Churches of the Primitive Chriſtians*, which you were pleaſed to do at my Requeſt in a Letter, wherein I deſired you to give the World the *Plans* and *Sculptures* of the Churches in *Tyre*, *Hieruſalem*, and *Conſtantinople*, deſcribed by *Euſebius*.

Among the many other Favours received from you, I cannot here forbear to mention the kind and ſeaſonable Offer you made me to accompany you in your Travels at the time, when my Phyſician had charg'd me, as I loved my Life, to leave the College for a Year, and travel about my own Country. No Bleſſing, SIR, ever happened more *providentially* to a Man, than this did to me. For while I travelled with you at your own Charges in *France*, I perfectly recovered my Health; and therefore you muſt allow me to ſay, that to you, under God, I owe my Life, for which this Book, whereof I make an Offering to you, is but a ſmall and inconſiderable, though a very hearty Acknowledgment, upon which account, I aſſure my ſelf, it will be accepted by you.

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[a] *Printed in Folio, at* London, *with variety of Sculptures*, 1682.
[b] *Printed at* London, 1689.

It conſiſts of *Three Diſcourſes*, every one of which is intended to ſhew the Vanity of the Pretenſions of our new Prophets to Miracles, and Inſpiration. The Firſt is *my own*, and it is the leaſt Part of the Whole: But when I put it to the Preſs, it was with a Deſign to finiſh the Two others. But God having been pleaſed to diſable me by Sickneſs, and a long enſuing Weakneſs, I could not perform what I had projected, and therefore deſired two *Learned Friends*, who were privy to my Undertaking, to finiſh it for me, which they have done, in their ſeveral Parts, to my *Satisfaction*, and I hope, to the *Satisfaction* of the World; the one in his *Hiſtorical Account of Montaniſm*, which I think was never done before, and the other in his *Examination of the new Pretenders to prophecy*, out of their Books, their *own Records* of their Actions, and Works.

The Author of the Firſt of theſe Two is a Gentleman of the Laity, ſo inſuperably modeſt, that he will not let his Name be known, *but the Work ſhews the ſkill, and Ability of the Workman*, and without ſpeaking any thing more to his praiſe, I ſhall only tell you, that he is a Perſon of great Piety, and ſingular Modeſty, as well as Learning, and one of *your* Friends, who hath given the World other Specimens of his Piety and Learning before *this Hiſtory of Montaniſm*, all which have been well received, and ſome of them in more Editions than one.

The Author of the *Second* having publiſhed his Name, I need ſay nothing of him, becauſe he is ſo well known for his Book of *Truſt in God*, and his ſilencing, irrefragable [c] Anſwer to the *Eſſay towards a Propoſal for Catholick Communion*, the moſt ſubtle and deceitful Book, that ever was written by any *Engliſh* Apoſtat, *Parſons* not excepted, and which was diſperſed by the *Roman Catholicks* with great diligence among Proteſtants in all Places, as a converting and unanſwerable Piece. This Author, *You* know, as well as the other *knows* you, and they both have ſo much eſteem for you, that I dare take upon me to offer this Book to you, as a joint Teſtification of their reſpect for you, as well as my own.

But, SIR, there is another reaſon, beſides their Reſpect, and my Obligations to you, for which I have choſen to prefix your Name to theſe Three Diſcourſes, and that is your great Love for *primitive Divinity*, and your great Study in it, as would appear, if you would publiſh what you have written againſt the evil Practice of *Occaſional Communion*, in which you have ſhew'd the Harmony that is between the *ancient Canons*, and thoſe of our Church upon that Subject, and what the Duty is, and Practice of the Clergy ought to be, as to that Point.

Another Conſideration, which invited me to dedicate this Work to you, is your being a Mem-

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[c] *Printed for* Richard Sare, *at* Grays-Inn-Gate *in* Holborn, 1705.

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ber of that Venerable Society, which in moſt particular manner encouraged me in my Undertaking to write and publiſh my [d] *two Books in Folio, of the Septentrional Learning.* For ſuch a publick Addreſs to a Member of it, I thought would indiſpenſably oblige me to make as publick an Acknowledgment of my Gratitude, and to deſire *You* to be my Orator, to give your *Honourable Dean*, and *Reverend Chapter*, moſt humble and immortal Thanks, in my Name, for the Encouragements I received from them, in compoſing that laborious Work, which without their ſingular Aid and Aſſiſtance, I could not have carried on with ſo much Eaſe, nor finiſh'd with Succeſs. Indeed, as your ancient Church, and Biſhoprick, make an illuſtrious Part of *Bede*'s Hiſtory; ſo their old Writers make a great Figure in thoſe Books. For *Bede* himſelf; the Book of the *Latin* Goſpels, with the Interlineary *Dano-Saxonick* Verſion in the *Bodleyan*; that of the ſame kind in the *Cottonian* Library NERO D. 4. *Cædmon*, the divinely inſpired Poet; *Ormulum*; the famous *MS.* of *Dano-Saxonick Poems* in the Library of the Church of *Exon.* One of your own ancient *MSS.* in Quarto, which is the firſt in my Catalogue of your *MSS.* not to mention others, were all written within the ancient Pale of your Church, of which there is now a Learned Member, and a great

[d] Antiquæ Literaturæ Septentrionalis *Libri Duo*, &c. *Oxoniæ*, E. Theatro *Sheldoniano*, MDCCV.

Maſter of the ancient *Septentrional* Languages, and Antiquities, who will oblige the World with a new, and moſt accurate Edition of *Bede*'s Eccleſiaſtical Hiſtory. With him I often wiſhed to be, while I was compoſing my own *difficult* Work, and whoſe Aſſiſtance, could I have had it, or that of the Right Reverend Biſhop of *Carliſle*, while I was about it, it would certainly have been better, than it is.

SIR, I ſhall not detain you from the Book, with a long Account of the ſeveral Diſcourſes in it. The *Firſt*, you know, was firſt preached and publiſhed thirty Years ſince, to reſcue the Scriptures from the perverſe Interpretations of Pretenders to the Spirit of all Sorts, and what you will find obſerved in it [e] about trying the Spirit of *Montanus*, and his Followers, agrees, I think to the *Sevenne-Prophets*, and their Followers here, and to complete the Parallel between them, I thought it expedient to write the Hiſtory of *Montaniſm*, which, I have done, thanks to the worthy Author, by a much better Hand, than mine own. I doubt not, SIR, but you will have much pleaſure in reading of it; and if our new *Montaniſts* will peruſe it, they may ſee very much of themſelves in it, and in the Third Diſcourſe they will alſo find that the Author hath followed the venerable Examples of the [f] Tryers of the *Montaniſts*, who taught the People, that Pretenders to Prophecy and Inſpiration, *were like Trees, to be*

[e] P. 38, 39.

[f] Euſeb. Eccleſ. Hiſt. Lib. v. Cap. xvi, xvii, xviii, xix.

tried

tried by their Fruits. Accordingly his Diſcourſe is a full Examination, and fair Tryal of their Pretenſions; wherein, like *Zoticus*, *Miltiades*, and *Apollonius*, he hath ſhewn, from their Works and Actions, as related in their own Writings, that their *Spirit* is a Spirit of *Deluſion*, which cannot be from God; and by juſt conſequence, that if they are not *Impoſtors*, and *Deluders* themſelves, they muſt be a *moſt deluded* People, either purely by their own diſtempered Imaginations, or by Inſpirations from a *Satantcal Spirit*, or by the conjunction of both together. Mr. *Lacy*, one of the *Chiefs* of this Pſeudo-prophetical Sect, repreſents the Clergy as averſe to them *out of Intereſt*, which is a very abſurd Exception, becauſe the Paradiſaical Happineſs of that State, which they ſay is *approaching*, is infinitely preferable to all the Preferments, and Riches, and Enjoyments in this, whether in Church or State. Who, SIR, would not deſire to *reign with Chriſt* upon Earth? Who would not wiſh to be a *Citizen of* the *New Hieruſalem*? To ſee the *Grand Jubilee*, and live in the *Bleſſed Millennium*, and deſire ſuch an happy Revolution, as the coming of *Chriſt* muſt make upon Earth? Who is there that would not long to ſee this *acceptable Year of the Lord*; *the Marriage of the Lamb*; *the glorious Kingdom of the* Meſſias, and ſay in his Heart, *Come Lord* Jeſus, *come quickly*. I verily believe there's not *one* among the Clergy, unleſs he ſhould be an Atheiſt, who would not be glad to ſee the Approaches

of

of ſuch a bleſſed Change, little leſs to be deſired than Heaven by them, and all other Men. And ſuch learned Perſons as Sir *R. Bulkely*, cannot but know, how many Clergymen have written of the *bleſſed Millennium*; and that ſome of them now living have, upon Computation of the Prophetical Times, foretold the Commencement of it within a very few Years, and God grant their Computation may be true. Certainly, SIR, there is not one believing *Clergy-man* of the Church, who will not join with me in this Prayer, and heartily wiſh he may live to ſee ſuch a State of Earthly Happineſs as is incomparably more deſirable, than to be a Biſhop of the moſt opulent Church, or the greateſt Monarch of the Earth. For my own part, SIR, were I a King, as great and happy as *Auguſtus Cæſar*, I would willingly put my Scepter in the Hand of King *Jeſus*, and lay my Crown at his Feet, and cry as loud, and as heartily, as Mr. *Lacy*, or the *Amanuenſis* of *his* Spirit: *Hoſannah in the higheſt*; *bleſſed is he that cometh in the Name of the Lord. Hoſannah in the higheſt.*

If *Intereſt* therefore would oblige the Clergy, even the *greateſt worldly Intereſt*, it would oblige them on the Side of the Prophets, and make them write for them, rather than againſt them. But in Truth, *Sir*, we write againſt them now no more out of *Intereſt*, than the ancient Clergy did againſt the *Montaniſts* in the Ages of Perſecution; and in particular as to this Book, the largeſt part of it is written by a

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Laick; and the other two by Prieſts, who neither have, nor can have any thing of what Mr. *Lacy* means by *Intereſt*, to make us write againſt them. SIR, if Mr. *Lacy* impartially conſiders this, I hope he will be convinced, that we have not written our ſeveral Parts of it out of *Intereſt*, but out of a pure Intention to do him, and his Pſeudo-Fellow-Prophets good; and that therefore they will read all the Diſcourſes in it without Prejudice, as coming from Men, who write with a very honeſt Intention, and out of pure Charity againſt that *Spirit of Deluſion*, by which they have been miſled themſelves, and miſlead others, and, by their Pretenſions to the Holy Spirit, and his miraculous Gifts, have given Occaſion to thoſe common Enemies of Revealed Religion, *the Atheiſts*, *Deiſts*, and *Scepticks*, to blaſpheme God, and the Manifeſtation of himſelf in the *Old*, and *New* Teſtament after ſuch a manner, as thoſe *Parecſtaticks*, and their Followers may imagine, is not fit for me to expreſs. For, *Sir*, they pretend to Inſpiration, and Propheſying in *Sucking Babes*, and *Children in the Cradle*, which was never heard of in the Church under any Diſpenſation, nor any thing like it, but in that ſingle Inſtance of St. *Cyprian: Apud nos Spiritu Sancto Puerorum innocens ætas, quæ in extaſi vidit Oculis, & audit, & loquitur ea quibus nos Dominus monere, & inſtruere dignatur.* This miraculous Gift of Propheſying in Babes, was not in the *Holy Child Jeſus*, the *firſt*, and *only* begotten of the Father, whom all the Angels of God were

commanded

commanded to worſhip, when he was brought into the World. For he, as [g] St. *Chryſoſtom* obſerves, did no Miracle in his Childhood, no, not one before he was baptized, and ſent. And therefore the Propheſying, or Preaching of *Babes* and *young Children* among them, was to me, at firſt reading of it, a reaſonable Ground of Suſpicion, that the Spirit which wrought thoſe, and ſo many other odd Feats among them (not to mention his being a Spirit of War, and Rebellion) was an *evil*, *deluding*, *vain Satanical Spirit*, and not the moſt *Wiſe*, *Benign*, and Holy Spirit of God.

In my Diſcourſe, I have cited many ancient Authorities to confirm the Doctrines I have delivered in it concerning Miracles, and the miraculous Gifts and Operations of the Spirit, to which there never did, nor ever likely will want Pretenders in any Age of the Church. But, SIR, to them, which I have produced to ſhew, how much better and more deſirable the *Moral* are, than the *miraculous* Gifts, which were common to bad, as well as good Men, and what little Reaſon there is to expect ſuch *Manifeſtations of the Spirit* now: I ſay, to the Teſtimonies I have produced to this Purpoſe, there are ſome others to which I refer you, and ſuch learned Readers, and which, perhaps, you may deſire to conſult: Such as theſe which follow in St. *Auguſtin*, [h] as where he writes a-

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[g] Hom. xvii. vel. xx. *in* Cap. 1. Evang. Johan. Ἀλλα γὰρ ἐδέν ἐπόιησε παῖς ὤν, &c. [h] Confeſſionum, *lib.* x.

gainſt

gainſt *the vain Curioſity of thoſe who tempt God by deſiring Miracles*; [i] *That the Faithful are not to ſeek after Miracles*; [k] *That Miracles do not make a Saint, which he proves by many Examples*; [l] *that Chriſt bid his Diſciples follow him, not in doing Miracles, but in Meekneſs, Humility, and Charity*; *That Signs and Wonders, which were wrought to convert Infidels, are not neceſſary for Believers, but a firm Hope, and a Mind prepared to withſtand Temptation*; [m] *That it is Pride which makes Chriſtians ambitious of Miracles*; *and that to deſire to do them, is to tempt the Lord our God*; *and that the coveting the Power to do them, hath occaſioned many to fall*; [n] *That it doth no more belong to a good Chriſtian to do Miracles, than to the Ear to ſee*; *That a faithful Member of the Church who doth Miracles, and he that doth none, are both alike approved in the Sight of God, and that Miracles are are apt to puff up the Workers of them, and make them proud*; [o] *That the Gift of Tongues was neceſſary to preach the Goſpel throughout the World, but that it is not to be expected, where it is preached and believed*; [p] *That the Times of the Church, when Miracles were wrought, are not to be admired, and preferred before thoſe, in which Miracles are ceaſed, becauſe our Lord commended their Faith,*

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[i] De Conſenſu Evang. *cap.* x.
[k] De Sermon. Dom. in Monte, *lib.* ii. Verſus finem.
[l] Expoſit. Epiſt. ad *Galat.* [m] Enarrat. in Pſal xc.
[n] Enarrat. in Pſal. cxxx. [o] Expoſit. in Epiſt. *Johan.* tract. vi.
[p] In Evang. *Matth.* Serm. xviii.

and

and pronounced them bleſſed who believed, and had not ſeen.

St. *Chryſoſtom* ſhews, how Antichriſt was to come with Signs and Wonders, [q] on *Matth.* xxiv. 26. and [r] on 2 *Tim.* ii. 9. And you, SIR, know that ſome *Novatians* are reported to have wrought Miracles, as *Paulus*, one of their Biſhops, and [s] *Eutychianus*, a Monk of that Sect, not to juſtify their Schiſm, as learned Men have obſerved, but to confirm the Faith againſt the *Arians*, which they profeſſed with the Church. You alſo know, SIR, what ſtupendous Things [t] God ſuffered even the worſt of Hereticks to work, as *Simon Magus*, *Menander*, *Marcus*, *Carpocrates*; and that the Fathers of the Church always [u] cautions the People againſt Prophets, and *Miracle-Workers*, from the Words of our Saviour, and the Apoſtles, who foretold that falſe Chriſts, and falſe Prophets ſhould come; for which Reaſon they ſhould not be forward to believe Signs, and Wonders, nor give Credit to thoſe, who came working of them, for fear they ſhould be *Satanical Signs, and Wonders*, to delude them, and make them believe a Lye.

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[q] Homil. in Cap. xxiv. *Matth.*

[r] Homil. iv. in 2 *Theſ.* cap. ii. Orat. i. contra Judaizant.

[s] *Socrat.* Hiſt. Eccleſ. *lib.* vii. *cap.* xvii.

[t] Sozom. *lib.* i. *cap.* xiv.

[u] *Tertul.* de Præſcript. adverſus Hæret. *cap.* xliv. *Irenæus*, lib. i. cap. viii. lib. ii. cap. lvii.

[w] *Tertul.* adverſus *Marcion.* lib. iii. c. iii. lib. v. c. 16. De Anima, *cap.* lvii. *Auguſt.* Lib. de Veritat. Eccleſ. *cap.* xix. *lib.* xiii. contra *Fauſtum*, cap. 5. Tract. xiv. in *Johan. Hieron.* in cap. i. ad *Galat.* in *Pſal.* lxxxii. *Origen.* lib. ii. in Celſum.

RE-

The Epiſtle Dedicatory.

REVEREND SIR, for ſo now I call you, becauſe I know you think the *Prieſthood* it ſelf a *great Dignity*, for the Relation it gives you to God, as *his Miniſter*, even a *greater Dignity*, than all the other modern Titles, by which to honour the Profeſſion, and encourage the Study of Divinity, the *Canon Law*, and the *Schools* have diſtinguiſhed Prieſts. You know the Office and Title of a *Prieſt* was thought ſo honourable in the Primitive Times, that the moſt noble of the Laity were deſirous of it, when it was attended with all the Diſcouragements of Perſecution: And ſo much *Reverence* you had for it, when a Youth in the College, and after your return from your Travels ſo ſtrong an *Inclination* to it, that you chang'd your *Sword* for the *Gown*, and honour'd your *Military* with the *Sacerdotal* Title, when you had no Proſpect but to ſerve God, as you did for ſome Years in a Cure of Souls, with a very little Revenue, which with much of your own you made great to the Poor; and I am confident you would then have taken *Holy Orders*, though the Church had been under a *Diocleſian*, or *Arian*, or *Marian*, or *Anti-Prelatical* Perſecution, ſo pure were your Intentions in deſiring the Prieſthood, and ſo great your Zeal for the Service of God, and his Church.

SIR, it is long ſince I deſign'd to leave behind me a publick Teſtimony of my juſt Eſteem for you, and of the many, and great Obligations I have received from you; and the

the doing of it now without farther delay, hath, like the paying of a long and growing Debt, given great Eaſe and Satisfaction to the Mind of

Your very Affectionate, and

moſt Obliged, Humble Servant,

GEORGE HICKES.

THE

THE
Spirit of Enthuſiaſm
EXORCISED:
IN A
SERMON
Preached before the
UNIVERSITY of *OXFORD*,
On ACT-SUNDAY, *July* 11. 1680.

By *GEORGE HICKES*, D.D.

Printed at the Requeſt of Mr. *Vice-Chancellor*, and many others, who heard it Preached.

The Fourth Edition much Enlarged.

Diſerti ſunt multi inter illos, magnæ linguæ, flumina linguarum, nunquid Angelicè loquuntur? ---omnia illa nihil iis proſunt, quia conſcindunt unitatem -- Paulus *loquitur*, ſi ſciam omnia ſacramenta, *&c. Nemo ergo vobis fabulas vendat, &* Pontius *fecit miraculum, &* Donatus *oravit, & Deus ei reſpondit de Cælo---Crederem ſi non* diviſiſſet unitatem, *nam & contra iſtos (ut ſic loquar) mirabiliarios cautum me fecit Deus meus dicens,* In noviſſimis temporibus---*Teneamus ergo unitatem fratres mei, præter unitatem, & qui facit miracula nihil eſt.---Proinde fratres mei nemo vos fallat, nemo vos ſeducat, amate pacem Chriſti,* &c. Auguſt. exp. in Evang. Johan. tract. 13.

To the Reverend

Dr. *Timothy Halton*,

Provoſt of *Queen's College*, and Vice-Chancellor of the Univerſity of *Oxford*.

SIR,

THIS Diſcourſe, which was ſo acceptable to You from the Pulpit, comes now in all Humility from the Preſs to offer it ſelf to your further Acceptance, and Protection, and to the Peruſal of all thoſe Learned, and Orthodox Men, who deſired me to Publiſh it, as containing ſome ſober, and wholſom Doctrines, which they judged ſeaſonable for the Age. I had a mind to ſatisfy my ſelf in this Subject, and having by God's Bleſſing upon my Enquiries attained to ſatisfaction in them, I framed my Obſervations on purpoſe into a Sermon, to ſee if happily I could ſatisfy other Mens Reaſons by the ſame Arguments by which I had convinced my own. And becauſe the Spirits of the Prophets are ſubject to the Prophets, *I choſe to Preach it in that Audience, where are always ſo many competent and able Judges of Truth and Error; and what I ſaid on that obſcure Subject (as* Chryſoſtom *calls it) having been approved therein, I am encouraged to hope, that it will find the like Entertainment in other places, eſpecially among all Ingenuous Spirits, who are wont to read with unprejudiced Minds. But leſt any ſhould think that the Scheme by which I go in this Diſcourſe were an* Hypotheſis *of my own inventing, I have confirmed the Paſſages in it, which I thought would be*

most surprizing, with good Authorities: because how plausible soever any Notions in Divinity may be, yet they may reasonably pass for suspected, unless they appear to be agreeable to the Sentiments of the Writers of the Catholick Church. To write all things consonantly to Catholick Antiquity is a safe and excellent Rule, and it is for adhering to it in her Doctrine and Discipline, that the Church of England, *and Her Clergy, have been always persecuted by the pretended* Catholicks *on one hand, and* Anti-Prelatical *Sects on the other; and because under God the* Universities *are the Support of the Church, therefore have they been falsely decried for want of Learning by* those, *and want of Virtue and Religion by* these; *although they have been, and are as fruitful Seminaries of both, as any* Schools, *or Universities that are, or ever were in the World. And now having occasion to speak of the Universities, it would be real Injustice to Your Merits, not to let the World know how happy ours is in Your Government. I might justly speak great things of Your Severity in punishing of Vice, of the great Encouragement You give to Virtue and Learning, and of your Care and Vigilance both over your own College, and the University; particularly in giving life to the Publick Exercises in the Schools, of which You are in all Arts, and especially in your own Profession, so great a Judge. It is under such Governours as You, that the Muses will flourish in* Oxford, *and that true Learning, and sound Religion will always be taught therein. And therefore that there may never want a Succession of such* Vice-Chancellors *as You to govern that Famous University, nor of such Learned Masters and Scholars, as now adorn it, is the hearty Prayer of,*

SIR,

Your most Humble Servant,

GEORGE HICKES.

THE

THE Spirit of Enthuſiaſm EXORCISED.

1 COR. xii. 4.

Now there are diverſities of Gifts, but the ſame Spirit.

THE Diſcourſe, which I intend to make upon this Verſe, will oblige me to explain the moſt obſcure, and difficult Paſſages of this Chapter; from the miſunderſtanding of which, and moſt other places of the Goſpel, which ſpeak of the *Spirit*, and *Spiritual* Gifts, Impoſtors on one hand, and Enthuſiaſts on the other have raiſed ſuch abſurd and exorbitant Doctrines, as are utterly inconſiſtent, not only with the Uſe and Authority of the Scriptures, but the Tradition of the Univerſal Church, the Orders of her Miniſtry, and the Study of Divinity; and by conſequence render the Chriſtian Religion, which conſiſts of ſuch ſober and rational Doctrines, the moſt wild, uncertain, and unintelligible Inſtitution that ever was in the World. But how groundleſs and unwarrantable the Enthuſiaſtical Interpretations of this, and other like places of Scripture are,

will appear from the proceſs of this Diſcourſe, in which I intend to treat ſo particularly of the Gifts of the Spirit, as to leave out nothing, which may be ſaid in ſuch a ſhort Diſcourſe, to illuſtrate ſuch an excellent Subject, the knowledge whereof is a moſt Sovereign Antidote againſt the Poyſon of Enthuſiaſm, which is the Spiritual Drunkenneſs, or Lunacy of this Schiſmatical Age, and ſo diſtempers the Minds of Men of the other Communions with extravagant Phancies, as to make them more or leſs affect the extraordinary Gifts of the Spirit, and then conceit, like Poets in Religion, that they have them, and are really inſpired.

Thus much I thought convenient to premiſe concerning the matter and deſign of this Diſcourſe, in which I ſhall proceed according to this familiar Method. Firſt I intend to ſpeak of the ſeveral Kinds of Spiritual Gifts, and ſhew which ſort is mentioned in my Text. Secondly, I ſhall treat of the Number and Variety of them, and explain the nature of each particular Gift. Thirdly, I ſhall diſcourſe of the true Uſe of them, and ſhew the Reaſons, why they were given by God to the Primitive Church, and not to the Churches of latter Times. And Laſtly, I ſhall make ſome practical Improvement of the whole Diſcourſe.

Firſt then as to the Kinds of theſe Spiritual Gifts, I know my Text is often miſapplied by way of accommodation to ſignify the natural, or acquired Gifts of Man's Mind, which in a Phyſical Senſe indeed may be called Spiritual, becauſe they tranſcend the Mechanical Powers of Matter, and proceed more or leſs from the Rational Soul, which is a Spiritual Subſtance, and as near a-kin in nature to the Father of Spirits as the Angels, his eldeſt Sons can be. Such Gifts and Endowments as theſe are *Memory*, *Fancy*, *Wit*, *Eloquence*, and all Organical Powers, which are commonly known by the name of *Natural Parts*, but more eſpecially the pure intel-

lectual

lectual Powers of *Apprehending* and *Judging*, *Comparing*, *Ordering*, and *Discourſing*, many, or all of both which kinds ſome happy Souls poſſeſs in ſuch abundance, and perfection, as gives them, according to *Ariſtotle*'s Obſervation, a natural kind of Superiority over their Companions, and fits them to govern, or inſtruct the World.

But then how much ſoever ſome Men may tranſcend others in their intellectual Capacities, and Improvements, we muſt not like the Poets, aſcribe their extraordinary Gifts to an higher Principle, than the Nature of Man. For the talleſt Trees are natural, as well as the loweſt Shrubs; and gigantick Souls, as well as Bodies, how prodigious ſoever their Stature may be, yet, like *Saul* among his Brethren, they are but Men, though worthy to be Princes, and differ as much from Perſons gifted by Inſpiration, as *Goliah* from *Samſon*, *Praxiteles* and *Phidias* from *Bezaliel* and *Aholiab*, or *well-ſtudied Linguiſts* from the *Apoſtles*, who were inſpired with the Gift of Tongues.

Indeed all our Parts and Abilities are the Gifts of God, who is the original Author of our Nature, and by conſequence of all that belongs thereunto; but the Gifts of which the Apoſtle ſpeaks in this Chapter are wholly ſupernatural, and immediately proceed from the Spirit of God. Gifts that were given to advance Human Nature above it ſelf, to raiſe all its Springs above their Fountain, and enable the Bleſſed Perſons affected with them to ſpeak, and write, and act ſuch things, and in ſuch a peculiar manner, as was impoſſible for Men not inſpired to do.

Theſe are the Gifts, or Graces, which the Apoſtle treats of in this Chapter, as may be proved from the firſt Verſe, which is an Introduction to his whole Diſcourſe. *Now Brethren* (ſaith he) περὶ πνευματικῶν, *concerning Spiritual Gifts I would not have you ignorant*. *Spiritual Gifts*, not ſo called from the Soul, or Spirit of Man, wherein they were as in

their Subject (for if this had been his Meaning, he muſt not have ſaid περὶ πνευματικῶν, but περὶ νοερῶν, or περὶ ψυχικῶν) but the Author from whom they came τὸ πνεῦμα τὸ ἅγιον, *the Spirit of God*, whom our Saviour promiſed to ſend to his Diſciples after he aſcended into Heaven; which he firſt of all did on the Day of *Pentecoſt*, when the Holy Ghoſt came down upon them in a mighty ruſhing Wind to ſignifie the plentiful Inſpiration of the Spirit, and ſat upon them all in the ſhape of fiery cloven Tongues, as ſo many viſible Symbols of the moſt [a] wonderful Act of Inſpiration, which was the Gift of Tongues.

But then there being Two ſorts of Spiritual Gifts, *common* and *ſpecial*, we muſt further proceed to enquire which kind of the Two is meant here.

By the common Gifts of the Spirit, I mean the Gifts of *Sanctification*, which all Chriſtians are bound to pray for, and expect, and which are given by God indifferently to all thoſe, who ſincerely deſire them, and labour after them, and which, as being ſanctifying Graces, are neceſſary for the Salvation of the Soul.

By Special Gifts I underſtand the Gifts of *Edification*, which Men are not ordinarily bound to expect, and which, unleſs it be in ſome few circumſtances, that ſeldom happen, would be Vanity and Preſumption to beg of God, or expect from him, and which by conſequence are not neceſſary for the Sanctification and Salvation of the Soul.

Of the former ſort are all the ſanctifying, and ſaving Gifts of the Spirit, called in the Schools, *gratiæ gratum facientes*, which the Spirit helps to work in Mens Hearts, as *Faith*, *Hope*, *Juſtice*, *Charity*, *Purity*, *Humility*, and *Devotion*, and all other gracious Diſpoſitions and Habits of Mind, which God is pleaſed in a connatural way to work by his

[a] Πλέον ἦν παίζων τὸ τῶν γλωσσῶν ἢ παρ' αὐτοῖς χάρισμα. Chryſoſt. Hom. 29. in 1 Ep. ad Cor. c. p. 12.

Spirit,

Spirit, upon the right uſe of Means, in our Wills, or Underſtandings; and which therefore the Apoſtle calls the Fruit of the Spirit, and wherein the Image of God, the Power of Godlineſs, and the Spirit of Chriſtianity truly do conſiſt.

Of the latter ſort are all the Miraculous Unctions of the Holy Ghoſt, called by the Schoolmen, *gratiæ gratis datæ*, ſuch as the *Gift of Tongues, Power of working Miracles, Signs and Wonders, the Spirit of Prophecy*, and the like, which are not neceſſary for the Church, but in certain caſes of ſpecial exigence, and which, when they are neceſſary, are not given, like the other, jointly to all, but ſeverally to ſome. Such wonderful Gifts and Graces were thoſe, which *Elias* ſent down with his Mantle upon *Eliſha*, when he aſcended into Heaven, thereby prefiguring the liberal effuſion of the Spirit from Chriſt upon his Diſciples after his Aſcenſion; for as the Apoſtle writes in the 4th Chapter of his Epiſtle to the *Epheſians*, *When he aſcended up on high, and led Captivity* (that is, Satan, Sin, and Death) *captive, he gave in like manner Gifts unto Men.*

Both theſe ſorts of Gifts agree in this, that they are ſupernatural, and freely given by God to Men, and therefore both of them are called *gratiæ* in the Vulgar Latin, and *Graces* in all the modern Tongues, though for diſtinction ſake the former are commonly called χάρισες. and the latter χαρίσματα by Divines. But though both proceed from the ſame Spirit, and ſpring from the ſame Fountain of *Grace*, yet, as I have already hinted, they differ in their *Nature*, *Extent*, and *Uſe*.

Firſt in their Nature: for the former are nothing, but moral Virtues inſenſibly wrought in our Hearts by the aſſiſtance of the Holy Ghoſt, we our ſelves not reſiſting, but co-operating with him in his connatural, gentle, and ſecret Operations upon our Souls: And their proper effect is to ſanctify our Nature, and make us like, and acceptable unto God.

God. But the latter are not of a moral nature, not capable of moral consideration, as being either pure intellectual Habits, as the Gift of Tongues, discerning of Spirits, &c. or else bodily Virtues, and Powers, as the Power of Curing Diseases, &c. to which the affected Person contributed nothing himself, and by which though he were made a more eminent Man, or Minister, yet was he not made a [a] better Christian than he was before. Therefore they did not sanctify the Nature of the Person, on whom they were bestow'd, nor render him in the least more acceptable unto God, though they were (some of them more especially) often given to sanctified Persons, and so might declare, but not make a Man good. I say they were often, but not always given to sanctified Persons: for at [b] first the Holy Ghost fell upon all that were Baptized, and Confirmed; the Spirit of Prophecy was given to *Balaam*; the Power of working Signs and Wonders, and of casting out Devils was given to [c] *Judas*, as well as the rest of the Apostles; and therefore saith our Saviour, *Matth.* vii. 23. to this purpose, *Many will say unto me in that Day* (that is, the Day of Judgment) [d] *Lord! Lord! have we not propheſied in thy Name, and in thy Name have done many wonderful*

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[a] *Non omnes Chriſtiani boni damones ejiciunt, omnium tamen nomina ſcripta ſunt in Cœlo.* Auguſt in Pſal. 130.

[b] Οἱ γὰρ διδασκάλους ἐν ἀρχῇ δὲ βαπτιζόντες πάντες τὸ πνεῦμα ἐλάμβανον. Theophyl. in 1 Cor. xii. 1. Διάφορα πᾶσι τοῖς τότε βαπτιζομένοις ἐδίδα χαρίσματα ὁ Θεὸς, ἃ δὲ ἦν ὄνομα ἐπαλεῖτο. Chryſoſt. in Epiſt. ad Rom. cap. 1. Hom. 14.

[c] Hieronym. in cap. 7. Matth. *Multi mihi dicent, &c.* Tertul. adverſus Praxeam. c. 1. *Quando & ſi corpus ſuum tradidit exurendum, nihil profeciſſet, dilectionem Dei non habens.*

[d] *Si ſciam* (inquit) *omnia Sacramenta* —— *charitatem autem non habeam, nihil ſum. Nemo ergo vobis fabulas vendat: & Pontius fecit miraculum, & Donatus oravit, & reſpondit Deus ei de Cœlo*— *Contra iſtos, ut ſic loquar, mirabiliarios cautum me fecit Deus meus, dicens, In noviſſimis temporibus, &c.* Aug. tract. 13. in Evang. Johan. *Multi mihi dicent in illo die, Domine, Domine, &c.* Cyprian. de unit. Eccleſ.

Works?

Works? and then will I profess unto you, I never knew you, depart from me ye Workers of Iniquity. From which place it is evident, that miraculous Gifts are so far from transforming the sinful Nature of Man, that if they do not find us, they cannot make us good, nor like a single Act of saving Faith and Repentance, give us a Title to the Kingdom of God.

Then as for their Extent, the latter are not useful for all Churches, nor for the same Church in all conditions and states; and in the Churches where they were useful, they were, as it appears from Ecclesiastical History, commonly given to the Ministers more than the People, to Children not at all, and seldomer to Women, than to Men. But the saving Graces of the Spirit are equally useful for the Church in all conditions and states, and are given as much to the People as to their Ministers, and to Women and Children as much as to Men; and they are never taken from those to whom they are once given, unless they neglect or abuse them, and grieve the good Spirit from whom they come.

Lastly, As for their Use, the Saving Gifts of Sanctification are given to Men for their own, but the Miraculous Gifts of Edification for the good of the Church. By Those we vanquish the Devil, and destroy his Kingdom of Sin within us; by These the Apostles, and other inspired Persons, destroyed his Kingdom of Darkness in the Idolatrous World: By Those we glorify God within the Pale of the Church; by These we publish his Almighty Power and Glory to those without. Lastly, Those make us precious in the eyes of God; These make us glorious in the eyes of Men. Whereupon Gifted Persons, as it appears from the 4th Chapter of this Epistle, Verse 7. were often tempted by popular Admiration to pride themselves in their Gifts. For this reason it was, as the Apostle suggests in the 11th Verse, that God divided these Gifts to several inspired Men in several measures

meaſures and proportions, according as he knew their Capacities would bear. For ſuch is the Infirmity of Human Nature, that the beſt of Gifted Men were apt to [a] glorify Themſelves more than God in their Gifts, and deſpiſe the Ungifted Miniſters of the Church. For which reaſon there was *given a* [b] *Thorn in the Fleſh* to this bleſſed Apoſtle himſelf, *and the Meſſenger of Satan to buffet him, leſt he ſhould be exalted above meaſure, through the abundance of Revelations which he received.* And therefore knowing, that theſe miraculous Graces were valuable no further, than as they were ſerviceable to the Church, he reproved the *Corinthians* in the laſt Verſe of this, and the beginning of the next Chapter, for their immoderate ambitious deſiring of them, exhorting them rather to covet, and pray earneſtly for the ſaving Graces of the Spirit, as the more deſirable Gifts.

From which compariſon, and likewiſe from the ſeveral ſeparate diſtributions of theſe Gifts, of which he treats in this Chapter, it is moſt certain, that he underſtood by them not the general ſaving, but the ſpecial miraculous Gifts of the Holy Ghoſt; not the Gifts of Edification, but the Gifts of Sanctification. For as he ſpeaks in the 8th and 9th Verſes, to one was given one Gift, to another another, to a third a third; to every Man ſeverally, to one greater, to another leſs, according as God in his Wiſdom ſaw fit. Which cannot be truly ſaid of the Saving Graces of the Spirit, becauſe God muſt beſtow them jointly, or not at all. God cannot give Humility

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[a] *Vid.* Chryſoſt. Hom. 29. in 1 Ep. ad Cor. *c.* 12.

[b] *Ne extolleretur tanquam juvenis, colaphizabatur tanquam puer—ſi ergo Apoſtolus potuit extolli magnitudine revelationum, niſi acciperet Angelum Satanæ, qui ſe colaphizaret——vidit Dominus quod tentaret eos ſuperbia ex potentia miraculorum.* Auguſt. in Pſal. 130. Μηδὲ ἐνδαλλέσθω ἡ ψυχὴ ἡμῶν ἐπὶ τῇ ὑπερβαλλέσαις, καὶ ἐνδόξαις δωρεαῖς αὐτοῦ. Clem. ad Cor. 23.

to

to one, Purity or Chaſtneſs to another, and Charity alone to a third, becauſe there is ſuch an inſeparable Union and Alliance among the Graces of the Spirit (as Philoſophers have obſerved of Moral Virtues) that where one is really and ſincerely, there all the reſt muſt be. Which, as I conceive, is the reaſon why the Writers of the New Teſtament tell us, that the Love of God, which is the Foundation of all other Graces, is the fulfilling of the Law; and that he, who is ſubject but to one reigning Sin, and keepeth the whole Law except in one Point, is guilty of all. And for the ſame reaſon it is that they expreſs the whole Body of Practical Divinity, ſometimes by Faith, ſometimes by Hope, ſometimes by Repentance, and ſometimes by Love, becauſe the combination of theſe Saving Graces is ſuch, that the mentioning of one implies all the reſt.

But if this be not ſufficient to prove, eſpecially againſt Enthuſiaſts, that by Spiritual Gifts in this place the miraculous ſort of them is to be underſtood, it will undeniably appear from conſidering the number and variety of them, of which I propoſed to ſpeak in the ſecond place. *For there are Diverſities of Gifts, but the ſame Spirit.*

A great Diverſity indeed; for the Apoſtle here preſents us with a Liſt of Nine ſorts. [a] *The Word of Wiſdom; the Word of Knowledge; Faith; Gifts of Healing; Working of Miracles; Prophecy; Diſcerning of Spirits; divers kinds of Tongues; and the Interpretation of thoſe Tongues.*

Firſt, *The Word of Wiſdom*, or the Revelation of the Goſpel in all its Myſteries, and whole Oeconomy, which is called the Wiſdom of God in Chriſt. For as the *Greeks* and *Romans* called the acquired Knowledge of ſecret and excellent things by the Name of *Philoſophy*; ſo the *Jews* call'd it by the

[a] Coſmus Indicopleuſt. *l.* v. *p.* 231.

Name

Name of *Cochmah*, or *Wiſdom*, which ſo often occurs in *Solomon*'s Works. And therefore St. *Paul* in his *Helleniſtical* Style, which conſiſted in writing of *Hebraiſms* or *Syriaciſms* in *Greek*, emphatically calls the Knowledge of [a] Evangelical Doctrines, and Myſteries, by the Name of *Wiſdom*, and diſtinguiſheth it from the *Wiſdom*, *i. e.* from the Philoſophy of the World, in the 2d Chapter of this Epiſtle, 6 and 7 Verſes: [b] *Howbeit*, ſaith he, *we ſpeak Wiſdom, yet not the Wiſdom of this World, but the Wiſdom of God in a Myſtery, even the hidden Wiſdom, the Revelation of which God ordain'd before the World was unto our Glory*; that is, unto the Glory of us the Apoſtles, who were the firſt Diſcoverers thereof to the World. This Divine, not Worldly Human Wiſdom, which neither the *Rabbies* among the *Jews*, nor the Philoſophers among the *Gentiles*, underſtood, was reveal'd firſt to the Apoſtles; to the *Eleven* chiefly by *Chriſt* himſelf the Head of the *Chriſtian Church* or Sect, from whom we are called *Chriſtians*. I ſay, this Divine Wiſdom or Philoſophy was revealed, at leaſt the chief, and greateſt part of it, to the Eleven chiefly by Chriſt himſelf, who converſed with them forty Days ſucceſſively after his Reſurrection, when he taught them the Myſteries of the Goſpel, and gave them Orders and Commandments about the preaching of it to the very time of his Aſſumption, as alſo concerning the Church which was to be planted,

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[a] Λόγον Σοφίας, ἐ ἢ ἐυσλωτσίαν, &c. *Sermonem Sapientiæ vocat non Eloquentiam, ſed veram doctrinam, cujus ipſe etiam Divinus Apoſtolus gratiam acceperat, & Divus* Johannes *Evangeliſta, & Divus* Petrus *Apoſtolorum ſummus. Neque enim potuiſſent homines piſcatores, & manu ſibi victum parantes, & literarum plane ignari, Concionem habere, & ſcribere, & quæ docebant, & ſcriptis mandabant, virtute maximâ implere, niſi a Divino Spiritu veram ſapientiam accepiſſent.* Theodoret in 1 Epiſt. ad Corinth. cap. 12. Δοξάζω Ἰησῦν Χειςὸν ἢ Θεὸν ἕτως ὑμᾶς Σοφίσαντα. Ignat. ad Smyrn.

[b] Clemens Alexandr. Strom. *lib.* v. *p.* 586.

and governed by them, as [a] St. *Luke* assures us, who said, that he shewed himself to them for forty Days together after his Resurrection, telling them all the while of the things, *which pertained to the Kingdom of God.* But though these things were delivered to the Eleven immediately by Christ himself, yet the other Apostles came to the knowledge of them otherways; *Matthias* perhaps by Instruction from the Eleven, but St. *Paul* and *Barnabas* chiefly by Inspiration, or other Revelations of the Holy Ghost, who supplied the place of *Christ*. By one or the other, these things were made known to the Apostles, that they might make them known to the World. To them it was that Christ, or his Spirit, gave the first, and most perfect Understanding, and Discovery of the Mystery of God, that is, of the Divine Mystery contained in the Gospel, both of the Father, and of Christ: Of the Father, as the Principle and Original who sent; and of Christ, who came to undertake the Work of our Redemption, and in whom, as our [b] Apostle speaks, *all the Treasures of Wisdom, and Knowledge are hid.* In him they were hidden, and wrapt up before they were unfolded by the Apostles, as, not to mention others, by St. *Peter* to the *Jews*, and by St. *Paul* to the *Gentiles* of the εἰκουμένη, or *Roman* Empire, to whom, when our Lord left the World, he sent his Spirit as his *Vicar*, or Vicegerent to comfort, and assist them in his absence; to teach them all things in the Old Testament, that belonged to the New; to lead them into all Truth; to shew them things to come; to bring to their remembrance whatsoever he had formerly taught them; and to bear witness to the Truth of their Doctrine by his Works. Therefore the first, and most principal Gift of the Spirit was this ΛΟΓΟΣ ΣΟΦΙΑΣ, the Revelation of the Gospel, or the Discovery of those excellent Doctrines, by

[a] *Acts* i. 3. [b] *Col.* ii. 3.

which

which Chriſtianity is diſtinguiſhed from all the *Sects*, and Chriſtians from all the *Societies* of the World; I ſay of thoſe excellent Doctrines relating to every Perſon of the H. Trinity in the mighty Work of our Redemption, and ſo diſtinguiſhed in the New Teſtament from the *vain, deceitful Philoſophy*, and Tradition of Men *after the Rudiments of the World*; in a word, of thoſe excellent Doctrines, the Knowledge and Belief whereof is eſſential on our parts to the new, and better Covenant, which God hath made betwixt himſelf, and Man. This *Word*, or Gift of *Wiſdom* chiefly conſiſted in the Revelation of theſe admirable Doctrines, which in the Phraſe of St. [a] *Ignatius* are all Myſteries: Μυστήρια κραυγῆς, *Myſteria clamoris*; Myſteries worthy to be proclaimed, and divulged, as they were, through the World, by the Preachers of the Goſpel; and Myſteries, as he ſaith of three of them, which were ſecretly tranſacted by the Father, as St. *Paul* ſaith of all the reſt: *According to the Revelation of the Myſtery of the Goſpel, which was kept ſecret* in all Ages *ſince the World began, but now is made manifeſt to all Nations for the Obedience of Faith.* Theſe Myſteries are contained at large in the Goſpel, and ſummarily in the Chriſtian Creed, of which St. *Ignatius* recites ſome Articles in the Epiſtle to the *Epheſians*; as, the Eternal Generation of the Son of God; his Conception in the Womb of *Mary* of the Seed of *David*, and the Holy Ghoſt; his Baptiſm by *John* his Forerunner, that he might receive his Father's Teſtimony from Heaven; the Virginity of his Mother *Mary*, and his being born of her, and his meritorious Death, to which I may add his Reſurrection, of which that Apoſtolick Father ſpeaks in ſeveral places of his Epiſtles. I ſay the *Word of Wiſdom* conſiſted in the Knowledge of theſe, and other Goſpel-Doctrines; the ſupernatural Knowledge of which, and of the

[a] Epiſt. ad Epheſ. xix.

whole

whole Counſel of God in the Redemption of the World was firſt given to the Apoſtles by Chriſt himſelf, or by the Inſpiration of the Holy Ghoſt, and preached by them to the *Jewiſh*, and *Gentile* World: Given, I ſay, in the firſt place to the Apoſtles; for as we read of διαιρέσεις χαρισμάτων, *Diverſities of Gifts* in my Text; ſo in the next Verſe to it we read of διαιρέσεις διακονιῶν, *Differences of Adminiſtrations*; that is, of Miniſteries, or Miniſters; of Miniſters, of whom the Apoſtles were chief. For this reaſon ſome Learned Men render περὶ δὲ τῶν πνευματικῶν, *concerning ſpiritual* or inſpired *Perſons*; and ſo the whole Verſe muſt be in our Language thus: *Now concerning ſpiritual Perſons, Brethren, I would not have you ignorant.* And therefore it is obſervable, that as the Apoſtle hath put the *Word of Wiſdom*, this revealed Underſtanding of the Goſpel, and its whole Diſpenſation, in the front of the Catalogue of Gifts; ſo in the Liſt of *ſpiritual Perſons*, or inſpired Miniſters, which anſwers to it in the 28th Verſe, he hath put the *Apoſtles* firſt. The calling of the *Gentiles* out of every Nation, or the Catholick Extent of the Chriſtian Church, which was one Myſtery of the Goſpel Oeconomy, was firſt revealed to [a] St. *Peter* by this Word of Wiſdom in a Viſion: And ſo the Revelation of the gracious Reaſon, why God delayed the Deſtruction of the *Jews*, according to our Lord's Prediction, is call'd Wiſdom by that Apoſtle, 2 Epiſt. iii. 15. where he ſaith to the *Jews* of the Diſperſion, *Account that the Long-ſuffering of our Lord is* for the *Salvation*, and Deliverance of the *Jews*, *even as our beloved Brother* Paul alſo, according to the Wiſdom given unto him, hath [b] written unto you. But though this miraculous Gift of *Wiſdom* was firſt given to the [c] Apoſtles, yet it was not confin'd to them, but given alſo to

[a] *Acts* x. [b] *Rom.* ii 11. *Hebr.* vi. 12, 15. ix. 28. x. 23, 35.
[c] Clem. Alex. Strom. *lib.* v. *p.* 586, 645.

other Disciples in several measures, as they could bear them, and as the Service of the Church required. So we find it in this Chapter among the Diversities of Gifts which were in the Church of *Corinth*; and St. *Stephen*, who was full of the Gifts of the H. Ghost, had this Gift of Wisdom among the rest. For when the Learned *Jews* from several Parts and Synagogues of the Dispersion disputed with him at *Hierusalem*, it is said, that *they were not able to resist the Wisdom, and Spirit, by which he spake.*

From whence I pass to the *Word of Knowledge*, which consisted chiefly in understanding, and teaching the hidden Sense, and Mysteries of the Old Testament relating to Christ, and the Evangelical State; more particularly in understanding the Types, Allegories, and Prophecies, and the typical, allegorical, and prophetical Passages of it, and in a Skill to interpret them, and shew how they were perfected, and fulfilled in the Gospel, to convert the *Jews*, and *Jewish* Proselytes more especially, or to confirm the converted among them in the Faith. This Gift of Understanding the Scriptures of the Old Testament, and of teaching them, and applying them in their true Spiritual Sense to Christ, and the Christian State, was one of the most noble of the prophetical Gifts; and therefore *Prophets*, which holds the second place in the List of inspired Ministers, exactly answers to the Word of Knowledge in the Catalogue of Gifts.

This Gift, as I just now observed, was in most special manner requisite for the Conversion of the *Jews*, and *Jewish* Proselytes, who were apt to suspect all Miracles, which they thought contrary to the Law, and the Prophets; and therefore when they accused St. *Stephen* for having said, that *Jesus* of *Nazareth* should destroy the Temple, and change the Customs, which *Moses* had delivered, he went to prove it by the Word of Knowledge, as St. *Peter* had done before from the Completion of the xviii^th^ Chapter of

Deuteronomy, where it is written, *The Lord thy God ſhall raiſe up unto thee a Prophet of thy Brethren like unto me, unto him ſhall ye hearken.*--And *I will raiſe them up a Prophet among their Brethren, like unto Thee, and he ſhall ſpeak unto them all that I command them; and whoſoever ſhall not hearken unto my Words which he ſhall ſpeak in my Name, I will require it of him.* It was in this Gift, he told the *Corinthians*, he thought himſelf equal to the beſt of the Apoſtles, when they forced him by contemning of him for want of Eloquence, to *boaſt of himſelf* a little: *I ſuppoſe*, ſaith he, *I was not a whit behind the very chiefeſt Apoſtles; for tho' I be rude in* Speech, in which I acknowledge I am not ſo excellent as others; yet *I am not* ſo *in Knowledge*, but as to my Abilities in that Gift, *I have been thoroughly made manifeſt unto you in all things.* According to this Gift of Knowledge, or Underſtanding of the Scriptures, which he had from the Spirit, he applied them to *Jeſus*, as the *Chriſt*, in all his Epiſtles, more or leſs, except in that to *Philemon*, and more eſpecially in that to the *Hebrews* and *Galatians*, and particularly in the iii[d] and iv[th] Chapters of the latter Epiſtle. It was in the Power of this Gift, which he had as a Prophet, that he expounded, and teſtified *the Kingdom of God to the* Jews *at* Rome, *perſuading them concerning* Jeſus *both out of the Law, and out of the Prophets, from Morning until Evening.* It was alſo by this ſpiritual Gift, the *Word of Knowledge*, by which St. *Peter* was enabled on the Day of *Pentecoſt* to explain the Prophecy of *Joel*, and apply three of the Pſalms to *Jeſus*, as *Chriſt*, and many more Scriptures on other Occaſions, when he reaſoned with the *Jews*. Laſtly, by the fulneſs of this Prophetical Gift, *Chriſt* himſelf, [a] *who had not the Spirit by meaſure*, frequently open'd the Scriptures to the *Jews*, more particularly, once *beginning at* Moſes, *he went on to the Prophets, and expounded* to two of his Diſciples in their way to *Em-*

[a] *John* iii. 34. *Iſaiah* xi. 2.

mans, in all the Scriptures the things which belonged to himself. To this Gift is originally owing, not only the Interpretation of so many Typical, and Prophetical, and other Mystical Scriptures of the Old Testament in the New, where they are applied to *Christ*, and the *Christian* Oeconomy; but of many more applied in like manner by the antient Christian Writers, which tho' not found in the Writings of the New Testament, had been so explained, and applied by inspired Men in the times of Inspiration, and transmitted to them in Age after Age, and Writer after Writer, for the benefit of the Church. Of this sort, we may presume, are the Expositions of so many Mystical Texts of the Old Testament in the antient Fathers, particularly in the Epistle of St. *Barnabas* the Apostle, which doth almost wholly consist of them, and in the 1st Epistle of St. *Clement*, Fellow-Labourer with the Apostles; as that of the [a] Ark, and [b] *Lot*'s Wife, and of the [c] Scarlet Rope or Line, which *Rahab* bound for a Sign in the Window of her House; with many more of the same nature in *Justin Martyr*, *Clemens Alexandrinus*, *Tertullian*, *Origen*, *Cyprian*, and *Novatian* in his Book of the Trinity, as that of the Prophecy of *Jacob* about the coming of *Shiloh*, and his washing his Garments in Wine, and his Clothes in the Blood of the Grapes; with many others of the like nature, not mentioned in the New Testament, as that of *Noah*'s Ark mentioned above, which they always interpreted as a [d] Type of the Church. In like manner that of the Bread, and Wine, brought forth by *Melchisedech*, which [e] they expounded as a Type of the Offering of the Bread, and Wine in the Holy Eucharist. Likewise that of *Psal.* xlv. V. 16. which in the Mystical Sense they always expounded of the Church, and her Bishops: *Instead of thy Fathers thou shalt have Children, whom*

[a] §. ix. [b] §. xi. [c] §. xii.
[d] Hieronymus adversus Lucifer. *Arca Noæ ecclesiæ typus fuit.*
[e] Tertull. Justin Mar. Clemens Alex.

thou

thou mayeſt make Princes in all the Earth. Indeed they applied almoſt the whole Book of *Pſalms*, in the Myſtagogical Senſe, to *Chriſt*, and his Church, according to that of *Tert. adverſ. Prax. Omnes pene Pſalmi Chriſti perſonam ſuſtinent, &c.* as may be ſeen in the Commentaries of St. *Athanaſius* and *Euſebius Caſarienſis* upon the *Pſalms*, whereof the former were lately publiſhed by the Learned *Benedictins*, and the latter chiefly by the Learned *Mountfaucon*. But more particularly they apply the whole xlv^th *Pſalm* to *Chriſt*, as well as the 6^th Verſe, which the Apoſtle applies to him, *Hebr.* i. 8. which perhaps gave occaſion to ſo many of the [a] Fathers to apply the firſt Verſe of it to the *Eſſential Word* of God, as *Euſebius*, who expounds the reſt of that Pſalm of *Chriſt*, obſerves in his Commentary on the Place. More eſpecially the Tracts of the antient Fathers againſt the *Jews* are full of ſuch Expoſitions, and Applications of the Scriptures of the Old Teſtament, as may be ſeen in *Juſtin*'s Dialogue with *Trypho*, and in *Tertullian*'s and *Cyprian*'s Treatiſes againſt the *Jews*, which we have reaſon to believe were the received Senſes that the Catholick Church had of thoſe Texts in their Times, and came, at leaſt for the moſt part of them, by Tradition from that Age, when this Gift was common in the Church. Such as theſe were that Text in particular, *Gen.* xlix. 10. *The Scepter ſhall not depart from* Judah, *nor a Lawgiver from between his Feet, till* Shiloh *come.* This I obſerve for the ſake of ſome late Latitudinarian Criticks [b] of another Country, who contrary to the Conſent and Tradition of the Church in the unanimous Expoſition of the antient Writers, reject this Text as an Argument againſt the *Jews*, becauſe it is not produced againſt them by *Chriſt* himſelf, or any of the Apoſtles, in the Writings of the New Teſtament. Of this ſort alſo are many Texts cited by the

[a] Novatian, Tertullian *adv.* Praxeam. Cyprian *adv. Judæos*, Alexand. *Epiſcop. Alexandriæ in depoſitione* Arii, Athanaſius *in Orat. contra Gentes, & Pſalm.* xliv. 1. [b] Mr. Limburg, *&c.*

[a] Fathers againſt the old Hereticks, in defence of the H. Trinity, and the Deity of our Lord; particularly thoſe in *Gen.* i. 26. *Let Us make Man in* our *own Image.* And Chap. iii. 22. *And the Lord God ſaid, behold Man is become, as* one of us.

I do not doubt alſo but that the *Word of Knowledge* comprehended in it the inſpired Underſtanding of the Myſtical Paſſages concerning *Chriſt*, and the State of the Goſpel, which were in other Books received among the *Jews*, beſides thoſe of their Canonical Scriptures. Such were they which were loſt in the Captivity, I mean the [b] Books of *Solomon*, whoſe Wiſdom exceeded the Wiſdom of the *Arabians*, and *Ægyptians*, and other *Hebrews*, and who wrote 3000 Proverbs, as a Philoſopher, a thouſand and five Verſes, as a Poet, and as a Phyſiologiſt, ſeveral Books of Natural Hiſtory of all ſorts of Animals, and Plants. Such alſo were the many hiſtorical Books mentioned in the Old Teſtament. And from the New it is evident, that they had many Writings and Talmudical Traditions beſides the Law, and the Prophets; as thoſe out of which St. *Paul* had the Names of the Magicians, *Jannes* and *Jambres*, who withſtood *Moſes* with Diabolical lying Miracles, and thoſe out of which St. *Stephen* was inſtructed, that *Moſes* was learn'd in all the Wiſdom of the *Ægyptians*, and that he was 40 Years of Age, when he viſited his Brethren, and had beforehand a Revelation from God, that he ſhould be their Deliverer. Out of the ſame Book likely it was, that St. *Paul* tells us, that the Scene of Fire, and Darkneſs, and Blackneſs, and Tempeſt, upon the Mountain, was ſo terrible to *Moſes*, that it made him quake. Hither may we alſo refer the Book in which were recorded the *Fall of the Angels, who kept not their firſt Station*, for which they were caſt down to Hell, and *reſerved in Chains of ever-*

[a] Tertul. adverſus Praxeam. Athanaſius paſſim.
[b] 1 *Kings* iv. 31, *&c.*

laſting

laſting Darkneſs unto the Judgment of the Great Day. The Book alſo from whence St. *Jude* tells us, that *Michael* the Archangel *contended with the Devil about the Body of* Moſes; and the [a] Prophecy of *Enoch*, out of which he citeth theſe Words: *Behold the Lord cometh with ten thouſand of his Saints.* In theſe, and ſuch like Apocryphal Writings of the *Jewiſh* Church there were no doubt many Traditions and Paſſages relating to the *Meſſias*, and the State of the Church under him: Such as are the Deſcription of Wiſdom, in *Eccleſiaſticus*, applied by the antient Chriſtian Writers, as well as that in the *Proverbs*, to Chriſt, the eſſential Wiſdom of God. That wonderful Deſcription of the calling of the *Gentiles*, and of the Son of God, and his Kingdom, from the 44th Verſe of the xith Chapter of the 2d Book of *Eſdras*, to the End of the Chapter. Of this nature are ſeveral Paſſages in the Writings of *Philo* the *Jew* about the eſſential ΛΟΓΟΣ of the Father, the ΛΟΓΟΣ-High-Prieſt, and of his Archetypal, and eternal Prieſthood. Hither I might refer ſeveral Paſſages out of the *Chaldee* Paraphraſes of the Law, and Prophets, written by two *Jewiſh* Doctors, and ſeveral others out of the *Talmudical* Writers which Learned Men have publiſh'd: And tho' we ſhould grant that the former as well as the latter, are of a later date than Chriſtianity, yet we need not doubt, but that there were many applicable Paſſages of the like nature in the *Jewiſh* Writings before the time of *Chriſt*; the meaning of which were revealed by his Spirit in the *Word of Knowledge*, ſo common in thoſe times of Inſpiration, and applied to him, as well as thoſe in the Old Teſtament, for the more effectual convincing of the *Jews*.

Having ſpoken of the two ſpiritual Gifts of Wiſdom, and Knowledge, I muſt obſerve, that there was ſuch a ſtrict Alliance and Connexion between them, that the original Words are often found together, as

[a] Of the Book of *Enoch* ſee *Druſius* in his CI, and CII Epiſt. printed *apud Egidium Radæum* M.D.XC.V.

if he who had the one, could not be without the other. Thus in *Proverbs* ii. 6. Ὁ κύριος δίδωσι Σοφίαν, καὶ ἀπὸ προσώπου αὐτοῦ γνῶσις. *The Lord giveth Wiſdom, and out of his Mouth is Knowledge.* So in that Text as quoted by [a] *Clemens Alexandrinus*, and afterward [b] applied by him to our Lord. Ὁ Θεὸς ἐδίδαξέν με Σοφίαν, καὶ γνῶσιν ἁγίων ἔγνωκα. *God hath taught me Wiſdom, and I have the Knowledge of holy things.* [c] So together with the Spirit of Wiſdom in our Saviour, and other Spiritual Gifts, is joined the Spirit of Knowledge in the Prophetical Deſcription of him, *Iſah.* xi. 2, 3. *There ſhall come a Rod out of the Stem of* Jeſſe, *and a Branch ſhall grow out of his Roots, and the Spirit of the Lord ſhall reſt upon him,* πνεῦμα σοφίας, *the Spirit of Wiſdom,* καὶ πνεῦμα γνώσεως, *and the Spirit of Knowledge.* Nay, theſe two Gifts were ſo commonly connected and found together in the ſame Subject, that the Original Words ſometimes ſeem to be put for one another, as if they ſignified, not ſo much different Gifts, as different Reſpects, and Conceptions of the ſame Gift; or if different Gifts, yet ſuch as commonly went together, and one of which uſually implied the other. Thus the Gift of underſtanding the ſecret, and myſtical Senſe of the Scriptures in the New Teſtament, is called *Wiſdom* by St. *John*, *Revel.* xiii. 18. ὧδε ἡ σοφία ἐστίν, *Here is Wiſdom, let him that hath Underſtanding count the Number of the Beaſt.* So in Ch. xvii. 19. the Angel going about to explain the meaning of the Seven Heads of the Scarlet-coloured Beaſt, *Here,* ſaith he, *is the Mind that hath Wiſdom,* or here is the Meaning of the Viſion according to Wiſdom, *the Seven Heads are Seven Mountains on which the Woman ſitteth, and they are Seven* [*Emperours or*] *Kings.* So in this ſenſe of *Wiſdom*, for the Gift of Knowledge, [d] *Origen* in anſwer to *Celſus* ſaith, *But he who is a-*

[a] Strom. *lib.* ii. *p.* 394. [b] Strom. *lib.* v. *p.* 582.
[c] Juſt. Mart. dialog. cum Tryphone, *p.* 314.
[d] *Lib.* I. *p.* 33. & Pamphili Apol. pro Orig.

dorned

dorned with the Gift, which we call the Word of Wiſdom, can declare the reaſon why the Heavens were opened unto Jeſus, *and why the Spirit appeared in the likeneſs of a Dove, and of no other living Creature, of which I am not now to give an account.* But as St. *John* here ſuppoſes, that *Wiſdom* was requiſite to underſtand the Senſe of Myſtical Numbers in Scripture; ſo [a] St. *Barnabas*, agreeably to my Expoſition, calls it the Gift of *Knowledge*, which he ſaith *Abraham* had, becauſe he underſtood the Myſtery of I. H. T. which denoted Three Hundred and Eighteen, the number of Men, whom he circumciſed in his Houſe. Ὧδε ἡ Σοφία, *here is Wiſdom*, ſaith St. *John*; and Τίς οὖν ἡ δοθεῖσα αὐτῷ γνῶσις, what therefore was the Knowledge given to *Abraham*, ſaith St. *Barnabas? I'll tell you*, ſaith he, *firſt learn the Myſtery of Eighteen, and then of Three Hundred.* The numeral Letters of Ten and Eight are I. H. which denote *Jeſus*, and the Note of Three Hundred is T. wherefore by two Letters he ſignified *Jeſus*, and by one his Croſs. So upon the account of the near Alliance and Conjunction between theſe two Gifts, [b] *Clemens Alex.* ſaith, Σοφία εἴη ἂν γνῶσις, *Knowledge is Wiſdom, as being the conſtant and firm Science and Comprehenſion of things preſent, future, and paſt.* A little after which Paſſage he alſo ſaith, *Therefore let us exerciſe* [c] Knowledge, or Wiſdom, *into an everlaſting and unchangeable Habit of Contemplation.* This he ſaid, ſpeaking of ſome particular Myſteries, which *Chriſt* revealed in Perſon to ſome [d] few of the Apoſtles, that they might impart them to others. Theſe few were [e] *Peter*, *James*, and *John*, who were Witneſſes of his Transfiguration, and Partakers of the Myſteries then revealed, and St. *Paul* who was caught up into the Third Heavens, where he

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[a] *Epiſt. Ch.* 19. See *Cotelerius*, and Dr. *Bernard* on the place.
[b] Strom. *lib.* v. *p.* 645. [c] Γνῶσις ἐστὶ τὲ Σοφία.
[d] Strom. *lib.* vi. *p.* 648. [e] Euſeb. Hiſt. Eccl. *lib.* ii. *cap.* 2.

had

had abundance of particular Revelations, by which he was in danger of being exalted above measure, and heard unspeakable Words.

Thus much I have said to shew the near Alliance between those two Spiritual Gifts, *Wisdom* and *Knowledge*, in order to explain the latter, which, I think, is here to be understood of inspired Knowledge, or Understanding, with an ability of instructing of others out of the *Jewish* Scriptures and Traditions in the Mystery of the Christian Religion, which the πνευματικοὶ or *Spiritual Ministers* attained by inspiration from the H. Ghost. Thus, as I have already observed, our Lord, who was the great Prophet, or Teacher, and Instructer sent from God, had the Spirit of Knowledge with the Spirit of Wisdom: And indeed the Spirit of Wisdom to understand the Gospel and its Doctrines, would have been of little use to the Church without the Spirit of Knowledge to prove, and preach them out of the Scriptures, as St. *Peter* did on the Day of *Pentecost*, and in the Temple after healing the lame Man, and as *Stephen* did at the Tribunal of the *Sanhedrin*, and St. *Paul* in the Synagogues of the dispersed *Jews* at [a] *Ephesus*, at [b] *Antioch* of *Syria*, and *Antioch* of *Pisidia*, and to the chief of the *Jews* in his [c] Lodging at *Rome*. God gave him this Gift immediately upon his Conversion, *Acts* ix. 20, 22. And it is joined to the Gift of understanding them in *Eph.* i. 17. *praying*, saith the Apostle unto the Saints at *Ephesus*, *that the God of our Lord* Jesus Christ, *the Father of Glory, may give unto you the Spirit of Wisdom, and Revelation for the farther Knowledge of* Jesus Christ. This Gift of teaching, interpreting, and instructing out of the Scriptures, was common in the Churches, when the Apostle wrote his Epistles, and the edifying Men, who were inspired with it, were called in the *Hebrew* Sense of the Word *Pro-*

[a] *Acts* xix. [b] ix. 19. xiii. 46. [c] xxviii.

phets,

phets, as in *Acts* xiii. 1. *There were in the Church of* Antioch *certain Prophets, and Teachers, as* Barnabas *and* Simeon: And ſo in this Chapter, *God*, ſaith the Apoſtle, *hath ſet ſome in the Church, firſt Apoſtles*, who were all Prophets, *ſecondly Prophets*, or inſpired Teachers, who were not Apoſtles. And therefore, as [a] *Juſtin Martyr* ſaith, that *Solomon* had the Spirit of Wiſdom, *Daniel* of Underſtanding, and Counſel, *Moſes* the Spirit of Might; ſo he ſaith, the Prophet *Iſaiah* had the *Spirit of Knowledge*, becauſe, as I ſuppoſe, he was the Evangelical Prophet, who underſtood the Goſpel-Myſteries by Inſpiration, and ſpake, and wrote them as he was moved by the Holy Ghoſt. Such like Prophets were the Teachers and Preachers under the New Teſtament, who underſtood, and expounded the Scriptures of the Old Teſtament, and other *Jewiſh* Traditions, which related to *Chriſt*, by Divine Inſpiration, here called the *Word of Knowledge*; and therefore I muſt obſerve again, that Prophets, which hold the ſecond place in the Liſt of Miniſters, exactly anſwer to the Word of Knowledge in the Catalogue of ſpiritual Gifts. In this Senſe of the Word for inſpired Teachers, or Preachers, the Apoſtle ſaith in the xiv^th^ Chapter, *He that propheſyeth ſpeaketh unto Men for Edification, and let the Prophets ſpeak two, or three*, i.e. in order at one time, *and let the others judge; for ye may all propheſy one by one, that all may learn, and be comforted.* And in this Chapter alſo, ſpeaking and propheſying by the Spirit ſignifieth teaching, and preaching. So in the 4^th^ Verſe of the xi^th^ Chapter, ſaith he, *Every Man praying, or propheſying*, i.e. praying, or preaching, *with his Head covered, diſhonoureth his Head.* Accordingly *Nebia*, the *Hebrew* Word for Prophet is often rendred in the *Chaldee* Tranſlations by *Saphra*, or *Meturgeman*, Teacher or Interpreter. In which ſenſe the Teachers, or Preachers

[a] Dialog. cum Tryphone, *p.* 314.

of

of the Church of *Corinth*, who were inſpired with the Skill, or Knowledge of inſtructing and edifying others out of the Scriptures, were very properly called *Prophets*, who publickly expounded the Myſteries of the Goſpel out of *Moſes* and the Prophets, and other *Jewiſh* Writings in which they were wrapt up. This Gift of underſtanding and opening the Scriptures included the Gift of arguing alſo, and *dialectically* proving from them, when it was needful, that *Jeſus* was the *Chriſt*, and that *as Chriſt*, it behoved him to ſuffer, and to riſe again the third Day, and that Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations, as well as among the *Jews*. This *dialectical* Gift or inſpired Skill of diſcourſing, or diſputing, which is alſo comprehended under the Word of Knowledge, was exerciſed very early by our Saviour, who, as a Prophet, had the Spirit of Knowledge with the Spirit of Wiſdom, which he had as his Father's Apoſtle. For at twelve Years of Age he was found in the Temple among the Doctors, diſputing with them in that, which the *Greeks* call the *SOCRATICK* way, hearing them, and asking them Queſtions. So when the *Phariſees* had granted out of the Scriptures, that *Chriſt* muſt be the Son of *David*, he then asked them, *How then doth* David *in Spirit call him Lord?——If* David *call him Lord, how is he his Son?* To this Queſtion, ſaith the Evangeliſt, no Man was able to anſwer him a word, neither durſt any Man from that day forth ask him any more Queſtions. In this way of asking and anſwering Queſtions he ſilenced them by a Queſtion about the Baptiſm of *John*, when they asked him by what Authority he acted? And another time he evaded a captious, and enſnaring Queſtion about paying Tribute to *Cæſar*, by asking them whoſe Image and Superſcription was ſtampt upon the Tribute-money, which having on the Front, and Reverſe, all the Titles of *Cæſar*, he ſaid unto them, *Render therefore*

unto Cæſar *the things, which* [you ſee] *belong unto* Cæſar, *and unto God the things that are God's.* St. *Stephen* alſo being full of the Spirit of Knowledge, and of the Power of the Holy Ghoſt, diſputed in this dialectical manner with the *Jewiſh* Doctors, who were come from all Parts to *Hieruſalem*, and the Text tells us, that with all their acquired Learning they were *not able to reſiſt the Wiſdom*, to which was alſo annexed the Word of Knowledge, *with which he ſpake.* Thus St. *Paul* at his firſt going to *Hieruſalem* after his Converſion ſpake boldly in the Name of the Lord *Jeſus*, diſputing with the *Helleniſtical Jews*, who went about to ſlay him, out of the Scriptures. So we read that he diſputed with the *Jews* in their Synagogue at *Athens*, and in the *Forum* or *Piatza* of that moſt learned City, with thoſe who met him both *Jews* and *Greeks*. So he diſputed boldly in the *Jewiſh* Synagogue at *Epheſus* for the ſpace of three Months, preſſing and perſuading the things concerning the Kingdom of God; and when divers were hardned, and would not believe, he departed from them, and diſputed daily in the School of one *Tyrannus*. So another time, in the Synagogue at *Epheſus*, he reaſoned with the *Jews* three Sabbath-days out of the Scriptures. So at *Corinth* he reaſoned every Sabbath-day in the *Jewiſh* Synagogue, and when he was driven from thence to *Epheſus*, he reaſoned after the ſame manner with the *Jews* there. He indeed was bred in the School of *Gamaliel*, where he undoubtedly learned the dialectical way of reaſoning by Queſtions and Anſwers, which was in practice in the *Jewiſh* and *Gentile* Schools. But as he had the παῤῥησία, or Spirit of Boldneſs with which he diſputed, ſo I think it may be aſſerted with reaſon, that in part and degree he had the Skill of diſputing too by Inſpiration, from whence the other Apoſtles, who were not bred in the Schools, had it altogether, and in whole. The Original Words συζητεῖν and διαλέγεσθαι, which we render to

diſpute

diſpute and *reaſon together* [a], conſiſted in Colloquy, Dialogue, or Sermocination, in mutual Queſtions, and Anſwers; which was much in requeſt, as well as in uſe, both among *Jews* and *Greeks*, as appears from the Words of the Apoſtle: *Where is the Wiſe*, or Philoſopher? *Where is the* learned *Scribe? Where is the* skilful *Diſputer of this World? Hath not God by our inſpired Wiſdom*, and Philoſophy, and our inſpired Learning, and Skill to argue and diſpute out of the Scriptures, *made fooliſh the Wiſdom and Philoſophy of this World?* It could not but ſurprize both *Jews* and *Greeks* to ſee, and hear this Manifeſtation of the Spirit of Knowledge in *dialectical* Diſcourſes of the Kingdom of God. It muſt needs aſtoniſh them to hear Men, who had not been bred in the Schools, equal, if not exceed in reaſoning the beſt of the Rabbies among the *Jews*, and the Philoſophers among the *Gentiles*. It muſt needs ſilence, when it did not convert them, to hear the fooliſh things of this World, out-arguing, and puzling the Wiſe; and baſe, and deſpiſed things, that, as they thought, were of no ability, or reputation, to bring to nought things that were mighty in their eſteem, and to hear them argue, not in the Words, or Reaſons, which Man's Wiſdom teacheth, but which the Holy Ghoſt teacheth, [b] not in a Human, but Divine manner, adapting and accommodating ſpiritual Words, and Paſſages of the Old Teſtament to ſpiritual Things under the New. Indeed among other ſorts of propheſying, or teaching, which were in the Church of *Corinth*, this of Sermocination, or Reaſoning, is not mentioned; but ſince they had ſo many other Gifts in common with the Apoſtles, if they had not this, it was becauſe there was then no occaſion for it; for they had other Gifts in ſuch abundance, as the [c] Apoſtle tells

[a] Budæi Comm. linguæ Gr. *p.* 255. [b] 1 *Cor.* ii. 13.
[c] 1 *Cor.* iv.

them,

them, that they were puffed up with them to ſuch a Degree, as to think the Apoſtles as it were Fools, and weak, and deſpicable in compariſon of themſelves.

From whence I proceed to the Third Gift, which is called *Faith*, by which you are not to underſtand πίστιν Δογμάτων, as [a] *Chryſoſtom* calls juſtifying, or ſaving Faith, (for that was a common Gift to which all Chriſtians had an equal Title and Claim) but πίστιν Σημείων, the Faith of Miracles emphatically ſo called, of which the Apoſtle is to be underſtood, [b] where he ſaith, *Though I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing.* This Faith conſiſted in a ſupernatural Confidence, and Aſſurance, wrought by the Spirit in the Soul of a Man, by which he was ſure he could do ſuch or ſuch Miracles, before he attempted to do them. Thus it is written of the firſt Martyr, St. *Stephen*, Acts vi. 8. *That being full of* Faith, *and Power, he did great Wonders, and Miracles among the People.* By this ſupernatural Confidence, and Aſſurance it was, that Men knew, as by a Sign, when they could work Wonders, and when not; and the greateſt Operator, whether Prophet, or Apoſtle, durſt never undertake to do a Miracle, but when he was aſſured by the Spirit he could do it. And indeed it was requiſite for God by ſome ſecret preceding Impreſſion to let the Διδασκάλοις, or Teachers of the Goſpel know, when he would aſſiſt them, leſt they ſhould attempt to do Miracles when they could not, and ſo diſcredit their own Doctrine, and Authority, and diſhonour the Name of God. Of this ſort of Enthuſiaſtical Confidence and Impulſe, with which the Spirit filled the Minds of Men, is that place to be underſtood in

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[a] Hom. 29. in Ep. ad Cor. *cap.* 12. Theophyl. & Oecum. & Theod. *in id cap.*

[b] 1 *Cor.* xiii. 2.

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the [a] xxi[st] Chapter of St. *Matthew*'s Goſpel, Ver. 21. where our Saviour told his Diſciples, *That if they had Faith, and doubted not, they ſhould not only do what he had done to the Fig-tree, but if they ſhould ſay to that Mountain* (upon which they ſtood) *Be thou removed, and caſt into the Sea, it ſhould be done.* And therefore this ſort of Faith is here put before the Gift of Healing, and working of Miracles, becauſe it conſiſted in an antecedent Impulſe to do both.

Or elſe by Faith is here to be underſtood *ſupernatural Courage, and Confidence*, with which God was wont to endow the Minds of all thoſe, whom he ſet upon any Deſign, that would find Oppoſitions from Devils, or Men. This *Fiducia*, or undaunted Courage, is called in the New Teſtament παῤῥησία, which we render Boldneſs, *Acts* iv. 13, 29, 31. But by the ingenious Tranſlator of the *Mons-Teſtament* it is rendered *Conſtance, Fermeté, Liberté, Hardieſſe*; and it was an effect of that which the *Jewiſh* Writers call the *Spirit of Might*, and as [b] *Maimonides* obſerves, it was always conferr'd upon the Perſon commiſſioned by God after the Promiſe of *Ittecha Ani*, or *Ehieh Immach, Go, and I will be with thee.* Which Promiſe as it was ſolemnly made by God to [c] *Moſes*, [d] *Jeremiah*, and [e] others in the Old Teſtament; ſo was it as ſolemnly made to the Apoſtles by *Chriſt* in the New. For after his Reſurrection, when he gave them Commiſſion and Authority to Teach, and Baptize all Nations, he ſaid, [f] *All Power is*

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[a] As alſo that in *Matth.* xvii. 20. *Luke* xvii. 5, 6. *Vid.* Chryſoſt. Hom. 29. in 1 Ep. ad Corinth. *cap.* 12.——Ἀλλὰ ἡ πᾶσι Σημείων ποιεῖ ἧς φησὶν, ἐὰν ἔχητε πίστιν, &c. Theodor. in locum. Πίστιν ἐνταῦθα ὐ τὴν κοινὴν ταύτην, ἀλλ' ἐκείνην ποιεῖ ἧς φησὶ δὴ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν—.

[b] More Nevoch. *p.* 2. *c.* 38. [c] *Exod.* iii. 12.

[d] *Jerem.* i. 8. [e] *Ezek.* iii. 9. *Deut.* xxxi. 6, 8. *Joſh.* i. 5.

[f] *Matth.* xxxviii. 19, 20. particularly to St. *Paul*, *Acts* xviii. 9, 10.

given

given unto me both in Heaven and Earth, Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, &c. *and lo! I am with you to the End of the World.* Accordingly we read in the *Acts of the Apoſtles*, with what invincible Reſolution and Courage theſe poor Men appeared before the *Jewiſh* and Heathen Tribunals; and with what aſtoniſhing Preſence both of Body and Mind, they, and [a] other Teachers of the Goſpel endowed with this Gift, bore the Name of *Jeſus* before the Kings, and Princes, and People of the Earth. So we read of many of the Brethren, *Philip.* i. 14. who waxing confident by the Apoſtles Bonds, *were much more bold to ſpeak the Word without fear.* So ſaith the Apoſtle to the [b] *Theſſalonians*, *But after we had ſuffered, and were ſhamefully entreated, as ye know, at* Philippi, *yet we were bold in our God to ſpeak the Goſpel unto you with much Contention.*

Under the Fourth miraculous Gift, which is the Gift of Healing, is comprehended the Power of Curing all Diſeaſes both of Body, and [c] Mind, without the help of Phyſick, through the alone Name of *Jeſus Chriſt*, as alſo the more wonderful Power of raiſing the Dead. For as inflicting of Death is uſually joined by the Antients with the Power of inflicting Diſeaſes: So the Power of curing Diſeaſes, and raiſing the Dead are uſually joined together in their [d] Writings as effects of the ſame miraculous Gift. Although the latter alſo is often reduced under the Fifth miraculous Gift,

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[a] *Acts* vii. 13, 46. [b] 1 Ep. xi. 2.

[c] *Inde jam facultas datur poſſe venenorum virus extinguere, animorum deſipientium labes reddità ſanitate purgare, infeſtis jubere pacem, violentis quietem, ferocientibus lenitatem,* ——Cyprian. Epiſt. ad Donat.

[d] *Alii laborantes aliquâ infirmitate per manûs impoſitionem curant & ſanos reſtituunt, etiam & quemadmodum diximus mortui reſurrexerunt, & perſeverârunt nobiſcum annis multis.* Irenæus, *lib.* 2. *c.* 57. *Vid.* Euſeb. *lib.* 5. Hiſt. *c.* 7.

Ἐνεργήματα Δυνάμεων, which we translate working of Miracles; under which is comprehended the Power of working Signs and Wonders in the Heavens, of silencing, and casting Devils both out of Men, and Oracles; the Power of resisting deadly Poisons, and Infections, promised by our Lord, *Mark* xvi. 18. and performed in St. *Paul*, *Acts* xxviii. 5. also the Power of inflicting Death, as the Prophet did on the Captains of Fifties, and their Companies, and St. *Peter* upon *Ananias* and his Wife. Lastly, the Power of inflicting Diseases on the Bodies of incorrigible Sinners, as *Paul* did upon *Elymas* the Sorcerer, to which I may add the Diseases which often came upon Excommunicats in those times, and perhaps also the Power of filling the Souls of contumacious Sinners with supernatural Horrour, and Agonies, which when they are but natural, are worse to be endured than the most intolerable bodily pains.

By Prophecy is to be understood Prophecy in its full latitude, and extent, as it signifies all the ways of speaking by immediate Inspiration from God to Men, or in the behalf of Men to God. In this large Sense it comprehends, First, the Word of Knowledge to teach, and discourse, of which I have spoken above. Secondly, the revealed Knowledge of secret, remote, and future Events; which Dr. *Lightfoot*, and *Menochius* think is specially meant here by the Word of Knowledge. Of secret things, as of the Mind, and Will of God, or the Thoughts of Men; of remote things, as of what was done in other places; or of future things, as of what was to be done in times to come. The Spirit of Prophecy, specially so called, had ceased a long time, or at least was very rare in the *Jewish* Church before the Coming of *Christ*. But in the *last Days*, that is, in the conclusion of the *Jewish*, and beginning of the Christian Church, God poured it out upon all Flesh, when their Young Men saw Visions,

Viſions, and their Old Men dreamed Dreams, according to the Prediction of *Joel* in the ii[d] Chapter, which St. *Peter*, when the Spirit deſcended on the Day of *Pentecoſt* with his Gifts, declared was then fulfilled to the *Jews*. By this renewed Spirit of Prophecy it was, that the Prophets of the Church of *Antioch* had it revealed to them by the H. Ghoſt, that *Barnabas* and *Saul* ſhould be ſeparated for the Work, unto which he had called them; that St. *Peter* knew how *Ananias* and *Sapphira* lyed to the Holy Ghoſt; that *Agabus* foretold the Famine in the Days of *Claudius Cæſar*, and the Impriſonment of St. *Paul* at *Hieruſalem*; that *Cornelius* received Command in a Viſion to ſend for *Peter*, and that the Spirit ſaid unto *Peter* meditating on his Viſion, *Behold three Men ſeek thee*. Thus alſo *Saul* ſaw *Ananias* in a Viſion, and *Ananias* in another Viſion at the ſame time was directed to go to *Saul*; and thus *Saul*, now called *Paul*, told the Centurion before the Shipwrack, that not a Man in the Ship ſhould be loſt. Laſtly, by this Gift it was, that St. *John*, the *Daniel* of the New Teſtament, wrote his Book of Revelation in the antient Prophetick Style, and that many others, of whom we read in [a] Eccleſiaſtical Hiſtory, foretold many ſtrange Events.

In the next place, Prophecy is here taken, as it often is in the Old, and New Teſtament, for *Praiſing of God by inſpired Hymns and Pſalms*. For inſpired Perſons did uſually ſpend their Divine Enthuſiaſm in compoſing of Hymns, and ſpiritual Songs: which is the reaſon we read of ſuch a great number of Divine Poets, or Pſalmiſts, among the *Hebrews*, as *Moſes*, *David*, *Aſaph*, *Heman*, *Jeduthun*, and the reſt. Hence it is that we read, 1 *Sam.* x. of a company of Prophets, who came down from an high

[a] Euſeb. Hiſt. Eccl. *lib.* v. *cap.* 7. *lib.* iii. *cap.* 37.

Place Propheſying, ſinging (ſaith the [a] Paraphraſt) with Pſalteries, Tabrets, Pipes and Harps. And both in that, and the xix[th] Chapter, where *Saul* is ſaid to have propheſied among the Prophets; the *Paraphraſt* plainly ſaith, he ſang, or praiſed God. And according to both theſe ſenſes of the word *Prophecy* you find Pſalms, and Doctrines among the Gifts of the Spirit in the xiv[th] Chapter of this Epiſtle, and the 26[th] Verſe.

But Thirdly, Prophecy is put here not only for Preaching, and revealing ſecret and future things, and Praiſing God by Inſpiration, but alſo for Praying unto him *in publick Aſſemblies* by [b] Inſpired Prayers. For in the Apoſtles time there was a Miraculous Gift of Praying as well as Preaching, when the Spirit uſed publickly to actuate the Souls of Men, and affect them in ſuch an extraordinary manner, as to make them pray for ſuch things, and in ſuch a way, as in thoſe early times, when the new planted Churches, which had been uſed to pray after the *Jewiſh* manner, and form, upon the change of their Religion, and Synagogues, knew not for what nor how to pray. Wherefore in theſe Congregations aſſembled together in Chriſtian Synagogues, which as yet

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[a] מְשַׁבֵּחַ חִין

[b] Μετὰ τῶν πάντων ἦν ὁ εὐχῆς χάρισμα——*Porro una cum his omnibus donis erat & precum donum*, quod & ipſum ſpiritus dicebatur, *quo qui præditus erat* pro plebe univerſa preces fundebat. *Quandoquidem enim multa eorum, quæ nobis conducunt, ignoremus, & quæ minime conducunt poſtulemus, acceſſit donum precum ad unum aliquem eorum, qui quod communiter univerſæ Eccleſiæ conducebat, id ipſe* pro omnibus ſtans poſtularet, *tum alios edoceret.* Spiritum igitur hic vocat tum donum tale, tum animam eam, quæ donum id ſuſciperet, *quæque apud Deum intercederet, ac gemeret. Qui enim hujuſmodi gratiâ dignatus eſt, is magnâ cum animi compunctione ſtans, multiſque cum gemitibus, mente autem coram Deo proſtratus, quæ omnibus conducunt petit,* cujus & nunc Symbolum eſt Miniſter pro populo preces Deo offerens. *Hoc igitur Paulus ſentiens dixit,* ipſe ſpiritus intercedit pro nobis gemitibus inenarrabilibus. *Chryſ. in ep. ad Rom. c. 8. Hom. 14.* To the ſame purpoſe ſpeaks *Theoph.* and *Oecumen.* upon the place.

had

had not compoſed Liturgies, as the *Jewiſh* had, God directed them by Prophets, or Inſpired Men, here called πνευματικοὶ, for what, and in what manner to pray; as to invoke God by the new Name of Father, to pray for the Enlargement of his Kingdom, the Converſion of the *Gentiles*, the Peace of the New *Hieruſalem*, the Proſperity of the *Roman* Empire, which they did not pray for in the *Jewiſh* Oeconomy, and to pray unto him through the Merits and Mediation of the crucified *Jeſus*, which were all new Matter and Modes of Prayer. In this ſenſe it was that the Apoſtle ſaith, that the Spirit (by the Gift of Prayer) helpeth our Infirmities: and that the Spirit, or [a] Inſpired Perſon, maketh Interceſſion for us στεναγμοῖς ἀλαλήτοις, with *unutterable Groans*, which cannot be expreſſed. Likewiſe (ſaith he) the Spirit helpeth our Infirmities, *for* [b] *we know not what things we ſhould pray for* (or in what manner) *as we ought*, but the inſpired Man maketh interceſſion for us with Groanings which cannot be uttered. Which Groanings, or rather Sighings, were the effect of thoſe ſupernatural Enthuſiaſms, and Devotions, with which the Spirit filled the Souls of theſe Inſpired Orators, and ſo made them mix Sighs with their Prayers, often moving them withal to pray in unknown Tongues. Which St. *Paul* emphatically calls *praying by the Spirit*, in oppoſition to praying intelligibly, or [c] with the Underſtanding, as you may ſee in the [d] xiv[th] Chapter of this Epiſtle, the 14[th] and 15[th] Verſes, which the Enthuſiaſts of

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[a] Μετὰ γὰρ πολλῆς κατανύξεως ἵστατο ὁ πνευματικὸς ἄνθρωπος—*Nam magna cum compunctione ſtabat ſpiritualis ille homo, & multis gemitibus, cujus hodiè ſignum eſt* Diaconus ſtans *intentas ſupplicationes pro populo effundens.* Theoph. in locum.

[b] *Etiam ſeipſum immiſcuit nè ſermò odioſus videatur.* Oecumen. in locum.

[c] *Adverbium ſignificat nomen cum præpoſitione.* Sanctius in Minerv. Schiopp. in gram. philoſ. Grammaire raiſonnée.

[d] Chryſoſt. & Theoph. in loc.

this Age have ſo perverted, and abuſed. This Gift above all others was looked upon as a ſingular Pledge of God's Favour, and as a Seal by which he own'd the Chriſtians to be his *adopted Sons*. And therefore in the viii[th] Chapter of the Epiſtle to the *Romans*, the Apoſtle calls it the *Spirit of Adaption*, whereby they were moved, [a] as *Chriſt* himſelf was, to cry *Abba, Father*. A Name, as [b] St. *Chryſoſtom* and *Theophylact* obſerve, by which the *Jews* were no where found to call upon God in Prayer, although they called God [c] Father by way of acknowledgment and confeſſion; and therefore the Spirit moving the Chriſtians to invoke God by the Name of Father, as our Saviour had directed his Diſciples to addreſs themſelves unto him before, did thereby bear witneſs with their Spirits, that they were [d] *the Sons of God*. I pray mark what I ſay [e] upon the Authority of *Origen* and St. *Chryſoſtom*, who aſſerts that the *Jews*

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[a] *Mark* xiv. 36. [b] *In locum.*

[c] *Deut.* xxxii. 18. *Mal.* ii. 10. 1 *Chron.* xxix. 10. *Iſa.* lxiii. 16. lxiv. 8. *Joh.* viii. 41. So *Joma* c. 8, 9. *dixit* R. Akiba, *beati vos O Iſrael coram quo purificamini; & quis purificat vos?* Pater veſter qui eſt in cœlis, *juxta dictum illud*, Et ſpargam, *&c. Ezek.* xxxvi. 25. Sotta cap. 9. 15. *Poſtquam prædixit futuras calamitates tempore viſitationis templi, ſic erumpit: Cui ergo nitemur* niſi Patri noſtro qui eſt in cœlis? *Quæ verba bis ibi repetuntur.*

[d] *Galat.* iv. 6.

[e] Origen. Περὶ εὐχῆς. *In explicatione Orationis Dominicæ.* Πάτερ ἡμῶν, *&c.* Pater noſter qui es in cœlis. *Operæ pretium fuerit diligentius perſcrutari Teſtamentum, Vetus quod dicitur, an alicubi reperias orationem cujuſquam qui Deum Patrem vocat; necdum enim impræſentiarum ſedulo quam poſſem perquirenti mihi tale quidpiam occurrit. Non autem hoc dicimus, quòd Deus ibi nuſquam appelletur Pater; ſed quòd homines fideles non vocarentur filii Dei; ſed quòd nuſpiam invenerimus exemplum fiduciæ, qualis hîc à Servatore indicatur, ut quis compellet Deum* in oratione ſub nomine Patris. *Quod autem Deus Pater dicatur, & qui Dei ſermonibus attendunt, filii ejus, id verò paſſim videre eſt, ut in* Deuteronomio: Deum qui te genuit, dereliquiſti: & oblitus es Dei nutrientis te. *Et iterum:* Nonne hic ipſe Pater tuus poſſedit te, & fecit te, & creavit te? *Et iterum,* Filii quibus non eſt fides in eis. *Et in* Eſaia: Filios genui

Jews were *no where* found to invoke God by the Name of Father, which muſt be [a] reſtrained to the *Old Teſtament* and the *Apocrypha*, where from *Abraham* to the *Maccabeans* we find none that calls upon him in Prayer by the Name of *Father*; which makes the Notion of theſe Great Men very remarkable,

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genui, & exaltavi; ipſi autem ſpreverunt me. *Et in* Malachia: Filius glorificabit Patrem, & ſervus Dominum ſuum. Et ſi Pater ego ſum, ubi eſt gloria mea? Et ſi Dominus ſum ego, ubi eſt timor meus? *Etſi dicatis ideo Deum eſſe Patrem, & qui verbo fidei geniti ſunt, filios ejus; at verò nuſquam ei filiationem certam ac immutabilem tribuunt Veteris Teſtamenti ſcriptores. Ideo loca quæ citavimus, oſtendunt filios, qui ſic dicti ſunt, iſtos obnoxios* (i. e. ſub poteſtate Dei ut ſervos) *fuiſſe. Quod ipſum & Apoſtolus:* Quanto tempore, *inquit*, hæres parvulus eſt, nihil differt a ſervo, etſi ſit Dominus omnium; ſed ſub tutoribus & actoribus eſt, uſque ad præfinitum tempus à Patre. *Plenitudo autem temporis ex adventu domini noſtri* Jeſu Chriſti *jam adeſt, quando, quotquot volunt adoptionem filiorum accipimus. Sicut* Paulus *de illis docet:* Non enim accepiſtis, *inquit*, ſpiritum ſervitutis in timore, ſed accepiſtis ſpiritum adoptionis filiorum, in quo clamamus, Abba Pater. *Et in iſto ſecundum* Johannem: Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri, his qui credunt in nomine ejus.

[a] For in their Offices, which are very antient, we find God invoked by the Name of *Father*, particularly in that ſolemn Prayer, which is ſtiled (becauſe it contains Eighteen ſmall Prayers) שמונה עשרה and mention whereof is made in the *Miſhna* [*Tractat. de Benedictionibus* ברכות *cap.* 4. 3. *Ramban Gamaliel dicit quâlibet die orare debet quiſquam octodecim preces*]-one of thoſe Prayers beginneth לתורתך השיבנו אבינו *Fac nos revertere, Pater noſter, ad legem tuam:* Turn us, our Father, unto thy Law. Another Prayer for the Bleſſing of the Seaſon of the Year, which particularly is cited in the *Miſhnah*, in the ſame Tract, *cap.* 5. 2. beginneth, ברכנו אבינו בכל מעשי ידינו *Bleſs us*, our Father, *in all the works of our hands.* In the Days appointed for Penitence, which are 10 Days, and to ſome 40 before the Day of Atonement, there are many Prayers, which begin אבינו מלכנו *our Father, our King.* But there are more modern *Jewiſh* Authors who wrote ſince the time of the Apoſtles, in whom though this Title of *Father* be now found, yet it is certain that the old *Jews* being under a ſervile Diſpenſation, never preſumed to addreſs themſelves unto God by that familiar Appellation before the times of Chriſtianity, when they ſaw that the Chriſtians, who reproached them as *Bondmen to the Law*, came with ſuch freedom to the Throne of Grace.

that the Christians first invoked God by that Title, being thereunto moved by the Holy Ghost, who thereby declared to the unbelieving *Jews*, that they were the Sons of God, and his Heirs, and Co-heirs, through *Jesus Christ*. But then saith the latter (as it were correcting himself, tho' he need not have said so) if they did call God Father in their Devotions, they did it, ἐξ οἰκείας διανοίας, of their own proper motion; whereas the gifted Christian Orators did it, ἀπὸ πνευματικῆς ἐνεργείας κινούμενοι, by the Spiritual Energy of the Holy Ghost: And there was as sensible a difference (saith he) between calling God Father from those two Principles, as between speaking in acquired Tongues, and Tongues by Inspiration; or healing by Physick, and the Gift of the Holy Ghost; whereof the latter carried along with them a visible Divine Impress: And therefore the Spirit which moved the Christians to cry [a] *Abba*, Father, in their Devotions, might well be called the *Spirit of Adoption, which thereby bore witness with their Spirits, that they were the Sons of God.*

From whence I pass to the *discerning of Spirits*, which was as useful a Gift as any of the rest. For as in *Egypt* Satan raised up *Jannes* and *Jambres*, and other Magicians to contend with *Moses* in working of Miracles: So in the primitive times of Christianity he raised up several Conjurers, and Magicians, who, as the Apostle speaks in his first Epistle to *Timothy*, *came after the working of Satan with all Power, and Signs, and lying Wonders*; of whom our Saviour propheſying in the 24th Chapter of St. *Matthew*'s Gospel, said, that *they should shew great Signs, and Wonders, and deceive, if it were possible, the*

[a] *Paracletus ipse testimonium dicit dono quod datum est nobis: non enim nos* Abba *sonamus sine teste & a nobis ipsis, verum paracleti donum est, & ipse docuit nos per spiritum, id est,* donum, *sic loqui in orationibus.* Theophyl. Rom. viii. 16. *See* Gal. iv. 6.

very

very [a] *Elect*, that is, [a] *the Church it ſelf.* They had Power from the Devil (as St. *John* plainly ſaith, *Rev.* xiii. 14. and xvi. 14.) to work Signs and Wonders in the Air; to ſpeak divers Languages; to foretel Plagues and Storms; to tell what was done at a diſtance; to make Fire come down from Heaven; to vomit Flames; [b] to walk and fly in the Air, and caſt out Devils by a compact with *Beelzebub* their Sovereign Prince. And all theſe things they did to confront the Miracles, and invalidate the Authority of the Apoſtles, and confirm this Antichriſtian Doctrine, which was a Contradiction to their Goſpel, that *Jeſus* was not *Chriſt.* For this reaſon they are called, in the fore-cited Places, Antichriſt, and falſe Prophets; and there were very many of them both *Jews* and *Gentiles*, as *Simon* called *Magus*, *Elymas* the Sorcerer, the Seven Sons of *Sceva* the *Jew*, and many more not mentioned in the Scriptures, ſuch as were the *Gnoſtical* Workers of lying Wonders mentioned in *Irenæus*, *Barchozbah* the *Jew*, and *Apollonius Thyanæus*, who aped our Saviour, as *Pharaoh*'s Sorcerers imitated *Moſes*, in as many Miracles as he could do, and, if the Stories of him are true, was the Prince of all the Devil's Apoſtles, and one of the greateſt Magicians that ever deceived the World.

God therefore, in compaſſion to the ſtate of the Primitive Church, inſpired the *Governments* in all places with a ſupernatural Sagacity to diſcern theſe *Satanical* Spirits, and diſtinguiſh their Works from thoſe of the Spirit of God. One of the principal

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[a] Compare *Exod.* xix. 5, 6. *Deut.* vii. 6. and xiv. 2. and xxvi. 18. with 1 *Pet.* ii. 9. *Col.* i. 13. *Rev.* ii. 9. and v. 10. *Matth.* xxiv. 22.

[b] As *Simon Magus*, *Albani* the *Scythian*, and *Pythagoras* the *Grecian* Magician are ſaid to have done. So *Theodotus*, one of the *Montaniſt* Prophets, was carried up into the Air by this falſe prophetical Spirit. *Euſeb. lib.* v. *c.* 16.

Rules,

Rules, which the Diſcerners of Spirits gave to the Church, whereby to try the Spirits, was this: that every Spirit, which wrought Miracles to prove that *Jeſus* was the *Chriſt*, was of God; but every Spirit, that wrought Wonders to prove, that he was not *Chriſt*, or that he was not come in the Fleſh, or that another was the *Chriſt*, was a lying Spirit, that Spirit of Antichriſt, which our Saviour foretold his Diſciples ſhould come, and which was in the World in the time of St. *John*, as you may read in the place I cited before, as alſo in his 2d Epiſtle, Verſe 7. Conformably to this St. *Paul*, in the Verſe before my Text, lays down the ſame infallible Rule, that no Man that calleth *Jeſus* Anathema, as many Infidels and Apoſtates did, can ſpeak by the Spirit of God. Another Rule, whereby to try the Spirits, was Submiſſion and Obedience to the Governours of the Church. *We are of God:* (ſaith St. *John*, 1 Ep. iv. 6.) *he that knoweth God heareth us; he that is not of God heareth not us: hereby we know the Spirit of Truth, and the Spirit of Error.* And, *If any Man among you* (ſaith St. *Paul*, 1 *Cor.* xiv. 37.) *pretend to be a Prophet, or inſpired by the Holy Ghoſt, as a ſign that he is truly ſo, let him acknowledge, that the things I write unto you are the Commandments of God.* I queſtion not, but they had other Teſts beſides theſe, by which to try the Spirits, as that every Spirit, which wrought Signs to confirm any Doctrine or Practice, which was inconſiſtent with ſound Chriſtian Doctrine, or with a pure and peaceable Life, or the ſober Uſe, and Rules of Moral Reaſon, muſt needs be a Diabolical, Pſeudo-prophetical Spirit, as I think I could demonſtrate, if I had but time. Thus the Governours of Chriſtian Churches in the ſecond Century, while the true Spirit of Prophecy was [a] yet in the Church, tried the prophetical

[a] As in *Ammia Philadelphenſis* and *Quadratus*. Euſeb. Hiſt. Eccl. *lib.* v. *c.* 27, Iræn. *lib.* ii. *c.* 27.

Spirit

Spirit of *Montanus*, and his two Women, *Maximilla* and *Priſcilla*, and others of his gang, and found it to be a Diabolical Spirit of Impoſture by the following Marks. 1. Becauſe they were [a] *Parecſtatical*, and vented their pretended Prophecies in falſe Ecſtaſies, which were attended with Tranſports, Fury, and Phrenzy, when for the time they were out of their wits, and knew not what they ſaid. 2. Becauſe they pretended to an higher degree of Purity, Saintſhip, and Abſtraction, than all other Chriſtians, calling them [b] *Carnaliſts*, and themſelves the *Spiritual*; pretending that their Religion was of a more exalted and heavenly nature, than that of the Church. 3. Becauſe [c] their Lives did not anſwer their Pretenſions to Strictneſs and Purity; for they indulged themſelves in Feaſting and Gluttony, and their Prophets dyed their Hair, and blackned their Eyebrows, and painted their Faces, and affected fine Clothes, and played at Tables, and Dice, and raiſed great Sums of Money under the name of Preſents, and put it out to Uſe, to maintain their Luxury. 4. Becauſe they look upon their own prophetick Writings as of equal Authority with the Prophecies of the Old and New Teſtament, and eſteemed them altogether as ſuch. And laſtly, Becauſe they [d] forſook the Church, and ſet up their own Altars againſt it, baſpheming it, and ſpeaking evil of the Biſhops and Presbyters of it, and with the greateſt Contempt and Malice, becauſe they rejected that Spirit of Deluſion by which they ſpake.

Thus much of the Gift of trying and diſcerning Spirits. From whence I proceed to ſpeak of the two laſt kinds, *viz.* of the [e] *Gift of Tongues*, and

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[a] Euſeb. *lib.* v. *c.* 16, 17. Valeſ. in locum. [b] Ψυχικὸς.

[c] Euſeb. *lib.* v. *c.* 18. [d] Euſeb. *lib.* v. *c.* 16.

[e] Ὁ μὲν τῆ Περσῶν, ὁ δὲ τῆ Ῥωμαίων, ὁ δὲ τῆ Ινδῶν, ὁ δὲ ἑτέρα τινὶ τοιαύτη εὐθέως ἐφθέγξατο γλώσσῃ. Chryſoſt. in 1 Ep. ad Cor. *c.* 12. *Hom.* 29.

which

which was as wonderful as that, the Gift of *Interpreting* thereof. To the underſtanding of which be pleaſed to take notice, that in giving ſpiritual Gifts God gave to every Man [a] in kind and degree, according to his meaſure, what was fitteſt for him, and what he could beſt bear. And therefore tho' one inſpired in the Congregation with the Gift of Tongues always underſtood what he ſpoke, yet he always [b] was not able to interpret what he had delivered; for which reaſon the Spirit [c] revealed to another, who ſtood by, and underſtood not the inſpired Tongue, the Matter which the inſpired Oracle had ſpoken therein. Some had ſtrength enough to [d] perform both, but more commonly one of them was enough for one Perſon at one time; and tho' to ſpeak in a ſtrange Tongue was counted the more noble Gift, becauſe it was given to the Apoſtles; yet the Apoſtle in the xiv[th] Chapter prefers the Gift of interpreting before it, becauſe it was more uſeful, and profitable, for the Church.

Theſe are the miraculous Gifts of the Holy Ghoſt, which, as it appears from the 28[th] Verſe of this Chapter, God gave to the difference of Miniſteries, or Miniſters, *i. e.* to the *Apoſtles*, *Prophets*, *Teachers*, *Helps*, and *Governments* of the Primitive Church. To the *Apoſtles*, who were always Prophets; to *Prophets*, who were not Apoſtles, to Teachers, Inſtructers, or Paſtors, who were the

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[a] Ἐι γὰρ οἶδας, ὅτι ἀπὸ κηδημονίας ἐχαείσαλο καὶ τὸ μέτρον ἔδωκε, σέρξε καὶ χαῖρε περὶ ὧν ἔλαβες· δὴ μὴ δυσχέραινε ὑπὲρ ὧν οὐκ ἔλαφας, ἀλλὰ καὶ ὁμολόγει χάειν ὅτι μὴ μείζονα ἔλαβες τῆ δυνάμεως τῆ σῆς.—— Ὧ δὴ συμφέρειν αὐτῷ τὸ δοθὲν μέτρον, εἰ καὶ ἔλατλον εἴη.—— Φιλόμυθός ϙε, καὶ τὸ λυσιτελές σοι σκοπῶν. Τὸ γὰρ μεῖζον λαβεῖν τὸν ἀ δωαμένον ἐνεγκεῖν, τῦτο καὶ ἀσύμφορον, καὶ βλάβην ἔχον, &c. Chryſoſt. in 1 Ep. ad Cor. cap. 12. Hom. 29.

[b] Ὁ μὲ γὰρ ἤδει τὸ τί ἔλεγε αὐτὸς ἑτέρῳ ὢ ἑρμηνεῦσαι ἐκ ἐδύναλο. Chryſoſt. ibid. [c] 1 Cor. xiv. 28.

[d] Ὁ ὢ καὶ ἀμφότερα ταῦτα χαείσμαλα ἐκέκλητο, ἢ τέταν θάλεγεν. Chryſoſt. ibid.

more

more learned and skilful ſort of Doctors, fixed in new-planted Churches, anſwerable to the *Scribes* in the Synagogue, and wholly devoted themſelves to Preach, and expound the Scriptures, which was an excellent Gift, or Talent, and always eſteemed the moſt uſeful way of Inſtruction (eſpecially of the [a] *Jewiſh* Proſelytes) in the Primitive Chriſtian Church. Theſe Διδάσκαλοι, or Chriſtian *Rabbies*, were alſo Miniſters to exhort, as well as to teach in the Chriſtian Synagogues; and tho' as *Scribes inſtructed* by ſtudy *unto the Kingdom of Heaven, they could, like good Houſholders, bring out of their* own *Treaſure things both new and old*; yet they might in thoſe times, like others, have any of the Gifts of the Spirit, when it was needful, as Prophecy, Healing, working of Miracles, or divers kind of Tongues. By *Helps* are underſtood Helpers, or Aſſiſtants, ſuch as the Evangeliſts were to the Apoſtles, as *Silas* to *Paul*, *Mark* to *Barnabas*, or ſuch as the Deacons were to the Biſhops, and Preſbyters, and the whole Church. And they are called Helps by an *Hebraiſm* in *Greek*, as the [b] *Levites* were called in the *Jewiſh* Church and Language, משערי לכהנים [c] *Helps to the Prieſts*. By *Governments* are to be underſtood Governours; for in the *Helleniſtical* Style the Abſtract is often put for the Concrete, according to the Cuſtom of the *Hebrew* and *Syriack* Tongues; and by Governours are meant the *Apoſtles* and [d] *Biſhops*, to whom the Gift of diſcerning Spirits belonged in a principal and peculiar manner, becauſe the word Κυβέρνησις, which is

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[a] *Luke* xxiii. 27. *Acts* ii. ch. xxviii. 23.

[b] Deacons called *Levites*. *Clem. ad Cor.* 40 —— Καὶ Λευίταις ἰδίαι Διακονίαι ἐπίκειν).

[c] *Lightfoot's Horæ Hebraicæ in locum*: *Levites* called ἀνθιλήπτεις ἱερέων.

[d] So *Rev.* ii. 2. the Angel of the Church of *Epheſus* is commended for *trying* them, which ſay, they are Apoſtles, and are not.

here

here put for Government, is used by the *Septuagint* to render the *Hebrew* Word *Tachbuloth*, which signifies discerning Wisdom, Prudence, or Counsel, wherein the Spirit of Government doth consist. Thus in the first of *Proverbs*, v. 5. where we say, *A Man of Understanding shall attain unto wise Counsel*, the *Septuagint* saith, ὁ νοήμων κυβέρνησιν κτήσεται, *a Man of Understanding shall attain unto Government.* The like may be seen *Prov.* xi. 14. and xiv. 6.

But besides these, there were other miraculous Operations under the Gospel in those early times, which the Apostle had no occasion to mention in this Chapter; some of which I took occasion to mention under the Gift of Healing, and which are all comprehended under Signs, and Wonders, and divers Miracles, *Hebr.* xi. 4. where this Apostle saith of the Disciples of *Jesus*, that *God bore them witness both with Signs, and Wonders, and with divers Miracles, and with Gifts of the Holy Ghost, according to his own Will.* Hither may be reduced the audible, and visible Manifestations of the Power, and Presence of God, as Voices from Heaven heard by one, or more Persons; shaking of the Places where the Christians prayed, and the Appearance of Angels, those Ministring Spirits, to bring Messages, Orders, and Directions from God, or otherwise to assist his Elect. [a] Which *Cosmus Indicopleustes* reckons among the Wonders ascribed to the Holy Ghost, who by his inward, and outward Aids and Assistances supply'd the Presence of Christ to his Church. *Joel*, saith he, *foretold the Wonders, that were to be wrought by the Holy Ghost in the time of Christ, as Prophecies, Dreams, Visions, and the appearance of Angels, which Women beheld at the Passion of our Lord.* This sort of Miracle, as well as [b] Vision, was in the Church in the time of St. *Cyprian*, who

[a] *Lib.* v. *p.* 231.

[b] *Epist.* xvi. xi. and in his Life written by *Pontius* his Deacon.

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in his Diſcourſe [a] *de Mortalitate* tells of an Angel, who appeared to a dying Biſhop in ſhape of a young Man, ſo venerable and glorious, that it was not eaſy to look upon him.

Theſe external Demonſtrations, and Teſtimonies, of the Power, and Preſence of God, are diſtinguiſhed by the Apoſtle from the internal Operations, and Gifts; but I thought it requiſite to mention them, becauſe they were wrought by God to manifeſt his Glory in the Church, and relate to ſome Paſſages in the following part of this Diſcourſe.

Thus having given an account of the Number, and Diverſities of theſe Gifts of the Holy Ghoſt, together with the difference of *Miniſteries* to which they belong'd, I proceed in the Third place to ſhew the Reaſons, why they were given by God to the Primitive Churches, and not to the Churches of latter times.

Now this Reaſon is to be taken from the Wants and Neceſſities of the Primitive Church, whoſe *Infant-ſtate* required, that God ſhould aſſiſt her with the Miraculous Gifts of the Spirit, till the Goſpel was ſufficiently Preach'd about the Empire; the Scriptures of the New Teſtament compleated; the Temple-worſhip aboliſhed among the *Jews*; the new way of Worſhip fully taught among the Chriſtrians; Idolatry was deſtroyed among the *Gentiles*, and both were united together under *Chriſt* into one Communion, or Catholick Church. It had been impoſſible for God to bring to paſs all theſe ſtupendous things in a way conſiſtent with his own Wiſdom, and the Freedom of Human Nature, without making uſe of theſe, or other fitting Means, as wonderful as theſe, to publiſh the Goſpel, and confirm the Truth thereof. How ſhould the *Jewiſh*

[a] *P.* 163. *Edit. Oxon.*

and *Gentile* World have believed without Apoſtles, and [a] Apoſtolical Preachers, and how ſhould the Apoſtles, and Evangeliſts have preached, unleſs they had been inſpired? For their Saviour left them like Orphans, or rather like Scholars of the third Claſs, before he had revealed all the Goſpel unto them; and therefore it was neceſſary for God to ſend his Spirit the Comforter to ſupply his place among them, to build upon the Foundation which he had laid, and diſcover the Word of Wiſdom in as ample manner unto them, as they were to preach it about the World. And then becauſe they were illiterate Men, that knew no Languages but their own, it was requiſite for him to give them, and their Aſſiſtants, the Gift of *ſtrange Tongues*, that they might freely converſe with Men of all Countries, and Provinces, and Preach the Goſpel through all the World.

But then as the Spirit qualified them by infuſed Divinity, and Languages, to preach; ſo was it requiſite for him to confirm the Truth of their Doctrine by Signs, and Wonders, as by giving them Power to ſilence Oracles, and rebuke Magical Spirits, to caſt out Devils, heal the Sick, raiſe the Dead, and demonſtrate his ſpecial Preſence in Chriſtian Aſſemblies, by ſending his Spirit upon private Men, and Idiots; and in particular, as I ſaid before, by enabling them to ſpeak in ſtrange Tongues, which they could not, or were not permitted to interpret to the Congregations in which they ſpoke. This manner of ſpeaking in unknown Tongues is different from that, which I mentioned a little before. For the former way of ſpeaking was given to the Apoſtles, and Evangeliſts, not ſo much for a Sign, as to enable them to inſtruct foreign Nations in the Faith; and it was either a permanent Gift, or if it were not, it always came

[a] 2 *Cor.* viii. 23. *Phil.* ii. 25.

upon them in a calm and gentle manner, insomuch that they were perfect masters of their own Understandings, and could freely converse with the People to whom they spoke.

But the use of the latter was principally [a] *Signal*, or *Testimonial*, like other Miracles, and came upon the People, as well as the Ministers, and that in such a powerful, and plentiful Enthusiasm, that though they understood their [b] own Inspirations, yet they were not always able to interpret them to the Church; and therefore to this Gift was usually annexed the more useful Gift of interpreting Tongues, of which I spoke before.

All these Miracles are called the Testimony of the Spirit; particularly, *Heb.* ii. 4. God the sender of the Spirit is said to have *born the Apostles witness, with Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghost.* Hitherto we may also refer the Gift of Prophecy properly so called, which of all the Unctions of the Holy Ghost was a particular Sign to the *Jews*, that the Christians were also the Children of Promise, upon whom the Spirit of Prophecy came. But then it was requisite for them upon other accounts, because the Discovery of Things secret, and remote, and the Prediction of future Events was frequently necessary for the preservation of the Christians, and preventing of imminent Danger to the Church. Thus *Agabus* signifying by the Spirit, that there should be a great Dearth throughout all the World, *i. e.* all [c] *Judæa*, the Disciples at *Antioch* determin'd before-hand to send Relief unto their Brethren in *Judæa* by the Hands of *Barnabas* and *Paul.* So an Angel was sent to *Paul* to assure him, that he should be brought before *Cæsar*, and that God would save all the Lives in the Ship for his sake. By which Revelation he

[a] 1 *Cor.* xiv. 22. [b] 1 *Cor.* xiv. 4. [c] *Hamm.* on *Matth.* xxiv. 7.

was enabled both to encourage and direct the Seamen, who had otherwise given up all in despair. Hitherto I may also refer the Prediction of our Lord, *Matth.* xxiv. 15 and 16 *verses*, which the believing *Jews* remembring, when *Gallus* so providentially raised the Siege of *Jerusalem*, immediately went out of it and fled to the Mountains; insomuch, that when *Titus* some Months after besieg'd the City, there was not one Christian in the [a] Place.

Furthermore, the Spirit of Preaching, Praying, and Praising God by Inspiration or Prophecy, improperly so called, was requisite for the State of the Primitive Christian Church; for by this the Circumcision was also convinc'd, that *God was no respecter of Persons, when they saw* to their Astonishment in the Christian Assemblies, *that on the* Gentiles *also were poured out the Gifts of the Holy Ghost.* This was the Reason why the Apostles did by solemn Prayer and Imposition of Hands confer these, and other Gifts of the Holy Ghost upon *baptized Gentiles*, to convince the *Jews* that the Christian Religion was to be Catholick, and that Christ was the Saviour of no less than the whole World. Furthermore, they were necessary to confirm the Faith, and warm the Devotion of the newly converted Christians, who were very apt, through the delusion of Hereticks and satanical Spirits, to apostatize and renounce Christ, as likewise to convince the *Jewish* and *Gentile* Unbelievers, whom Curiosity brought to the Christian Assemblies, that *God was in them, and among them for a Truth.* Lastly, As S. [b] *Clement*, who was S. *Paul*'s Fellow-work-man, assures us in his first Epistle to these *Corinthians*, who were rich in spiritual Gifts, these and other

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[a] Euseb. Eccles. Hist. *l.* 3. *c.* 5.

[b] Καὶ ἀ χώρας ἓν ᾗ πόλεις κηρύσσοντες καθίσανον τὰς ἀπαρχὰς αὐτῶν δοκιμάσαντες τῷ πνεύματι εἰς ἐπισκόπους, ᾗ Διακόνους τ μελλόντων πιςεύειν, 43. *vid.* & 44.

Gifts

Gifts were ſent upon the People as divine Indications to the Apoſtles, whom they ſhould Ordain Biſhops, and Preshyters and Deacons, for the Cities and Countries which ſhould be converted to the Faith. So the Apoſtles directed the Diſciples to look out among themſelves ſeven Men of honeſt Report, and full of the Holy Ghoſt whom they might ordain Deacons. And St. *Paul* in his firſt Epiſtle to *Timothy*, iv. 14. charged him not to neglect the [a] Gift of Prieſthood, which was given him by Prophecy, and the Impoſition of his Hands. And accordingly *Euſebius* out of *Clemens Alexandrinus* reports of St. *John*, that he took Men to ordain Biſhops of the *Aſiatick* Churches, τ ἀπὸ τ πνεύμα Σημαινομένων, from among thoſe who were ſignalized with ſpiritual Gifts. Agreeable to which [b] St. *Paul* told their Predeceſſors, that the Holy Ghoſt had ſet them over the Flock.

Laſtly, Becauſe it was very difficult to govern the Church more than other Societies and Bodies Politick without ſenſible Puniſhments, God then endowed the Apoſtles and their Succeſſors with a Power of inflicting ſupernatural Diſeaſes, and Death upon incorrigible Offenders; which was a Power more to be feared than *the Power of the Sword*. This ſupernatural Power of inflicting corporal Puniſhments, which in thoſe Ages uſually accompanied Excommunication, made the *Apoſtolical Rod* as terrible *as the Peſtilence that walketh in Darkneſs, and the Deſtruction that waſteth at Noon-day*. For by it Offenders were delivered up to Satan to be tormented, poſſeſſed, and killed by him, who is the [c] ordinary Executioner of Gods Judgments. And it was ſo inherent at that time in the Apoſtolical Function for puniſhing of Scandals, and preſerving the Unity and Order of the

[a] Calvin. Inſtit. *l.* 4. *cap.* 3. *& in locum.* [b] *Acts* xx. 28.
[c] *Job* ii. 6. 1 *Sam.* xvi. 14.

Church, that God was pleaſed to ſecond their dreadful Cenſures in their Abſence as well as their Preſence, as upon the *inceſtuous Corinthian*, whom this Apoſtle by his Authority, *deliver'd up to Satan* in an [a] Eccleſiaſtical meeting at *Corinth*, altho' he was not there. And ſuch a tender regard had God for the Order and Diſcipline of the Church, that he concurred with the Apoſtles in the execution of this Power, not only againſt thoſe who continued obſtinately in [b] Inceſt, [c] Blaſphemy, Hereſies, and ſuch like Sins, but againſt thoſe alſo that were prating malicious Schiſmaticks, oppoſers of the Biſhop, who was the Principle of Unity in all Churches, and Diſturbers of the Peace and Order of the Church. Such a one was *Alexander* the Copper-ſmith, and *Diotrephes* in the Church of *Epheſus*, whom St. *John* aſſured the Church he [d] would remember (*i. e.* Cenſure) when he came, for his evil Deeds. We cannot imagine that our Lord, who came not to deſtroy Mens Lives but ſave them, would have given the Apoſtles ſuch a Power over Mens lives, but in order to ſuch a conſiderable end. It was neceſſary, that they, their Aſſiſtants, and Succeſſors the Biſhops (who are likewiſe called [e] Apoſtles, 2 *Cor.* viii. 23. *Gal.* i. 19. *Phil.* ii. 25.) ſhould be inveſted with this Power to preſerve their Authority as Governors, and thereby ſecure the Diſcipline and Government of the Church; which as ſuch, is a *ſpiritual Body Politick* conſiſting of Magiſtrates and Subjects, and ſo ought to have its proper Laws. Therefore God, who in his infinite Wiſdom could not erect a Society without Governors, nor conſtitute Governors without inveſting

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[a] 1 *Cor.* v. 3, 4, 5. [b] 1 *Cor.* v. 3, 4, 5. [c] 1 *Tim.* i. 20. 2 *Tim.* ii. 17. [d] 3 Epiſt.

[e] Theodor. 1 *Tim.* iii. 1. τοὺς ἢ νυν καλουμένους Ἐπισκόπους Ἀποστόλους ὀνόμαζον. And *Clemens* Biſhop of *Rome* is cited under the Character of *Clemens* the *Apoſtle*, by *Clem. Alexand.* l. 4. *Strom.*

them

them with a ſufficient Power of caſting contumacious Tranſgreſſors out of their Government, thought fit in the Church's Minority to execute Judgment upon thoſe whom they ejected; in which concurrence, I conceive, conſiſted their miraculous Power of inflicting ſupernatural Diſeaſes, and Death. A Power more than Imperial, and greater than *Cæſar* could ſhew, which made their Eccleſiaſtical Subjects reverence their Perſons and dread their Diſpleaſure; and by conſequence ſhews, that it was put into their Hands in that exigence, as the Sword is put into the Hand of the Secular Magiſtrate, that they might be a Terror to evil Doers, and aſſert their ſpiritual Government over the Church. This is plain from the Story of *Ananias* and *Saphira*, whoſe ſudden miraculous Death was a Terror to the reſt (for as the Text tells us, *Great fear came upon all the Church*) and plainly ſhews that the Church was not a mere voluntary Society, nor the apoſtolical Authority precarious, but the undoubted Inſtitution and Ordinance of God.

From all which I hope it is plain, that the neceſſities of the Primitive Church were the reaſon, why God gave theſe Gifts of the Holy Ghoſt to Her, and not to the Churches of later Times. And this is apparently aſſerted by the Apoſtle in the fourth Chapter of his Epiſtle to the [a] *Epheſians*, where after he had ſpoken of the [b] Gifts which our Saviour gave in different meaſures to the ſeveral Miniſters of the Church, to the *Apoſtles*, *Prophets*, [c] *Evangeliſts*, [d] *Paſtors*, and *Teachers*, ſaith, *that it was for the Perfecting of the Saints, for the Work of*

[a] Chryſoſt. in Ep. ad Eph. c. 4. *Hom.* 11.

[b] Διδὺς γὰρ ὁ Θεὸς τὰ χαείσμαλα ἀνίσαμένῃ τ διακονίαν, *Theophyl.* upon the place.

[c] Ἐυαγγελιζομένυς ὡς Πείσκιλλα κ) Ἀκύλας. *id.*

[d] Λέγει τὺς ἐπισκόπες — δυνάσαι δ τὺς προφβύλέρυς κ) ἐπισκόπυς νοῆσαι. *id.*

the Miniſtry, for the Edifying the Body of Chriſt, till they came in the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man, unto the meaſure of the Stature of the Fulneſs of Chriſt. From [a] whence it is evident, that as the Goſpel increaſed and the Church grew up, God, like a wiſe Nurſe, weaned her by degrees from theſe miraculous Gifts, till at laſt having arrived at her full Stature in Chriſt, he left her, as Parents leave their Children when they are grown to be Men, to ſubſiſt without extraordinary Helps and Supplies. And therefore as the Scriptures increaſed, and were diſperſed, God ceaſed by degrees to diſcover the Doctrines of the Gospel by Inſpiration to the Miniſters of the Church, and by that time the Writings of the New Teſtament were made up, and the *Scripture-Canon* as it were ſealed; the Succeſſors of the Apoſtles in the time of *Clemens*, *Polycarp*, and *Papias*, (the Diſciples of St. *John*) and of *Juſtin Martyr*, pretended to no other way of Revelation, or coming to the knowledge of the Chriſtian Religion, than by the [b] Word of God.

And then as the Goſpel began to be preached in *Latin* and *Greek*, and native *Romans* and *Gracians* were admitted to be Miniſters of the Word; the Gift of Tongues, which was the firſt of the Gifts of the Spirit, began to grow leſs neceſſary, and by degrees to ceaſe. Till at laſt Churches being gathered in all Provinces of the Empire, and every Nation having Miniſters of its own, the Goſpel was Preached without Inſpiration in all the Languages of the World.

The Gift of Prophecy, as ſignifying Prediction, continued ſomewhat longer in the Church, becauſe in theſe times of Danger and Perſecution, it was neceſſary for Chriſtians (as I ſhew'd before) to be

[a] Auguſt. Quæſt. ex Evang.

[b] *Apoſtolorum Succeſſores & Diſcipuli ſacrorum Evangeliorum libros, iis qui fidei ſermonem nondum audiviſſent, tradebant.* — Euſeb. Hiſt. *l.* 3. *c.* 37.

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forewarned of future Events. [a] *Euſebius* tells us, That *Quadratus* and [b] *Ammius Philadelphenſis*, who lived in the beginning of the Second Century, together with the Daughter of *Philip* (the *Apoſtle*) had the Gift of foretelling Things to come, and cites a Paſſage out of the Dialogue of *Juſtin Martyr* with *Trypho* the *Jew*; wherein he aſſerts, That *Prophecy* was ſtill to be ſeen in the Church. *Irenæus* alſo, *lib.* 2. *c.* 57. reckons the Prophetical influx in Viſions and Predictions among the ſpiritual Gifts, which he ſaith the Diſciples in that Age received in different meaſures for the good of the Church. *Origen* alſo in his ſeventh Book againſt *Celſus*, mentions this among other miraculous Gifts which were then extant. But though at that time the Prophetical Spirit was ſtill in being, yet it was more rare, and ſoon after ceaſed altogether in the Church.

We read of the Power of raiſing the Dead in the forecited Paſſage of *Irenæus*, who ſpeaking of his own time ſaith, *And now the Dead are raiſed, and have lived among us many Years.* But the Gift of Healing being ſo beneficial to Mankind continued longer in the Church, (as is evident out of [c] *Cyprian* and [d] *Origen*, but little or no mention is made of it after, till the latter end of the Fourth, and beginning of the Fifth Century, when as Fathers of good Authority tell us, God was pleaſed to work that and many other [e] Miracles at the Tombs, and by the Reliques of Martyrs, which were the laſt Miracles in the Church.

As for Miracles (ſpecially ſo called) they alſo began to grow ſcarcer about the beginning of the

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[a] *Lib.* 3. Hiſt. *c.* 37. [b] Hiſt. *lib.* 5. *c.* 17. [c] Ep. ad Donatum. [d] *Lib.* 1. contra Celſ.

[e] Chryſ. Hom. 37. *in* S. Jul. Hom. 43. *in* S. Mach. de S. Bab. contr. Gentiles Aug. Ep. 137. ad clerum, & pleb. Hippon, Chryſ. Hom. 69. Encom. Mart. Ægypt. Aug. l. 22. de civ. dei *c.* 8. *lib.* 1. Retract. c. 23.

Third Century, after God had ſufficiently ſealed the truth of the Goſpel by them, and in ſpite of the Powers of Hell brought the World to embrace the Chriſtian Faith. But yet, becauſe there ſtill remained an [a] Oracle now and then to be ſilenced, Pythoniſts to be exorciſed, Magical Spirits to be rebuked, or an inſulting and blaſphemous Demoniack to be diſpoſſeſſed, God continued them upon theſe, and [b] ſuch like occaſions longer in the Church; and yet they too [c] ceaſed about the beginning of the Fifth Century, when [d] *Idolatry* was almoſt quite extinguiſhed; and when the Church built Her Faith not on preſent, but paſt Miracles, and her *Hieroms*, *Auguſtins*, and *Chryſoſtoms* like us were not inſpired, but ſtudied Divines.

As for the Gift of *Praying and Preaching by the Spirit*, there is no mention made of it in the Eccleſiaſtical Writers, even where they enumerate the reſt of the ſpiritual Gifts. Unleſs [e] *Irenæus* comprehend it under the Gift of ſtrange Tongues, with all ſorts of which, he ſaith, many of the Brethren ſpoke in his time by the Holy Ghoſt. Neither need we wonder that there is no further Account to be found of it out of the Apoſtles Writings, ſince the Chriſtians might learn what to pray for, and how out of the Scriptures of the New Teſtament, which are an excellent Rule of Devotion, as well as Faith; and ſince that Gift was alſo rendred uſeleſs by the [f] early general uſe of Liturgies, wherein the Church

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[a] *Apollo* gave Oracles in *Daphne*, the pleaſant Suburbs of *Antioch*, in the time of *Conſtantius* and *Julian* the *Apoſtate*, Chryſ. S. *Babylâ Mart. contra* Gentiles.

[b] As upon the Building of the *Temple* by the *Jews* in *Julian's* time. *Naz. 2. invect. contra Julian. Marcell.* lib. 22.

[c] Aug. contra Manich. & de ver. relig. *l. 1. retract. c. 13.*

[d] Εἰ ἤ λέξῃ τις ὅτι κὴ νῦν εἰσι πόλεις ἃ ἴσμεν δαιμονίαν ἐπιδεικνύμεναι πᾶσι ἃ τὰ εἰδώλων μανίαν, πρῶτον μὲ ἐναισθήτως κὴ ὀλίσας ἐρεῖ. Chryſ. de S. Babylâ.

[e] Euſeb. Hiſt. *lib.* v. *cap.* 7. Irenæus, *lib.* v. *cap.* 6.

[f] Caſſand. Liturg. *Dr. Ham.* View of the new Directory.

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made Offices for the Sacraments, for the Ordination of Biſhops, Prieſts and Deacons, for the Catechumens, the Penitents, and poſſeſſed Perſons, and Supplications and Prayers, and Interceſſions, and giving of Thanks for all Men, for Kings, and all that were in Authority in a good and acceptable manner, through the Name of the only Mediator betwixt God and Man, the Man Chriſt Jeſus.

Thus expired theſe miraculous Gifts of the Spirit, the actual Communication and Exerciſe of which the Apoſtle in the 7th Verſe of this Chapter, calls *the manifeſtation of the Spirit*, and ſaith, that they were given to every Man πρὸς τὸ συμφέρον, for the Benefit and Advantage of the Church. But as the Church grew up from an Infant to her full Stature in Chriſt, ſo they grew leſs uſeful, till at laſt ſome ſooner, ſome later, they were quite taken away. This St. *Paul*, who could do all Miracles, foretold in the 13th Chapter of this Epiſtle, wherein he exhorts the *Corinthians* to covet the ſaving, rather than the miraculous Graces of the Spirit, becauſe theſe ſhould, but thoſe ſhould never fail. Charity (ſaith he) is a Gift that never faileth, but other Gifts ſhall; for whether there be [a] Prophecies they ſhall fail, or whether there be [a] Tongues they ſhall ceaſe, or whether there be Knowledge it ſhall vaniſh away. For we know what we know by Revelation, but in part, and we Propheſie by Inſpiration but in part; but when the perfect Knowledge of the Chriſtian Religion, or the perfect State of the Church is come, then that which is imperfect and obſcure ſhall be done away. Even as when I was a Child I [b] ſpake as a Child, I [c] un-

[a] *Si enim Prophetiæ, & linguæ ſunt propter ſuſceptionem fidei, fide undique explicatâ, tanquam ſuperflua ceſſabunt in præſenti, maximè autem in futuro.* Theoph.

[b] *Dicit ἐλάλουν tanquam ad* Linguas *referat.* Id.

[c] *Hoc ad Prophetias referre videtur.* Id.

derſtood as a Child, I thought and conceived things as a Child; but when I became a Man, and to the full uſe of my Reaſon, I put away childiſh Conceptions and Things. For now in this time of ſpiritual Gifts we ſee Divine Revelations, as the Prophets did of old, in a dark Enigmatical manner, and by Symbolical repreſentations of things upon the Fancy, and the Myſteries of Religion as in a Glaſs; but hereafter in Heaven we ſhall ſee them as it were in the *Moſaical* manner, in a more rational way and more accommodate to human Nature, as it were Face to Face. Now I know things darkly and imperfectly, but then I ſhall know them clearly, even as I am known of God, whom I ſhall then ſee, as he now ſees me. To conclude; There are three abiding in us, Faith, Hope, and Charity; but the moſt excellent and deſirable of theſe is Charity.

Having thus diſcourſed, Firſt, of the kinds of Spiritual Gifts; and Secondly, of the Number and Variety of that miraculous ſort, which is underſtood in my Text; and having in the Third place ſhewed the Reaſons which moved God to give them to the Primitive Church, and not to the Churches of later Times, I proceed in the laſt place to make ſome improvement from the whole Diſcourſe.

Firſt then I deſire you to reflect on the difference betwixt the Saving, and Miraculous Gifts of the Spirit, and then to conſider how much more excellent and deſirable the former are, than the latter; and how much rather you ought to covet theſe than thoſe, although they were extant yet in the Church. As for theſe, they neither ſuppoſed any Saving Grace in the gifted Perſon, nor neceſſarily brought any along with them, nor drew any after them: But as [a] St. *Chryſoſtom* compares them to Riches, ſo

[a] 1 *Cor.* xii. Hom. 29.

like

like Riches they tempted Men to [a] Pride, Vanity, and Contempt of their Governors, as alſo to [b] Envy and hate one another: So that this Apoſtle was fain to make uſe of the ſame Apologue, to allay the Envy of ſome and the Grief of other *Corinthians* (who had none, or not ſo many, or not ſuch ſpiritual Gifts, or not to ſuch a degree as others had) as *Menenius Agrippa* did to appeaſe the Commons of *Rome*, by comparing the Body Politick of the Church to the natural Body; which cannot be all Head, Hand, or Eye, but hath ſeveral Members, ſome more honourable than the other, and all conſpire to the good of the whole. Nay, ſo inconſiderable are theſe Gifts for themſelves, and ſo unprofitable to any Chriſtian, as to his main concern, that [c] like the Sun and Rain they were given to good and bad; and when they were given to a truly good Chriſtian they could not ſecure him in a State of Grace; for they could not reſtrain theſe *Corinthians* from many grievous Sins, with which the Apoſtle chargeth them; nor, as it appears from *Heb.* vi. 4, 5, 6 Verſes, keep others from a final Apoſtaſie from Chriſt. This, I ſuppoſe, was the reaſon why our Saviour, when his Diſciples returned with Joy, ſaying, *Lord, even the Devils are ſubject unto us in thy Name*, anſwer'd them thus: [d] *Rejoice not in this, that the Devils are ſubject unto you, but rather rejoice that your Names are written in the Book of Life.* To the ſame purpoſe ſpeaks this Apoſtle to the vain *Corinthians*, who valued themſelves ſo much upon the account of their ſpiritual Gifts: [e] Though, ſaith he, I could not only ſpeak with all

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[a] Chryſ. in Eph. 4. Hom. 11. Clem. ad Cor. c. 23.

[b] Theoph. *on* 1 *Cor.* xii. 1.

[c] Reſponſ. ad Quæſt. 5. ad Orthodox. in Juſtin. Mart. Auguſt. de Serm. domini.

[d] *Luke* x. 17, 18, 19, 20. Aug. in *Pſal.* cxxx.

[e] Aug. Tract. 13. in Evang. Joh. *qui habet ſponſam ſponſus eſt.* Cyprian. de unit. Eccleſ. *Nam & prophetare, & damonia excludere,*

all the Tongues of Men, but expreſs my Thoughts like Angels, and have not Charity, I ſhould be no better than a muſical Inſtrument of Braſs, or a tinkling Cymbal. And though I had the Gift of Propheſying, and underſtood all Myſteries, and had all Knowledge revealed unto me; and though I had the higheſt degree of miraculous Faith, ſo that, as our Lord ſaid, I could remove Mountains, and yet had no Charity with them, I ſhould be good for nothing, nor become in the leaſt more acceptable to God. The Tongues of Men or Angels, to ſpeak in the Apoſtle's phraſe, could have ſaid nothing more plain or emphatical, to ſhew how much more excellent the ſaving Graces of the Spirit are, than the infuſed miraculous Gifts, which can neither render us like God, nor qualifie us for the enjoyment of him; and which gave no intrinſecal worth to the Perſons who formerly had them, nor made them more uſeful for the Church than acquired Gifts, which are the ordinary means of Faith and Repentance, make us. Suppoſe thou kneweſt the Goſpel, like the Apoſtles, by Inſpiration, what then? Another Miniſter, who knows it by Reading and Study is as capable, by the Bleſſing of God, to ſerve the Church as thou: And beſides, if thou art, like a vain *Corinthian*, ambitious of Inſpiration, know that it will add nothing to the Reputation of thy Parts; for a πνευματικὸς, an inſpired Man is but the Veſſel to the Treaſure, the very Inſtrument and Machine of the Holy Ghoſt, who can ordain Strength out of the Mouths of Babes and Sucklings, and make a Child, or an Idiot, if he pleaſe, preach as well as thee.

Or ſuppoſe thou hadſt the Spirit of Prediction, what then? The knowledge of Things paſt being

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dere, & virtutes magnas in terris facere, ſublimis utique, atque admirabilis res eſt, non tamen regnum cœleſte conſequitur quiſquis in his omnibus invenitur, ſi non, &c.

as excellent in it ſelf, and generally more uſeful to the World than the Knowledge of Things to come, the Hiſtorian would have as much to boaſt of as Thou. Nay, hiſtorical Knowledge hath the advantage above the Prophetical, not only in this, that it is more clear and diſtinct, but that it extends a great deal farther; for the greater Face of *Janus* hath long been ſet behind, to ſignifie unto us, that the World is grown Old, and that many more Ages are gone than are to come. But it is an honour to be a Prophet of God? And is it not as great, or greater an honour to be a Miniſter of the Goſpel, a Prieſt of the new Law, the conſtant Servant of *Jeſus* Chriſt? But if thou kneweſt the Burden and Pangs of [a] Prophetical Viſions, and the Terror of Prophetical Dreams, thou wouldſt, like ſome of the greateſt Prophets of old, deſire God, in ſubmiſſion to his Will, to confer that honour on ſome other Man.

But thou wouldſt have the Gift of Healing, why ſo? Is it that thou wouldſt take pleaſure in doing Good? For the ſame reaſon thou mayeſt wiſh, that all thy Fiſh-ponds were Pools of *Betheſda*, or that thou hadſt all the Riches of the World: But if thou haſt but Chriſtian Charity, and loveſt thy Neighbour, *i. e.* Mankind, as well as thy ſelf, thou art as excellent a Chriſtian, and as acceptable to God as if thou wert an inſpired *Æſculapius*, and hadſt cured all the Hoſpitals in the World. Or what if thou hadſt this wonderful beneficial Gift? Thou haſt contributed nothing to the having of it; for the Bones of *Eliſha*, and of the [b] *Milan Martyrs* had that, as well as Thou.

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[a] *Dan.* x. 8. *Gen.* xv. 12. Ezek. iii. 14. Iſa. xxi. 3. Habak. iii. 2. Jerem. xxiii. 9.

[b] Gervaſius. & Protaſius. Aug. *lib.* 2. de civ. dei *c.* 8. *retract.* 1. *c.* 13.

But

But perhaps thou haſt a mind to the Gift of Tongues: What if thou hadſt it? A well ſtudied Linguiſt would do the Church as much Service as thee, and would really have more reaſon to boaſt of his Learning; for God can make an Oracle of an *Aſs*, and Timber and Stones ſpeak *Latin*, *Hebrew*, and *Greek*.

But if thou couldſt do Miracles: What if thou couldſt? [a] *Hereticks* and Magicians have done them, and *Judas* did them, and yet was the worſt of Men: And many ſhall ſay unto me in that Day, *Lord! Lord! have we not propheſied in thy Name, and in thy Name done many wonderful Works? And then will I profeſs unto them, I never knew you; depart from me ye workers of Iniquity.*

But thou art a Miniſter, and wouldſt fain preach by Inſpiration: Why ſo? Not out of *Corinthian* Vanity and Oſtentation; for then thou art a vainglorious Man; but becauſe thou haſt a deſire to convert more Souls: But, alas, thou art not ſure of that, for the Words of this inſpired Apoſtle were a Stumbling-block unto the *Jews* and a Scandal to the *Greeks*, even the Savour of Death unto many who heard him. And the Souls of Thouſands, who heard inſpired Sermons from Chriſt and his Apoſtles, and ſaw them alſo work Miracles, lie roaring now in the Flames of Hell.

But to pray by the Spirit is a moſt deſirable Gift: So it would be indeed if thou, like the Novice-converts of old, kneweſt not *how*, nor for *what* to pray as thou oughteſt. But thou canſt cry *Abba*, *Father*, without Inſpiration; and thou mayeſt make Prayers, and Supplications, and Interceſſions, and Giving of Thanks for all Men without Inſpiration; which if thou hadſt it, would not make thy Prayers more excellent in themſelves, or more acceptable in the ſight of God. For whoſo-

[a] Irenæus. *lib.* 2. *c.* 56, 57. *lib.* 1. *c.* 1, 8, 9.

ever

ever hath a devout Soul, and approaches God with that reverence which is due to his infinite Majesty, and heartily asks what he would obtain in the Name of *Jesus* Christ, his conceived, nay his *Book* Devotion shall prevail as much at the Throne of Grace, as if it were inspired. But inspired Prayers are a Testimony of God's love: So generally speaking, I believe they were; but so are Crosses and Afflictions (which immediately proceed not from our own Sin and Folly) and yet thou art not desirous of them, although they are signs of Adoption, or publick Testimonials by which God hath declared to his Church, (which he never did of inspired Persons) that [a] afflicted Men are not Bastards, but Sons. From all which it appears, how much more excellent and desirable the saving Graces of the Spirit are, than all these pompous miraculous Gifts, in which there is really no intrinsecal Excellence; nothing why we should desire or expect them farther, than as they may be Useful for the Church, Instruments of Religion, and Motives to Faith and Repentance in defect of ordinary Means, and acquired Gifts. All which I would have those especially to consider, whose enthusiastical Tempers, or Educations encline them first to admire, and then to conceit these miraculous Gifts, till by insensible degrees they impose upon their own Imaginations, and commence within themselves illuminated Men.

Secondly, I proceed to shew what little reasons the *Romish* Doctors have to make [b] *Miracles a Sign of the true Church.* For Miracles were formerly wrought for Signs, to confirm the Authority of the

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[a] *Heb.* xii. 5, 6, 7, 8, 9.

[b] *Cur (inquiunt) nunc illa miracula, quæ prædicatis facta esse, non fiunt? Possem quidem dicere necessaria fuisse prius quàm crederet mundus ad hoc, ut crederet mundus; quisquis adhuc prodigia, ut credat, inquirit, magnum est ipse prodigium, qui mundo credente, non credit.* Aug. *de civ. dei* l. 22. c. 8.

Apoſtles and their Aſſiſtants and Succeſſors, and to ſeal the Truth of that new Doctrine which they were to preach about the World. Therefore to ſuppoſe that the Church ſtands always in need of Miracles, is to ſuppoſe her to be ſtill in a State of Minority, and her Doctrine to be always a publiſhing to the World, or elſe to ſuppoſe, that infinite Wiſdom may become impertinent, and ſeal the ſame Truths ten thouſand times over. Indeed, as they argue, in the Church of the *Jews* there were always under the firſt Temple, Miracles to be found, becauſe their *Theocratical* Conſtitution of Church and State was miraculous, God as their King, obliging himſelf to make known his Pleaſure to them in Civil and Military, as well as in Eccleſiaſtical Matters by *Voices from Heaven*, *Oracles* and *Prophecies* (as other Princes do by Proclamations and Meſſages) and their Prophets were always to work Signs and Wonders to prove the Truth of their Miſſion, and ſometimes the certaintainty of what they foretold ſhould come to paſs. But then beſides the Miracles which belonged to the nature of their *Theocratical* Government, God wrought others for them, and among them, to render himſelf and that particular Church, more conſpicuous in the Eyes of the *Gentile* World. Hither we may refer their miraculous Victories by ſingle Men, or Armies, over their Enemies, which God wrought to convince them by ſenſible Experiments of his Omnipotence, that of all the *Divinities* of the Eaſtern World he alone was the true God. But had the *Law* been publiſhed among all Nations, like the Goſpel, and *Judaiſm* become the Univerſal Religion of the World, Miracles in time would have grown out of uſe; as indeed they grew very rare after the *Jews* were diſperſed among the Nations, and their Law was tranſlated into *Greek*, which at the time of the Tranſlation was become the moſt general Language of the World.

Thirdly,

Thirdly, I proceed to ſhew you how unreaſonably the Church of *Rome* hath acted, in verifying the Fanatical Pretenſions of ſo many groſs Impoſtors and Enthuſiaſts as ſhe hath done to Inſpiration; Prophecy, Viſions, Dreams, familiar Converſes with God, and the glorified Perſon of our Saviour, working of Wonders, Communion with Saints and Angels; Raptures, Impulſes, and all other ſorts of miraculous Gifts that we read of in the Primitive Church. Such as theſe were *Dominic*, *Francis* of *Aſſize*, *Francis* of *Pole*, *Francis Xaverius*, *Ignatius* the Founder of the Jeſuits, *Genvieve*, *Tireſia*, *Catherin* of *Siena*, *Brigit*, and many more of both Sexes, whom ſhe hath not only canonized for Saints, but to the great Scandal of the Chriſtian Religion, hath incorporated religious Societies of Men and Women to live according to their pretended inſpired Rules. For which not only the common People, and the Brethren and Siſters of the Orders, but many of their Learned Doctors pretend to have almoſt, as great a Veneration as for the Goſpel it ſelf.

Fourthly, I proceed to ſhew you upon what a ſandy Foundation the *Court-writers* of the Church of *Rome* build the Pope's Infallibility. For it cannot well be accounted for without the Principle of immediate Inſpiration, which according to the Doctrine I have now Preached, neither he, nor any other *Biſhop* or *Preſbyter* of the Church hath warrant from the Scriptures to pray for, or expect. I ſay it is a moſt dangerous and Fanatical Pretenſion, which is ſo far from having any ground in Scripture, that it makes it a moſt imperfect and uſeleſs Rule of Faith, and deſtroys the old Rule of determining Controverſies laid down by *Vincentius Lirinenſis*, and with it the certainty of the Chriſtian Belief, which was fixed above ſixteen hundred Years ago; and inſtead of being a means of ending Controverſies, as ſome Popiſh Writers pretend, it introduces ever-

laſting Scepticiſm into all the parts of Divinity, by making Truth or Falſhood, Good and Evil, Light and Darkneſs, Sweet and Bitter; nay, what ſhall I ſay? by making right and wrong God and *Belial*, Chriſt and Anti-chriſt, depend upon the Chair of a ſingle Man.

In the Fifth place, let me ſhew you what a dangerous, and precarious Principle that is, which aſſerts, That immediate Revelation, or Inſpiration is not ceaſed, but is a ſtanding and perpetual Gift in the Church of Chriſt, belonging to the very ſubſtance of the Goſpel-Covenant, and of indiſpenſable neceſſity to the whole Body, and every Member thereof. And that this Spirit of immediate Revelation or ſpiritual Light, is not like the *Spirits* in Primitive Times, to be tryed by the [b] Scriptures and Reaſon, but that both of them are to be tryed by it. This Doctrine differs from the preceding only in this, that that makes only the Biſhop of *Rome*, but this makes every private Chriſtian a Pope: And as it utterly overthrows the Authority of the Scriptures, and makes them an uſeleſs Rule of Faith; ſo hath it already caſhiered the Uſe of the Sacraments, and annulled the Miniſterial Orders, contrary to the Precepts and Precedents in the Goſpel, and the Practice of God's Univerſal Church. And when time ſhall ſerve, it can as effectually convert the Profeſſors of it into down-right Papiſts, conſiſtently with their own Principles; for they have nothing more to do, than to ſay, that the Spirit, or Light within, hath told them that the Church of *Rome* is the one H. Catholick Church, and that *ſupra hanc Petram* belongs to the Pope. As this Doctrine was firſt privately ſowed among us by [c] Popiſh Emiſſaries, ſo hath it been publiſhed in our and other Countries, by thoſe

[b] *Barclay's* Theſes, *or*, Apologia Theolog.
[c] Foxes and Firebrands, *pag.* 15, *&c.* Printed, 1680.

who

who were bred among the Papiſts, as by *Robert Barclay*, who was for ſome time educated in the Scottiſh Convent at *Paris*, and *Labbade* a Jeſuit defrocq'd.

In the next place to mention will be ſufficient to confute the *Pſeudo-Prophetical* Spirits of this Age, ſuch as *Nayler*, *Venner*, and *Muggleton*, with his Companion *Reeve*, who call themſelves the Lords Two laſt Witneſſes, and Prophets, and have framed many Tracts and Letters from *Jeſus* and the the Holy Spirit, a Collection of which may be had in Print. I deny not, but God is free to ſend Prophets when he pleaſes, and that he may do ſo whenſoever his own Purpoſes, and the Exigence of the Church doth require it; but then whenſoever he ſends them, he will, as he hath always done, ſend them with the Power of working Signs and Wonders; and whenſoever they ſhall come, we ſhall have a right to try them by the Scriptures, and Catholick Tradition as a *Teſt*. But for theſe, and the *German* Prophets, who pretended to Inſpiration and Prophecy without Signs; to Voices from Heaven, which few or none heard; and ſtrange Apparitions, which few or none ſaw but themſelves; and who preached other Doctrines than what the Apoſtle had preached, they were Enthuſiaſts or Impoſtors, or a compoſition of both; and had they firſt appeared in the Church of *Rome*, his *Holineſs* had likely careſſed them for great *Saints* and *Prophets*, offered them the Complement of a new *Order*, and ſo have obliged them, as he hath done many more by the ſame politick Arts, to devote themſelves to his Service, and declare him to be *Vice-Deus*, *Vice-Chriſtus*, God, and Chriſt's only Vicar over the Church.

In the next place let me obſerve unto you, that among all the *miraculous Gifts of the Spirit* recited in this *Chapter*, or any other place of the Goſpel, there is no mention made of *Heroical impulſe*, by

which Men were ſometimes irreſiſtably moved from the Spirit, under the *Jewiſh* Oeconomy, to execute Judgment in an extra-judicial manner upon the idolatrous Nations, the devoted Vaſſals of Satan, and other the Enemies of God. For God being the [a] *Political* King, and Legiſlator of the *Jews*, did as other abſolute Monarchs do, in ſome ſpecial exigencies, ſend Men with extraordinary ſupra-legal Commiſſions to do preſent Execution upon the Enemies of his People, and dangerous Offenders, without ſtaying for the ordinary Proceſs by Law. But our Saviour, one end of whoſe coming was to put an [b] end to the *Jewiſh* Oeconomy, and who *came not to deſtroy Mens lives, but to ſave them*, gave no ſuch Gifts unto Men. No, there is to be no *Fire from Heaven*, no *Joſhua*'s, nor *Phineas*'s under the Chriſtian Diſpenſation. Accordingly the firſt Apoſtolical Ages of Wonder were utterly ignorant of *killing Impulſe* and *Zeal*, which I could not but obſerve, to the utter deteſtation of *Chriſtian Aſſaſſins*; the *Clements* and *Ravilliacs* on one hand, and the [c] *Melvils* and *Mitchels* on the other.

To proceed; Let us a little more particularly reflect upon that blaſphemous Doctrine of the *Quakers* (now by their Induſtry, and our Contempt of them become a numerous Sect) concerning a *ſpiritual Miniſtry* and *ſpiritual Worſhip*, whereby they pretend that the Holy Ghoſt comes down upon their Aſſemblies, as it did in the Apoſtles time, and moves them to preach and pray by Inſpiration, without any regard to Condition or Sex. Hence when they meet together they ſit hanging their Heads in a ſilent dumb manner, till the Spirit, as they pre-

[a] *Iſa.* xxxiii. 22. *Ezek.* xx. 11. *Numb.* xxxi. 28, 37, 40. 1 *Chron.* xxix. 11.

[b] *Eph.* ii. 14. *Dan.* ix. 26, 27. *Acts* x. 34, 35.

[c] *Knox*'s Hiſtory. *Ravilliac Redivivus*, and the Hiſtory of the late Archbiſhop of St. *Andrews* his Murder in the *Spirit of Popery*.

tend,

tend, ſhall move ſome Body; it is indifferent be it a Man or Woman, to preach or pray. Accordingly they call their Preaching, *Propheſying*; and precariouſly ſay that they have the *Spirit of Adoption, by which they call God Father*; and that the Spirit in the inſpired Miniſter *maketh Interceſſion for them with inutterable Groans*. That they groan ſufficiently, we grant; for ſometimes in their Meetings they do nothing elſe: But if their groaning, or vocal Devotions be from the Spirit, how comes it to paſs that the Spirit to convince us, never moves them, as it did in the Apoſtles Days, to Pray and Propheſie in unknown Tongues? When we ſhall ſee in their Aſſemblies, as the unbelieving *Jews* and *Gentiles* did in the Primitive Chriſtian Meetings, that they have the Gift of Tongues, and the Gift of interpreting thereof; when together with the Gift of Tongues, we ſhall ſee that they have the other miraculous Gifts, which the Primitive Chriſtians had in their Meetings; when we ſhall ſee that they ſhew themſelves to be *Prophets*, and *ſpiritual* in Conformity and Obedience to the Rules of the Apoſtle, as the Commandment of God; particularly in receiving what he [a] commanded as a ſtanding Canon concerning Women, that they ſhould keep Silence in the Churches, and not be ſuffered to ſpeak there, either in Teaching or asking Queſtions. Again, when with all this they ſhall preach no other Doctrine than what the Apoſtle had preached, and the Catholick Church received. And laſtly, when they ſhall ceaſe to reject the Holy Sacraments of the Church, and prepare themſelves to enter into it according to Chriſt's holy Inſtitution by Baptiſm; then, and not till then we muſt believe them all to be Impoſtors or Enthuſiaſts, and blaſphemers of the Holy Ghoſt.

Therefore in the next place let us conſider, what

[a] 1 *Cor.* xiv. 34, 35. and eight Years after, 1 *Tim.* ii. 12.

an horrible Sin it is to counterfeit or pretend to any of the Gifts of the Holy Ghoſt; in particular the *Spirit of Praying and Preaching*, which, with the *Gift of Faith*, as it is taken for *inſpired Courage and Boldneſs*, is moſt eaſie to be counterfeited of all the miraculous Gifts. But firſt let us make ſome Reflection on the Pretenders to the *Spirit of Praying and Preaching*, under whom I comprehend not only thoſe, whom I mentioned above, but another ſort of *ſpiritual Juglers*, who when they are aſhamed to talk, like the loweſt Form of Enthuſiaſts, in a plain Fanatical ſtrain, and ſo apparently blaſpheme the Holy Ghoſt, yet invent ſuch uncouth ambiguous Terms in Divinity, and ſo artificially contrive the Stile and Phraſe of their religious Diſcourſes, as to beget an Opinion of their Followers, that they pray and preach by Inſpiration; and ſo beſides the diſhonour they reflect on the Chriſtian Religion and the Holy Ghoſt, maintain the Schiſms which they have made, under the colour of more ſpiritual Ordinances and Worſhip, and ſo acquire that Veneration to themſelves, which was wont to be given to inſpired Men. One equivocal Phraſe which is commonly in the Mouths and Writings of theſe Sanctimonious Men is the *Spirit of Preaching* and the *Spirit of Prayer*, though by an *Hebraiſm* in *Engliſh*, it ought now to ſignifie no more than the Skill, or Habit of Praying and Preaching; yet theſe Uſurpers (for ſo moſt of them are) of the Holy Miniſtry ſo uſe it, that the deluded People generally take it in a more obvious ſenſe for Praying and Preaching by immediate Inſpiration from the Holy Ghoſt. To this purpoſe they talk much of the *in-comings*, *out-lettings*, and *in-dwellings* of the Spirit, and hath taught their Diſciples to object, That to *pray by a Form doth ſtint the Spirit*; and by theſe and other like Phraſes, whereof ſtore may be found in *Rutherford*'s *Letters*, and the Writings of the *Independents*: Not to mention

tion any more, they have made their Followers take it for granted, that extemporary Prayers, especially as they are ſpoken and acted by them, are the effect of Inſpiration, and by conſequence, that themſelves are immediately inſpired. This Error concerning the extemporary Spirit of Prayer, hath been the Cauſe of much [a] Miſchief to the Church, and of much diſhonour to the Name of God. It hath cauſed Men to have a mean Opinion of Forms, although our Saviour not only taught his Diſciples to pray by a Form, but prayed by a Form when he hang'd upon the Croſs. It hath made them reject all *Liturgies* and *Liturgical Offices*, contrary to the Practice of God's Univerſal Church; nay, it hath made theſe pretended πνευματικοὶ, not only diſ-uſe the *Lord's Prayer* it ſelf, but forbid the Uſe of it as Superſtitious, Idolatrous, and [c] a Papiſtical Charm. By this the People of theſe Kingdoms have been led into the moſt *unnatural* Schiſm and Rebellion that ever was; not to mention the later *Murders*, *Rebellions*, and *Covenants* which the Separatiſts from our *Siſter Church* have committed, raiſed, and carried on by the help of this deluſion; and they may Preach and Pray the People to what they pleaſe, as long as they hold them Captive under this Error, which is not only inconſiſtent with what I have now delivered concerning the Gifts of the Holy Ghoſt, but contrary to the practice of the Catholick Church; and it may be confuted, would People but reflect, by the Example of the *Phariſees* among the *Jews*; and the flagitious lives of many Chriſtians, as of [d] *Baſili-*

[a] Conc. Milevil. 2. can. 12. *Placuit, ut preces, quæ probatæ fuerint in concilio ab omnibus celebrentur, nec aliæ omnino dicantur in Eccleſiâ ne fortè aliquid contra fidem vel per ignorantiam, vel per minus ſtudium ſit compoſitum.* See alſo *Con. Carth.* 3. c. 23.

[b] See *Barrow's* Diſcovery of Falſe Churches.

[c] See Dr. *Owen's* Life. [d] *Caſaub.* of Enthuſiaſm.

des the bloody Tyrant of *Muſcovy*, the late *Uſurper* of theſe Three Kingdoms, the *Founder of the Jeſuits*, *Labbadé*, Major [a] *Weer*, and Captain *Venner*, who of all Enthuſiaſts or Impoſtors that ever pretended to Pray by the Spirit, were in this ſenſe the moſt powerful and eloquent; for they had *Words* and *Tears*, and *Sighs* at command, and ſo bewitched the People by their falſe Raptures and *ſpiritual*-like Devotions, as to paſs for Men extraordinarily expired.

Which brings me to reflect on the Arrogance and Preſumption of ſome ſort of *Miniſters*, who warranting themſelves from the Promiſes which God made of his ſpecial Preſence to the Prophets and Apoſtles, and the Spirit of *ſupernatural Courage and Confidence*, which reſted upon them by virtue thereof, have treated Kings and Princes with a counterfeit ſort of Prophetical boldneſs, as if God, as he ſpoke to the Prophet *Ezekiel*, *had hardned their Foreheads like Flint or Adamant*, or had made them, as he told *Jeremiah* he would make him, like an *Iron-Pillar*, *and Brazen-Wall againſt the whole Land*, *both againſt King and Prieſts*, *and Princes and People*. Hence with incomparable Rudeneſs and Inſolence, they have contrary to all Rules of Chriſtian Charity, libelled and upbraided inſtead of humbly reproving their King, and all under the Pretence of *preaching the Word with boldneſs*; and as if God had ſent them on purpoſe, as he ſent *Nathan* to *David*, *Moſes* to *Pharaoh*, or *Elijah* to *Ahab*, &c. they have unperſecuted called Proteſtant Princes *Perſecutors*, *Idolaters*, and *Jeroboams* to their Faces, and told them that God would deſtroy them and their Houſe. Nay, they have preſumed in God's Name, to lay *civil Injunctions* and *Prohibitions* upon them and their Courts of Juſtice; and when the Magiſtrate hath commanded the People to do one thing,

[a] In *Ravil. Rediv.*

they have boldly charged them to do another. With the like counterfeit Spirit of Apoſtolical boldneſs, but of real unchriſtian Impudence and Railing, they have ſpoken evil of Civil and Eccleſiaſtical *Dignities*, to the great diſhonour of God and his Prophets, and Apoſtles, who never ſpoke nor acted any thing by virtue of any ſpecial Miſſion, and the Spirit of Courage, the παῤῥησία which did attend them in it, but what was conſiſtent with Gentleneſs, Moderation, Humanity, Duty, and Love.

In the laſt place give me leave to ſhew you, how much ſome Authors have injured the Chriſtian Religion, and abuſed the unlearned part of the World, who writing the Lives of ſome modern *Enthuſiaſtical* Preachers, have repreſented them as endowed with moſt of theſe wondeful ſpiritual Gifts. Thoſe who deſire to be ſatisfied in this particular, may conſult the Life of Dr. *Samuel Winter* [a] Provoſt in the late Times, of *Trinity College* by *Dublin*, and what is

[a] In the ninth Page of the *Preface* the Author ſaith, That he ſaw the Sky open, and heard a Voice which ſaid to him, That neither he, nor his ſhould ever want. Which cannot be true, for his Son went a Begging: See *p.* 41. of the Book. In the 10th Page God aſſured him, that he ſhould have a ſafe Voyage into *Ireland*, and convert many Souls there: See *p.* 41. Once when he prayed for a ſick Perſon in another Land, he had an aſſurance of the Parties recovery, by an *audible Voice, and a glorious Brightneſs* which ſhined round him, *ibid.* When he was a School-Boy, God (he thought) aſſured him by a *vocal Anſwer*, that he heard his Prayer, *p.* 2. When he was very Sick he aſſured his Wife that he ſhould not die, becauſe *God had not fulfilled a certain Promiſe* which he made to him, *p.* 4. He *converſed with Angels in a Dream*, and *had ſhewed unto him the exceeding weight of Glory which is laid up in Heaven for God's choſen Ones*, p. 17. He lay a whole Day in an *heavenly Rapture*, and deſired his Wife, a Miniſter, and other Friends to tell him, *whether he were in the Body, or out of the Body, for he could not tell*, p. 24. Before he prayed with Coll. *Jones*'s Wife, when ſhe was Sick, he asked her *whether ſhe had Faith to be healed?* And when he had done praying, he aſſured her ſhe ſhould live, *p.* 44. His Hearers could tell by his Pr ayers for ſick Perſons, whether

is written of old Mr. [a] *Welſh*, and other *Scottiſh* Miniſters, In the *fulfilling of the Scripture*, printed, 1669. From whence, not to mention [b] other Examples, it will appear, that unleſs God in Mercy rebuke that Spirit of Enthuſiaſm which is gone out amongſt us in theſe Three Kingdoms, we may have as many *Legends* from ſome ſort of Proteſtants, as we have formerly had from the Church of *Rome*.

There are other excellent Uſes which might be made of what I have ſaid upon this Subject. 1. Concerning the greatneſs of the Apoſtolical or Epiſcopal Power, as we find it exerciſed by this Apoſtle

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whether they ſhould recover or not, *p.* 47, 48. He knew the ſame himſelf, *p.* 50. When his Wife lay under a Temptation to turn *Anabaptiſt*, *God aſſured him by Prayer*, that he ſhould be quickly ſatisfied from Heaven, *p.* 51. Mrs. *Winter*'s Siſters Huſband lying very ſick at *London*, ſhe ſent to the Doctor at *Dublin* to pray for him, but before he could be perſuaded to pray, he retired privately, to *know of God if he were yet alive*: And after Prayer aſſured the Company, that he ſhould recover, *p.* 52, 53. Once praying in imitation of *Abraham*'s Interceſſion for *Sodom*, as he kneeled againſt a Poſt in the Room, he ſaw a *great ſhining Light about him, and perfectly heard a Voice, ſaying, The Nations ſhall be ſpared for ten thouſand righteous ſake*, p. 56. He uſed to pray for things, and have his Anſwer before he roſe from his Knees, and immediately give Thanks thereupon, *p.* 56. He often heard Voices, when none heard them but himſelf, according to *Acts* xxii. 9. *p.* 57.

[a] Whom that Author *calls a Man of God*, and ſaith, That Mr. *Rutherford* called him the heavenly *Prophetical and Apoſtolical Man of God*. He ſtruck a Man dead upon the place, as St. *Peter* did *Ananias* and *Saphira* with a Word, *p.* 252. He told one *John Steward* of *Aire*, who came to viſit him in Priſon, that the Plague of God was broken out in that Place, and bid him haſten Home, and cauſe *Hugh Kennedy* Provoſt of that Town, to convene the People in the Streets, and pray together, and the Lord ſhould hear *Hugh Kennedy* and remove that ſtroke. Which (ſaith he) fell out in every thing as the Man of God had foretold, *ibid.* At the Siege of St. *Jane de Angeli* he deſired the Cannoneer to diſcharge ſuch a piece of Cannon, aſſuring him, that God ſhould direct the Shot, *p.* 254. He aſtoniſhed the King of *France* with a few words, and made him ſay, *Surely, this is a Man of God*, p. 255.

[b] See the Life and Death of *Mary Symſon* of *Norwich*, by *John Collins*, 1649. and of Mrs. *Wright* of *Worceſter*.

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over thoſe who were inſpired. For by [a] virtue of that Eccleſiaſtical Authority, which he and the other Apoſtles received from Chriſt, and derived upon their Succeſſors the Biſhops, as Governors of the Church, he ſilenced the *Propheteſſes*, regulated the ſpeaking of the *Prophets*, commanded that not above two or three *inſpired Linguiſts* ſhould ſpeak at one Meeting, and that not altogether, but every one in his turn. But if there happen'd to be no Interpreter, then that they ſhould keep all ſilence in the Congregation, and only ſpeak mentally to themſelves. In a word, he commanded that all things ſhould be done decently, regularly, and according to his appointment. He reproved them for coveting the Gift of Tongues, and told them plainly, that if any Man thought himſelf a Prophet, or any other ways inſpired, he ſhould ſhew himſelf to be ſuch in receiving his Orders, as the Commandments of God.

Secondly, Concerning the uſefulneſs of human Learning, and the neceſſity of erecting Schools and Univerſities for the teaching thereof: For the Chriſtian Religion cannot be ſupported againſt its Adverſaries without human Learning *inſpired*, or *acquired*. And therefore, as the Apoſtles and Apoſtolical Preachers died, God ſupplied their Mortality, by calling Philoſophers and other Learned Men, to the rational Defence of the Goſpel againſt *Jews*, Heathens and Hereticks, whom the former had redargued not ſo much by *Words of Man's Wiſdom*, as by *the demonſtration of the Spirit, and of Power*. Nay, among the *Jews* themſelves there were [b] Schools of the Prophets, in which, as the *Jewiſh* Writers agree, the Youth

[a] From all which it is evident, that the *Spirit*, properly ſo called, was ſtinted, limited, and confin'd.

[b] Theſe Schools of Prophetical Education were at *Naioth* in *Ramah*, 1 *Sam.* xix. 19, 20. at *Jeruſalem*, 2 *Kings* xxii. 14. at *Bethel* and *Jericho*, 2 *King.* ii. 3, 4, 5. and at *Gilgal*, 2 *King.* iv. 38.

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were trained up by Study and Diſcipline for the reception of the Prophetical Spirit; which, according to *Maimonides*, whom the *Jews* call the ſecond *Moſes*, rarely came but upon Perſons ſo qualified and prepared. And I dare boldly ſay, were it not for the *Two Schools of the Prophets in our* Iſrael, that the Nation would ſoon be over-run with Ignorance, and Religion quite born down with *Popery*, and other monſtrous Sects among us, which have increaſed with the ſame proportion that human Learning hath been decried, and the *Two Univerſities diſ-uſed.*

Thirdly, Concerning the Goodneſs and Wiſdom of God: His *Goodneſs* in ſending his Spirit with miraculous Gifts to ſupply the neceſſities of his Infant Church; and his *Wiſdom* in taking away theſe extraordinary Means, when ordinary Means were to be had. But I have been too tedious already. God grant that what I have now delivered ſo plainly on this Subject, may conduce to make us all have right and worthy Apprehenſions of the *Chriſtian Religion*; which however it hath ſuffered, and ſtill ſuffers by ſome Mens Enthuſiaſtical Notions and Pretenſions; yet ingenuous, obſervant and teachable Souls (and ſome ſuch, I hope, there are among the moſt erroneous Sects) will eaſily diſcern from the frame and tenour of this Diſcourſe, that, as it was deſigned by its bleſſed Founder, ſo it really is the moſt rational, ſober, and regular Inſtitution that he could have given to the Sons of Men.

AN

THE HISTORY OF *MONTANISM*,

By a LAY-GENTLEMAN.

Κώμη τις ἔστι λέγομένη ἐν τῇ κατὰ τὴν Φρυγίαν Μυσίᾳ, καλουμένῃ Ἀρδαβαῦ τὄνομα. Ἔνθα φασί τινα τῶν νεοπίστων πρώτως Μοντανὸν τὄνομα κατὰ Γεφτον Ἀσίας ἀνθύπατον, ἐν ἐπιθυμίᾳ ψυχῆς ἀμέτρῳ φιλοπρωτείας δόγμα παράδοξον εἰς ἑαυτὸν τε ἀνακεκινηκότα, πνευματοφορηθῆναί τε καὶ αἰφνιδίως ἐν καθοχῇ τινὶ καὶ παρεκστάσει γενόμενον, ἐνθουσιᾶν, ἄρξασθαί τε λαλεῖν καὶ ξενοφωνεῖν, παρὰ τὸ κατὰ πάδοσιν καὶ κατὰ διαδοχὴν ἄνωθεν τῆς Ἐκκλησίας ἔθος ἦθεν παραφυλάσσεσθαι. Euseb. Hist. Eccl. l. 5. c. 16.

AN HISTORICAL ACCOUNT OF *MONTANISM.*

ARTICLE I.

Of the Riſe of Montanus, *and his Spirit.*

Sect. 1. *Montanus* was a Native of *Myſia*, which was at that time comprehended in *Phrygia*; whence [a] he was called a *Phrygian*, and the Religion of him and his Followers [b] the *Phrygian Hereſy*, and they *Cataphrygians*. It is a Miſtake, that he was born at *Pepuza* in *Phrygia*, which was the only Place where he and his Diſciples uſed moſt frequently to meet: For we are aſſured by *Aſterius Urbanus*, an Author capable of the beſt Informations, that he was of a certain Village or Borough in the *Aſiatick Myſia*, call'd *Ardaban*, or *Ardabab*, bordering upon *Phrygia*, ἐν τῇ χώρᾳ τῶν Φρυγίαν Μυ-

[a] Euſeb. Pamp. Hiſt. Eccleſ. *l.* 5. *c.* 16. *f.* 180.

[b] Id. *l.* 5. *c.* 3. *p.* 168. *Lib.* 4. *c.* 27. *p.* 149. Auguſt. de Hær. 26. Theodor. Hær. fab. *lib.* 3. *c.* 2.

σία.

gia. Now this *Aſiatick Myſia* being not a particular Province, but only a Canton of the Province of *Phrygia*, he was always called by the Name of the Province whereof he was, and in which he appeared as a great Teacher and Reformer ſent from God. So that the *Phrygian*, meaning thereby *Montanus*, and the Sect of the *Phrygians*, continually occur in the Eccleſiaſtical Remains of thoſe Times; but no notice is taken of *Myſia*, or of the *Myſians*, in all his Hiſtory.

Sect. 2. As for the *Time* either of his Birth or of his Converſion to Chriſtianity, it is uncertain altogether: But there are grounds to ſuppoſe, that about the Middle of the Second Century, or ſoon afterward, he made himſelf known, not only in his own Country, but in the Churches alſo thereabouts: For he had hardly embrac'd the Chriſtian Faith, but his great Auſterities of Life made him to be particularly taken notice of, and to be had in eſteem among many of the moſt zealous (but indiſcreet) Chriſtians. And as he had a Zeal very extraordinary for that Holy Religion into which he was baptiz'd, he would needs ſet up for a mighty Reformer in the Church; but wanting Solidity of Judgment, and Coolneſs of Thought, he was apt to be driven by every Impulſe that ſeized him: and if it ſeemed but to have a good End, he matter'd not how ſtrange, or how impracticable ſoever it might appear. For as he was indefatigable in what he once undertook to promote, ſo there was likewiſe ſuch an Opiniativeneſs and Inflexibility in his natural Temper, as nothing could ever bend: Which as it came to be directed towards religious Matters, was eaſily taken by a great many for Chriſtian Fortitude and Faith?

Sect. 3. Thus then *Montanus* having got a Reputation of no mean Sanctity by his extraordinary way of Living, and his Zeal for the Eſtabliſhment of the Churches, according to the moſt perfect Model,

Model, he thereupon gave too much way to the Surprize of the grand Adverſary, by a diſorderly Ambition after the Dignities of the Church, tho' not with any evil Deſign poſſibly at the firſt; but that he might be hereby in a Capacity, as he thought, of ſerving the Church and Spouſe of Chriſt with greater Advantage; that is, by bringing back thoſe that ſhould be under his Charge to their *firſt Love*, and ſtrengthning the things that were *ready to die*.

Sect. 4. But the Serpent quickly inſinuated himſelf into him under this Diſguiſe; while that he remembred not the Reproof given by our Bleſſed Lord to two of his Diſciples on this very Head; being tranſported by an immoderate and irregular Zeal, that was the Fuel to his [a] Eccleſiaſtical Ambition, as well as it had been to theirs. Whereupon he was poſſeſſed by a *ſtrange Spirit*, inſtead of the true Spirit of God. Which Spirit ſeizing him of a ſudden was wont to Agitate him, juſt as if he were a diſtracted Perſon: And he continued all the while that the Spirit thus acted in him without the uſe of his Reaſon; and had, they ſay, no command over his own Members aad Organs. In which Pareiſtatick Fits he utter'd a world of new and ſurprizing Things, but with little or no Connexion. For it appears from what Accounts we have remaining of him, that his pretended Inſpirations were after a very roving and abrupt manner, ſomewhat imitating indeed the loftineſs of the Prophetick Stile of the Divinely Inſpired, and ſometimes even ſtriving to exceed them: But falling vaſtly ſhort, as the beſt judges of Antiquity did at that time determine, even while the Miraculous and Apoſtolical Gifts are acknowledged to have remained in the Church.

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[a] Φιλοπρωτεία. *Euſeb.*

Sect. 5.

Sect. 5. When *Montanus* began to Prophecy, and to fall into Extaſie after this manner, it is impoſſible to know exactly: For as much as while he utter'd nothing contrary to the Catholick Faith, or to the Diſcipline and Government of the Church, he might for ſome time paſs pretty well unobſerved. And hence it is, that Authors are ſo little agreed about the Riſe of his Order and Sect. Theſe began with their Enthuſiaſms to diſturb the Tranquillity of the Church, according to *Euſebius*, in the Year of our Lord CLXX, being the Eleventh of the Reign of *M. Aurelius*, and the Fourth of the Pontificate of St. *Soter*. But *Epiphanius* ſays [a], That the Church of *Thyatira* was entirely corrupted with the Hereſy of the *Cataphrygians*, within about XCIII Years after the Death and Reſurrection of Chriſt. According to which Account they muſt at leaſt have begun within XXVI Years of the Second Century, and ſo many Years alſo after St. *John* the Apoſtle. But there's alſo a Third Account of their Riſe [b], which is betwixt theſe Two; whereby it is placed in the XIX[th] Year of *Antoninus Pius*; that is, about *An. Dom.* CLVI or CLVII. This alſo is mention'd by *Epiphanius*.

Sect. 6. The famous *Blondell* [c] is not ſatisfied with either of theſe Accounts, and will have this Sect to have begun at, or about the Year CXLI, when *Cratus* was Pro-conſul of *Aſia*, St. *Apollinaris* of *Hierapolis*, having, he ſays, inform'd us that it was under his Proconſulate. But then *Blondell* tells us, not what Authorities he had for making this *Cratus* to be Proconſul in that Year. Neither has [d] *Baronius* given us his, who it ſeems drew *Blondell* into this Sentiment. True it is, he mentions *Caſſiodorus*, as placing one *Gratus* Conſul in the IV[th] Year of *Antoninus*, who then indeed might be Proconſul

[a] Panar. *l.* 1. *c.* 33. *p.* 455. [b] Epiph. Panar. xlviii. *c.* 1. *p.* 404.
[c] Blondell. Sibyl. *lib.* 2. *c.* 2. *p.* 134. [d] Annal. *c.* 1. Ann. 173.

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of *Asia* the ensuing Year, according to the Regulations made for that purpose. But against this there is a considerable difficulty from the Consular *Fasti* themselves, which make him not Consul till some Years after, even in CXLVI, or the X^th^ of *Antoninus*. And indeed there can hardly any thing be more intricate, than to find out the true Date of the Rise of *Montanism*, amidst the variety of Conjectures and critical Remarks upon it.

Sect. 7. However *Baronius* has endeavour'd to reconcile these different Sentiments, and especially to harmonize St. *Epiphanius* and *Eusebius* together; by distinguishing the Time wherein *Montanus* did first appear to work Signs and Miracles, either by the Operation of God, as the Annalist supposes he might at the first, or else by that of the Devil transformed; and that in such a manner as no Body was able to discern, because both his Life and Doctrine were Holy and Blameless in all appearance: And the time when it began to be doubted concerning the Spirit which operated in him, and moved him after so wonderful a manner, whether it were a good Spirit or a bad one; (but in such wise nevertheless, that the Sentiments of the Orthodox, or Catholicks, were much divided about it:) And a Third time, when all the Catholicks were generally unanimous in the condemnation of it, and in driving it, together with as many as were possessed by it out of the Church; which he makes to fall in the XI^th^ Year of the Reign of *Marcus Aurelius*, according to *Eusebius*. But the [a] *Alexandrian* Chronicle places this later than any, even under the Consulate of *Mamertinus* and *Rufus*; that is, in the III^d^ Year of *Commodus*; which is no less than Forty Years after the Calculation of *Blondell*, and Ten Years lower than *Eusebius* has put it. This therefore must refer either to the first spreading of *Mon-*

[a] Chr. Alex. *p.* 614, 616.

taniſm in *Egypt*, where it took an early rooting; or elſe to ſome Council or Councils held that Year in order to its ſuppreſſion.

ARTICLE II.

Of the Montaniſt *Spirit, while the Bond of Catholick Unity was not violated.*

Sect. 1. NOW at the ſame time that *Montanus* began to appear, and to ſet up his high Pretenſions both for Prophecy and Miracle, it pleaſed God to grant to his Church, in purſuance of the Promiſe given her through his Beloved Son, many extraordinary Graces; and among the reſt, in particular, that of the Gift of Propheſying, as taken in the ſtricteſt Senſe of the Word. Which appear'd about this Time, or a little before, in St. *Quadratus* the Apologiſt, and in *Ammia* a holy Woman of *Philadelphia*, of whom we have yet no remains in Hiſtory left us; any more than we have of many others, who likewiſe were endowed with the true Spirit of Prophecy, and with other divine Gifts for the Edification of the Church. Now that which render'd this Artifice of the Enemy the more dangerous, was the extreme difficulty there was to diſcern the Falſe from the True Spirit of Prophecy; of which there were not many that were capable judges, upon whom the Spirit of Wiſdom and Diſcernment reſted; and who had their ſpiritual Senſes exerciſed for this end.

Sect. 2. Thus it came to paſs, that in the beginning there was no ſmall Diviſion upon this Head, as has been mentioned among the Chriſtians of *Aſia*. And thoſe who were the firſt Witneſſes of this extraordinary Appearance, were not all of

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the ſame Opinion, ſo long as they kept within the Unity of the Church, and violated not the Bond of Catholick Peace; but ſeemed in all things to conform themſelves to the Cuſtoms and Ordinances that were delivered by the Apoſtles; and to approve themſelves unto all, ſtrict obſervers of the Order and Diſcipline eſtabliſhed throughout the Churches, by even ſtriving to go herein beyond all the reſt. Thus were the Tares inſenſibly ſown in the Field of the Church, and under the Cloak of Zeal, and ſhew of the utmoſt Mortification and Sanctity, the Diſeaſe ſpread it ſelf moſt ſwiftly, and infected great Numbers.

Sect. 3. Some few there were indeed that took *Montanus* for that which he was, or for that at leaſt which he afterward prov'd himſelf to be; that is, a Falſe Prophet [a]: Yea, as not being ignorant of the Artifices of Satan, they look'd on him rather as a Perſon poſſeſs'd, and a Demoniack, than what he ſet up for; and as one, who being driven and agitated by the Spirit of Deluſion, did but diſturb the World, and unprofitably amuſe and perplex Peoples Minds with vain Fancies, and the expectation of wonderful approaching Revolutions, even no leſs than the total Change of all Things within a few Years: And therefore they reproved him; and feared not to forbid him to ſpeak any more by that Spirit, as remembring the Commandments and the Threatnings of our Lord; whereby we are warned diligently to take heed of Falſe Prophets that were to come, and to deceive almoſt the very Elect of God.

Sect. 4. However, they did not this haſtily, but upon ſober and mature deliberation, after trial made of his Spirit: They preſently obſerved that this pretended Spirit of Prophecy of *Montanus*, and the reſt of that Tribe, was very different from that which the Church of Chriſt had received, and

[a] Euſeb. Hiſt. Eccleſ. *l.* 5. *c.* 16, 17.

which they undoubtedly knew to have been communicated to them by the very Apoſtles, whom ſome that were yet alive might remember. For the Enthuſiaſm of *Montanus* appeared to be very much like a Fit of Frenzy, or diſtemper'd Melancholy, accompanied with violent Agitations of the Body; and which took away from him the Liberty of his Reaſon, and the free Exerciſe of his Faculties. Which was never ſo in any of the true Prophets of God, either in the Old or the New Teſtament: Concerning whom it is generally agreed, that they loſt not the underſtanding of their Propheſies, or the Chain and Sequel of them; but had the free exerciſe all the while of their Natural Reaſon, and both underſtood and remembred what was ſpoken to them by the Spirit. This was held to be a matter ſo very clear and evident, as not a few among the Wiſer ſort look'd on it as altogether unqueſtionable; and therefore they thought this enough, in order to paſs a right Judgment, without entring into the Inquiry of the Impiety and Folly charged on *Montanus* and his Sect. Thus both St. *Athanaſius* and St. *Hierom* expreſly aſſert this difference betwixt the undoubted True Prophets of God, and theſe New pretended Prophets; and are ſo very poſitive as to ſay, that it cannot be denied. With whom alſo agreeth St. *Chryſoſtom*, delivering the Senſe of thoſe that were before him.

Sect. 5. But others [a], on the contrary, being unmindful of the Words of Chriſt, whereby he cautions us againſt being ſurpriz'd at any time by the Artifices of falſe Chriſts and falſe Prophets, were exceedingly filled with Joy at what they ſaw in *Montanus*, as if it had been a true effect of the Holy Ghoſt, and of the Grace of Prophecy. And they were hereby lifted up with an extreme Vanity and Confidence, as if nothing could be ever greater

[a] Euſeb. Hiſt. Eccleſ. *l.* 3. *c.* 16. *p.* 168.

or higher than this Diſpenſation which was pretended to be given to *Montanus* and his Followers. Thus being drunk in their Imaginations they feared not even to invite and ſollicite the Spirit that was in him to ſpeak. Who being raviſh'd with the Honour of ſeeing himſelf ſo eſteemed among Chriſtians, and liſtned to by them, made uſe of divers Artifices and Stratagems to deceive others by the means of theſe, after that he had moſt ſubtily deluded and drawn in the firſt: They were in very great Numbers that were after this manner carry'd away; notwithſtanding that *Euſebius* will have it that they were but few in compariſon of thoſe who fell not into the Deluſion: And among theſe were found Perſons of unqueſtioned Probity, and ſome alſo of Learning, Honour, and Fortune; nay, even ſome in the higheſt Dignities of the Church, who could hardly be ſuppoſed to have any ſelfiſh or ill Deſign. And while they that were called the *Inſpired* or *Pneumatical*, did not withdraw themſelves from the Communion of the Church, but in all other Matters behaved themſelves orderly, according to the Cuſtoms deliver'd either by the Apoſtles, or by Apoſtolical Perſons and Coeval Fathers, it is not much to be wondred at, if ſome of a very good meaning did without much difficulty cloſe with them. By this means then was the Church, not that in *Aſia* only, but elſewhere, rent into pieces for ſome time about this Affair: And there was a Schiſm *in* it, tho' not *from* it, while the Evil One having moſt dextrouſly counterfeited himſelf to be the true Husbandman, was ſowing therein his Tares, which afterwards ſprang up.

Sect. 6. As to the Perſon of *Montanus* himſelf, there was none more likely to deceive and impoſe upon the World; being one every way qualified for ſo great an Undertaking, as the bringing about ſome notable Revolution in Religion: For he had a Ge-

nius that affected always ſomewhat extraordinary. And though ſome counted him a Fool, and others a Madman, he both knew how to lay great Models, and wanted not Reſolution and Patience to execute what he ſo propoſed. His outward Appearance had all the Form of Godlineſs and Spirituality. By this therefore ſome judged him preſently to be a Saint, yea an Apoſtle; but others took him notwithſtanding all this, for no better than a real Demoniack. All concluded there muſt be ſomewhat in him beyond a bare Natural Enthuſiaſm; and that there was ſome Spirit, good or evil, which managed the Springs.

Sect. 7. He was originally one of the moſt ſtrict Sect of the *Encratitæ*, or the *Apoſtolici*; he had in all things appeared moſt zealous for the Laws and Cuſtoms of the Church: And he continued a moſt diligent obſerver of all its Diſcipline, therein ſtriving to excel every one beſides: An extreme honourer of the Traditions of the Elders, and a mighty ſtickler for reſtoring the decay'd Spirit and Life of Chriſtianity. But eſpecially was he addicted to great Mortifications, Separations, and Abſtractions for the Purifying of the Soul, that it might be made capable to receive thereby the *Spirit* as a conſtant vivifying and informing Principle, and ſo be made conſequently *Pneumatical*, or tranſform'd into the Nature of the Spirit.

Sect. 8. For this end he obſerv'd, not only with all ſtrictneſs, the ordinary Faſts and Vigils of the Church, but out of an exceſs of Zeal inſtituted New ones; and gave out Rules and Orders of his own Head, for the manner of Faſting and of Abſtinence. Τὰς νηςείας ἐνομοθέτησε, ſaith the Hiſtorian of him, meaning he bound his Followers as by a *Law*, to the keeping of ſuch certain Faſts that were only of particular Inſtitution, without any Authority from the Church; for which Act of Preſumption he was ſet upon by *Apollonius* very ſmartly, and refuted.

Sect. 9.

Sect. 9. It is ſaid of him that he wholly abſtain'd from the Uſe of Fleſh, thereby diſcovering the Leaven of the *Pythagoreans* that was in him. And *Epiphanius* writes, That he commanded *to abſtain from Meats*, as Unclean; thinking poſſibly by cleanneſs of Food and purity of Body, he might very much advance the Purification of the Soul it ſelf, and ſo arrive to be a *ſpiritual* Perſon, or poſſeſſed by the Spirit.

Sect. 10. For the ſame Reaſon, though he did not abſolutely condemn the Marriage-Bed, yet did he extremely depretiate it: He counted it utterly inconſiſtent with the more excellent and perfect State, to which they are called who are to wait at the Altar: And therefore while he allow'd Marriage to the Laity, for the ſake of Procreation, he prohibited it to the Prieſts, leſt it ſhould draw them down into the Animal or Pſychical Life. And as for the very Laity too, he was for binding them under very ſtrict Laws in this caſe, in order to a Reſtraint of the Functions of the Animal Life; and was for certain a profeſs'd Enemy to Bigamy, as well as *Tertullian* his Diſciple. Thus after their Maſter a multitude of his Followers readily embrac'd the Virgin Life, that they might be free from the World, perſuaded that they ſhould hereby arrive to be of the number of thoſe Virgins that are ſaid to [a] *follow the Lamb* of God *whitherſoever he goeth*. And even of them that were married, ſome ſeparated themſelves by Conſent, or even ſometimes without it, that they might attend more fully, as they pretended, and without any diſtraction, upon the Service they thought themſelves to ſtand ingaged in for God. Hence eſpecially, as many as aim'd either at the Sacerdotal or Prophetical State, choſe to ſubmit themſelves to thoſe Bonds. For the ſame Prohibition was upon the Prophets and Propheteſſes, as upon

[a] Rev. xiv. 4.

the Prieſts of this new Order; who alſo were generally taken out from among their Prophets. Theſe now that were ſeparated after this manner, believing that they obeyed herein the Voice of the Holy Ghoſt in *Montanus*, imagined themſelves hence to be *the Firſt-Fruits unto God, and to the Lamb*, and his particular Inheritance that was *redeemed from among Men*, or brought up into the Superſenſual and Angelical Life, becauſe they were *not defiled with Women*. Thus it was he inſtructed his Diſciples, having the faireſt ſhew of Godlineſs and higheſt Pretenſions to the Purity and Perfection of the Chriſtian Religion, as a Teacher ſent from God, to lead Men out of the Earthly and Animal Life by a courſe of Penances and Mortifications; that they might ſtand as before the Throne of God *without fault*, like unto miniſtring *Angels*, by him immediately commiſſionated to ſerve in his Sanctuary.

Sect. 11. No wonder that ſuch a Preacher of Mortification and Self-denial ſhould at firſt be follow'd by ſeveral ſober and ſincere Chriſtians, who were pleas'd with the exactneſs of his Diſcipline, and thought his way could be no other than that of the Croſs, which Chriſt had commanded all his Diſciples to walk in. They obey'd him then, willingly undergoing the Penances and purgative Myſteries which he obliged them to paſs through, in order to their Admiſſion into the *Pneumatical* or Angelical State: They readily choſe for this, to embrace all the Philoſophick ſeverities which he required, and to form themſelves into a ſort of Society under him, leading a ſingle Life, and keeping under their Bodies by certain rigorous Impoſitions, even to the offering of Violence, and the ſhedding ſome of their Blood to preſerve their Chaſtity. For the Auſterities that ſome of them went forth in are almoſt incredible, as we may gather from ſeveral places of *Tertullian*. Alſo it is ſuppos'd that

that they might miſunderſtand that famous Paſſage of our Bleſſed Saviour, *Mat.* xix. 12. and ſo literally make themſelves Eunuchs for the Kingdom of Heaven, even as was done by *Origen* afterwards. And by the Teſtimony of St. *Hierom* it appears, That *Montanus* himſelf was an Eunuch; but the occaſion of it he gives no account of. However, ſome there are that will have all this to be Hypocriſy, and that ſuch an Accident might very well arrive from ſome other Cauſe, whatever to the contrary might be pretended. This at leaſt is held for certain, that it was accounted in him Meritorious by his Followers.

Sect. 12. The Doctrine that he preach'd up was unexceptionable, and they that rejected his Enthuſiaſms, could not deny but that he was ſound in the main Articles of Faith. None of all the Ancients was more expreſs than he, in the Myſtery of the Incarnation, or ſeem'd more to honour the Perſon of *Chriſt* and extol his Merits; concerning whom he taught, That the everlaſting Son of God, ſays St. *Hierom* in his Epiſtle to *Marcella*, took upon him a Body of the Virgin *Mary*, wherein he preached the Goſpel of the Kingdom, and at laſt dy'd for the Salvation of the World. All the ancient Hereticks generally err'd as to this, from the Truth; only he was moſt clear in this Point, preaching up Repentance and Faith in the Name of the Lord Jeſus only, as the *one Mediator* betwixt God and Man: Of whom he held, that *he* did not only *appear in* our Nature, but that he was *united with* it after a moſt real manner; thereby condemning moſt, or all the Gnoſtick Enthuſiaſts: And that as he Deſcended from Heaven, and is again Aſcended into Heaven, ſitting down with our Nature at the Right Hand of God, ſo he muſt come again a Second time with the ſame, to judge the Quick and the Dead. Concerning the Deity, he taught his Diſciples how the Father, Son, and Holy Ghoſt were

were but *one* God in Eſſence and Subſtance; and for the Truth hereof he appeal'd not only to the Holy Scriptures, but alſo the *Catholick* Tradition of the Church. For which reaſon St. *Hierom* does not reckon *Tertullian*'s Treatiſe of the Trinity, written againſt *Praxeas*, amongſt thoſe Books which he wrote againſt the Church, though it was written by him when he was a *Montaniſt*. He was no leſs a zealous Aſſerter of the *Trinity*, than of the *Unity* in the Divine Being: And as that Book of his Diſciple againſt *Praxeas*, is ſaid to be the very firſt that was ever purpoſely written, concerning the Trinity in the Divine Nature, ſo is he by [a] ſome thought to have been the Inventor of the Term it ſelf. The Diſpute alſo about the uſe of the Word *Catholick*, is by [b] *Pacianus* ſuppos'd to have been firſt ſtarted by him, or his Followers. Nor is it deny'd, as I know, that he was Orthodox in the Notion of the *Church*, as a Chriſtian Fellowſhip rightly form'd according to the Pattern deliver'd by Chriſt himſelf, and knit together by the Bond of his Spirit, under Paſtors and Officers, of ſeveral Orders, having a clear and certain Miſſion from Him whom they repreſent. But it is notorious, that the Miſtake was in the *Application* of the ſame, by his pretending to limit the Catholick Church to thoſe of his own Society, and conſequently breaking the Unity of Chriſt's Myſtical Body; which alone was ſufficient to anſwer the Ends and Deſigns of the grand Enemy, whoſe conſtant Maxim is, *Divide and Reign*. This however was not thought fit, upon weighty Reaſons, to be done all at once.

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[a] Sand. Nuel. Hiſt. Eccleſ. *l.* 1. *p.* 127.
[b] Ep. 1. ad Sempron.

ARTI-

ARTICLE III.

Of the manner of ſetting up a new School, or Society, of Prophets by Montanus.

Sect. 1. THERE was a liberty of Propheſying, or ſpeaking under Inſpiration, in the Primitive Church, which was in general allow'd to as many as were call'd *Spiritual*; that is, thoſe that were thought to have receiv'd the Gifts of the Spirit by certain viſible Manifeſtations thereof; as it evidently appears from the moſt ancient Monuments that we have, and particularly from the Epiſtles of St. *Paul*. And the end of this Liberty was not only the Edification thereby of all the Members of the Church, according to the particular Gift of each one, but alſo that the Spirits of every one might be tried and judged. Now this could not be, without there was firſt a fair Hearing and a Trial of the Merits of that Spirit which ſhould pretend it ſelf to be Divine; wherefore there was both an expreſs Command given to *try the Spirits*, and a miraculous Power alſo convey'd to certain Perſons, in order to the Trying them accordingly: For as there were many Spirit in thoſe early Days, that had the cunning to transform themſelves into the Spirit of Chriſt, ſo as it was impoſſible for any, without an extraordinary Aſſiſtance, to diſcover them, and pluck off the Veil: It was hereupon thought moſt proper, by the Divine Wiſdom, that he who is the Head of the Church, ſhould by his own Spirit, extraordinarily aſſiſt his Body in the diſcovery of all ſuch Counterfeits; and ſhould therefore confer, on certain choſen Perſons, and thoſe chiefly to whom the Adminiſtration of his Government was committed; the Gift of *diſcerning* or trying *Spirits*.

Sect. 2.

Sect. 2. *Montanus* very well knew that this Power had been in the Apoſtles, and was ready enough to own it; but then he could not be ſo eaſily brought to acknowledge the Continuance of it in their Succeſſors, who were Governors of the Churches, whom he look'd upon to be very much degenerated, and as Perſons inveſted only with an outward Character, without the inward Power that did formerly uſe to attend it. Wherefore he was not willing that his Spirit ſhould be judg'd by them, though he had a mind too to keep fair with them at firſt: for it is plain, he conſider'd them as incompetent judges in his Caſe, pretending to have much more of the Spirit than all of them had. The liberty of Propheſying, that was at that time in the Church, was in the beginning a very plauſible Plea for him; and he made all the advantage of it that was poſſible.

Sect. 3. Under the Character therefore of a *Prophet*, as an Order eſtabliſh'd in the Church, without bringing any new Doctrine, he ſets up for reviving what was decay'd, and for reforming what might be amiſs. But having aſſum'd this Character to himſelf, without having been firſt try'd and approv'd of by the Church, he ſoon ſaw that there was no other way to maintain it, but by aſſuming alſo one that was higher, that ſo his *Spirit* might not be *ſubject to the Prophets*, or to thoſe that had their ſpiritual *ſenſes exerciſed to diſcern*, and had gotten an Habit, as it were of trying the ſeveral ſorts of Spirits, both Good and Evil: So it was given out preſently by his immediate Followers, that he was *more than a Prophet*, and that conſequently he was not liable to the ordinary Trial of the Prophetical Spirit: And thus by virtue of his pretended extraordinary Miſſion, that he would have to be exempted from the Inſpection of his rightful Superiors, ſitting in the Chairs of the Apoſtles, he was for gathering a ſelect Society out

of the Church, that ſhould be independent on the Officers of the ſame, in like manner as the ancient Prophets under the Moſaick Diſpenſation; that is, ſo far at leaſt as they were ſuppos'd under the operation of a ſupernatural and divine Agent, and under the Guidance of an infallible Wiſdom.

Sect. 4. So *Montanus* having his Mind intoxicated with ſuch high Notions, went up and down, and drew after him certain religious Melancholiſts, [a] τὰς ἀγυμνάστους ἔχοντας τὰς φαντασίας, as the Sect of the *Stoicks* did uſe to ſay; that is to ſay, Perſons unexperienc'd in the way of Truth, and who having *unexerciſed Fancies* were thence apt to fall into any Abſurdity and Vanity, and to receive Impreſſions from their Maſter, according to their Complexion and natural Inclination. In this manner he aſſociated to himſelf, but without offering yet to break at all with the Church (he pleading only his fancy'd extraordinary Commiſſion as a *Supplement* to the Ordinary) ſuch as had a Zeal of Godlineſs without the right diſcerning; and as being uneaſy at certain things in the Miniſtration of the common Eccleſiaſtical Governors, were ready to run into any Method that did but ſeem to promiſe the Reformation of thoſe abuſes which they complain'd of. Now there was no other Method ſo likely to take, as the Pretence of an immediate Delegation of Authority for that end from God, without being ſubject to any Appeal; nor any other Perſon ſo likely to pleaſe in purſuing this Method, and ſetting up in conſequence hereof for *Perſonal Infallibility*, as our *Montanus*, for the Reaſons which have been, and ſhall be hereafter yet further declar'd.

Sect. 5. There had been ſeveral before him, who had indeed pretended to a Commiſſion much of the ſame nature with this, which he flatter'd himſelf

[a] Laert. *lib.* 7. *ſect.* 47.

with

with; all whoſe Spirits had been tried and ſentenc'd by the Church, and were now for the moſt part come to nothing. There had been not only *falſe Prophets*, and *falſe Apoſtles*, but even *falſe Chriſts* too, that had for a while gather'd Multitudes after them, ſetting up their Schools, and forming a Diſciplehood after this manner: But theſe all were made to undergo the Trial of that Spirit, before whom all Things are naked, and in whoſe Sight nothing crooked can ſtand: And the Spirits that poſſeſs'd them were frequently made to flee away by Prayer only, with calling upon the Name of the Lord *JESUS*. Which Prophets, Apoſtles, and Chriſts, counterfeiting the True, and coming forth with lying Revelations and Miracles, did ſeem generally to agree in this one Principle; namely, that the very ſame divine Λόγος, Word, Reaſon, or Wiſdom which had dwelt in *Jeſus* of *Nazareth*, did alſo dwell in them, and actuate them in like manner. And this they either call'd the *Power of the Father*, where there was a Manifeſtation of ſome ſupernatural Power through it, or the *Power of God*, or the *Great Power*; or they call'd it the *Glory of God*, or *the Glory*, as conſider'd appearing in a glorious Viſion; or they nam'd it the *Spirit*, or the *Paraclet*, repreſenting it as an outflowing Life and Joy filling them, and tranſporting them out of themſelves; or they ſaid it was an *Angel* or Heavenly *Meſſenger*, as this Divine Principle of Light and Life was *ſent* to them from the Father, to declare his Will to Mankind; or they gave to it, laſtly, the Name of a *Man*, or the *Son of Man*, as this was repreſented to the ancient Prophets under an *human* Appearance; or as it took upon it outwardly the Form of a Man in the Perſon of Jeſus Chriſt; nor in him only (as they imagin'd) but in themſelves alſo: Yet whatever Name they gave to this inward Principle, or Light, that they pretended to be led by and fill'd

with,

with, they ſtill maintain'd that it was inſeparably united to God as One in Perſon, but manifold in his Diſpenſations and Appearances And thus one of theſe [a] would needs perſuade his Diſciples, that he had appear'd among the *Jews* as the *Son*, that he was then appearing among the *Samaritans* as the *Father*, but that he would appear to other Nations as the *Holy Ghoſt*. This then was the ground of ſo many falſe Chriſts, and falſe Spirits that did daily ariſe; they pretending ſome to the Fulneſs [Πληρωμα] and others to the Participation [Κοινωνια] of the ſame Eternal Word and Spirit, call'd by different Appellations; without underſtanding which, the Spirit of *Montaniſm* can never thoroughly be apprehended.

Sect. 6. For *Montanus*, although he rectify'd their Hypotheſis by the common Faith, holding all that the Church taught concerning the Perſon of Chriſt and his Offices in the Church, yet built he for certain upon this their Scheme of the *ſpiritual Plenitude*, or divine Fulneſs, variouſly and ſucceſſively appearing in ſeveral Perſons under different Diſpenſations or Oeconomies, as hereafter will appear. And he was manifeſtly encourag'd herein by the Succeſs which other Pretenders to the ſame had met with, who had very little to ſay for themſelves in compariſon of him, that was at his ſetting out a Perſon ſo Orthodox in Faith and ſo Regular in Life: Whereas they on the contrary were generally, not only from their firſt beginning preachers up of ſtrange and monſtrous Opinions, but alſo were moſt Immoral in their Converſations, and utter Enemies to all manner of Diſcipline in the Church. Such were the Heads of the ſeveral Families of the *Gnoſticks*, who while they ſet up for no leſs than the being *Chriſted with Chriſt*, and *Godded with God*, as filled with all the *Fulneſs* of

[a] Iren. *l.* 1. *c.* 20.

divine Light, Life, and Truth; did yet broach the moſt wicked Abominations, as if they were real divine Manifeſtations, and teach Doctrines expreſly contrary to the Holineſs of the Goſpel of Chriſt, as well as to the Simplicity thereof. But the appearance of *Montanus* was to be after quite another manner; for otherwiſe it had been impoſſible for him to have drawn aſide ſuch a vaſt Multitude after him, when theſe had been already tried and condemn'd in all the Churches. He ſaw it neceſſary then to oppoſe theſe, and to tread a new Path, if he had a mind at leaſt to prevail with the ſoberer ſort: And accordingly he laid the Foundation of his new Κοινωνία, or Fellowſhip, ſo as he might give the leaſt Offence. For it ſeems the Enemy of the Church had now another Game to play, as from what follows will be plainly ſeen.

ARTICLE IV.

Of the new Propheteſſes in his Society.

Sect. 1. SOON after that *Montanus* therefore had appear'd, giving himſelf out for ſome *great Power of God*, and preaching every where Repentance and the nearneſs of the Kingdom of Heaven, there were ſeveral of the weaker Sex excited by his high Pretenſions, and believing in him, were ſeiz'd alſo upon by the ſame Spirit that acted in him, and made him Parecſtatical; among theſe the moſt eminent were *Priſcilla* and *Maximilla*, that were of the number of the honourable Women in the Church; who with *Montanus*, form'd together a ſort of *Prophetical Society*, to which others were continually added. This was a Society, not according to the manner of the Schools of the ancient Prophets of God, but rather according to the Cuſtom

Cuſtom of the Heathen Prophets and Propheteſſes; inaſmuch as their pretended Inſpirations, to ſtrike the Senſes the more powerfully, were generally accompanied with ſeveral things very odd and extravagant, wherein they were thought by moſt, not a little to reſemble the *Pythoniſſes*; however ſome in this defended them.

Sect. 2. Theſe were both married Women, yet great and zealous Contenders, it ſeems, for the Life of Virginity, and for Abſtinence from all the Luſts (and even lawful Acts) of the Fleſh, ſo ſoon as they became acquainted with this Reformer. And therefore no ſooner were they touch'd by the Power in *Montanus*, and fill'd thence with this Spirit of Prophecy and Divination, but immediately they left their Husbands, as holding the State of Matrimony not to be conſiſtent with that high Dignity in the Church of God, whereunto they believ'd themſelves to be now called. They fancy'd hereupon with themſelves, that they were henceforward to be eſpouſed to none but Chriſt alone, being looſed from the Law of the firſt Huſband, after the Fleſh; to the end they might live no more after the Fleſh, but after the Spirit, in pure abſtraction from the World, (as was pretended) and might wait continually upon the Motions and Commands of that Spirit, which we will in Charity, preſume they did verily take to be the true Spirit. Nay, it was moreover given out by his Diſciples, that *Priſcilla*, who was otherwiſe call'd *Priſca*, was a *Virgin Propheteſs*, notwithſtanding her having liv'd in a married State: Under which it may well be thought, that *Montanus* and his Diſciples, had ſome hidden myſtical meaning, as alluding not improbably to the State of Paradiſe, before the entrance of Concupiſcence. Which State, by the Inhabitation of the Spirit, and by its powerful operation upon the Body, was by theſe thought poſſible to be attain'd. It appears alſo as

if they had ſome Notion of an *Archetypal Virgin*, in like manner as others had of an Archetypal Man, to which ſeveral Names were given; and which was the Θεῖα Φύσις, or Divine Nature, capacitating them for Organs and Veſſels of the Holy Spirit, and whereby all the true Followers of Chriſt (as they reckon'd themſelves) were effectually made Paradiſiacal Virgins, and Ἰσάγγελοι, or Angels upon Earth reſembling thoſe in Heaven. Being thus moved up to the belief, that they were indeed Partakers of the Angelical Life and Nature, by their Initiation into this Society, they were eaſily brought to fancy themſelves Heavenly Virgins, and the Spouſes of Jeſus Chriſt; of whom they likewiſe reported, that he diſdained not to viſit them in Perſon, and to converſe with them as one Friend converſes with another, manifeſting his Mind to them in the moſt weighty Concerns of the Church.

Sect. 3. For this reaſon they are ſaid to have been Clad as Virgins, all in white, and to have carried burning Lamps, or lighted Tapers in their Hands, then when they officiated in the Church, and gave forth there their [a] Oracles. That they uſed alſo many other Ceremonies, and Typical Adumbrations, is very likely; but 'tis not to be doubted but that they cover'd their Heads with the Virginal Veil, ſince their Diſcipline was manifeſtly ſo ſtrict in the Uſe of the Veil; and that it was alſo an undoubted Cuſtom of the Primitive Chriſtians, conformable to a plain Apoſtolical Conſtitution, to have their Inſpired Women when they did Prophecy, to be veil'd; and ſince likewiſe none of the Catholicks ever objected againſt them a Defect of this kind, which they muſt certainly have known, and as certainly would have cenſur'd. For taking notice of their *outward adorning*, they con-

[a] Epiph. Pan. *H.* 51.

demn'd 'em for their wearing of Gold and Silver; and for their putting on of fine Apparel, as will appear from *Apollonius* in *Euſebius*: But they condemn'd 'em not for preſuming to Prophecy with a Veil upon them; which is a clear Evidence that they were not Tranſgreſſors againſt ſo expreſs an Injunction of the Apoſtle as is that of 1 *Cor.* xi. 5, 6. and that theſe Propheteſſes did in all things ſtrive to conform themſelves to the Practice of the true Propheteſſes, that they might not be diſtinguiſh'd from them.

Sect. 4. They are charg'd by *Apollonius* with ſuffering themſelves to be brib'd, and with Propheſying for Preſents. But St. *Hierom* on the contrary, ſuppoſes them rather to bribe others, in order to make Proſelytes. For this Father has acquainted us, that thoſe two, *viz.* *Priſcilla* and *Maximilla* were Ladies of Quality, and exceedingly Rich; ſo that they could have no need of acting the Propheteſſes for hire, and no inducement from worldly Conſiderations to expreſs themſelves at ſo ſtrange a manner as they did. Wherefore there muſt of neceſſity have been ſome other Temptation to them than merely the lucre of Gold, or of Silver, or of Precious Stones: And this could be no other, in all appearance, than the Ambition of being great in the expected Kingdom, and the Confidence of receiving again what was ſo laid out, with abundant Intereſt. Thus then being led on with a falſe Faith, which had no manner of Subſtance or Ground, and puffed up in their own Minds beyond the Meaſure that was given them from Above, they fell preſently into ſundry Snares, and eaſily miſtook ſometimes the Imaginations of their own Hearts, and ſometimes the Suggeſtions of the old Impoſtor, for the pure inſpirations of the divine Spirit. This ſeems to have been their Caſe *at firſt*; when it muſt be own'd that their Lives were outwardly Holy and Blameleſs; which drew after

them ſo great Numbers that ſaw nothing in them which they could except againſt, and much in them which they did admire. But afterwards it might very well be, that they took not altogether ſuch heed to their external Converſation, and that ſo a merchandizing might be eſtabliſh'd, of thoſe ſpiritual Goods which they profeſs'd to poſſeſs. For in about forty Years time, after that this Spirit had began to give forth his publick Oracles, through theſe Propheteſſes, and others of the like kind, it is notorious that they did not refuſe what was preſented to them in exchange for their Prophecies, this being appealed to then as a Matter out of Diſpute. Wherefore *Apollonius* thus expoſtulates with them, "Doth not the Scripture conſtantly forbid "a Prophet, or a Propheteſs, to take Preſents, "or Money? Whenever therefore I ſee a Prophe- "teſs receive Gold and Silver, and rich modiſh "Raiment, ought I not conſequently to reject her? And again he ſays; "If they will maintain that "their Prophets and *Propheteſſes* receive no Pre- "ſents, let them then own, if they ſhall be con- "vinc'd that thoſe have indeed receiv'd any, that "they are not Prophets (or *Propheteſſes*) and after "that we will bring a vaſt number of Proofs to "ſhew, that they have actually received ſuch. What they could ſay to this Challenge we do not know; but 'tis probable that the Preſents which were made to them, were not properly addreſs'd to them as Rewards or Gratuities, but were given ſtrictly to the Spirit ſpeaking through their Organs, under the ſpecious name of Offerings.

Sect. 5. *Priſca*, or *Priſcilla*, was ſo eminent for her Prophecies, and in ſuch eſteem among the Diſciples of this new Diſpenſation, as they gave to her no leſs than to *Montanus* himſelf, the Title of *Paraclet*; as ſuppoſing hers to be an higher Degree of Inſpiration than that of the very Apoſtles, through the Holy Ghoſt deſcending into her, and Perſonally,

Perſonally, as it were, uniting himſelf with her by means of the Renovation of her Nature, and Reſtauration to the Paradiſiacal State of Virginity: So that ſhe being made a Paradiſiacal Virgin, as was pretended, was now arriv'd to the Perfect State, and was thereupon to be introduced again into Paradiſe, and into the new *Jeruſalem*, whereof ſhe imagin'd that ſhe had the real Sight, and that it actually deſcended from Heaven into the place which they had choſen for their Reſidence, even *Pepuza*, the Seat of their Patriarch. Here they ſay the Lord Chriſt appear'd to her in great Glory, and [a] eſpous'd himſelf to her, conferring upon her the Gift of the *Heavenly Wiſdom*, as the Seal and Pledge of the future Conſummation. After this, all her Dictates were taken for Oracles, and as the very Voice of Chriſt himſelf; and there were ſeveral, both Men and Women, who being warned by the Spirit ſpeaking through her Mouth, conſecrated themſelves by certain Rites and Ceremonies; and from her Name were call'd *Priſcillians*. For ſhe was as their ſpiritual Mother, and they as her ſpiritual Children. Some ſaid that theſe were even baptiz'd into her Name. And it appears from St. *Baſil*, that it was commonly believ'd that the Women, at leaſt of the *Pepuzenian* Society of the *Montaniſts*, were baptiz'd into the Name of the Father, Son, and *Priſcilla* [b]; or ſome way initiated at Baptiſm, to the Confeſſion of her to be the immediate Organ of the Holy Ghoſt. The ſame Father makes therefore the Hereſy of *Montaniſm* chiefly to conſiſt in this, That they blaſphemed againſt the Holy Ghoſt, by attributing his Name and Title, as well to *Priſcilla* as to *Montanus*; and by conſequence baptizing in the Name of a Creature. Many thereupon concluded, that this could be no other than an evil Spirit which ſpoke by her

[a] Epiph. Hær. xlix. c. 1. p. 417, 418. [b] Ep. ap Amphiloc. Can. 1. p. 20.

Mouth, notwithſtanding all the fair ſhew of Holineſs and Pretences of intimate Communication with Chriſt. Wherefore ſome of the Orthodox Clergy attempted to Exorciſe the Dæmon of *Priſcilla*; particularly *Sotas* Biſhop of *Anchialus* in *Thrace*. But this *Sotas* was herein hinder'd by the Fanaticks, as *Ælius Julius*, another Biſhop of a *Roman* Colony in *Thrace*, did upon Oath depoſe. There were alſo ſeveral other *Thracian* Biſhops that concurr'd with *Sotas* in his Sentiment, concerning the Poſſeſſion of *Priſcilla*; and in purſuance thereof excommunicated her, and thought that the Spirit of Divination which had ſeiz'd her was to be driven out of her with Prayer and Faſting. On the contrary, thoſe that own'd her to be acted by a true Spirit went ſo far, as to acknowledge all that proceeded from her, in her Enthuſiaſms, to be Canonical Scripture. *Tertullian* cites ſome of her Prophecies under the Name of the *Paraclet*. *Theodoret* mentions in his time [a] her Writings, with thoſe of *Maximilla*, as put in the ſame Rank with thoſe of the Old and New Teſtament. *Euſebius*, *Epiphanius*, and St. *Hierom*, bear their Witneſs to the ſame [b]. But if we may believe *Theodoret*, they not only made her Writings equal with the ancient Scriptures; but that placing the Book of her Prophetick Warnings among the Prophetick Books of the New Teſtament, they even honour'd it more than they did the Goſpel it ſelf. Some have taken her for one of the Chriſtian Sybils, and have thought that ſhe might be the Author of ſome of the Verſes in the *Sibylline* Books, as we have them at this Day: An Opinion that is favour'd by the Learned *Blondel*, who will have *Montanus* to be the chief Compiler of theſe Books. It is certain however, ſhe made a very conſiderable Figure; ſhe was extreamly

[a] Hiſt. Eccleſ. *lib.* 3. *c.* 2. *p.* 227.
[b] Epiph. xlviii. *c.* 2. 11, 12, 13.

courted

courted and careſs'd by Perſons of the beſt Condition; ſhe was honour'd by ſome of the higheſt Station in the Church, and appeal'd to; ſhe was Noble and Rich, after the World, and ſo had generally Admiſſion according to her Quality; and Reſpect as well from thoſe of the World, as from thoſe that were ſeparated from it. In a word, ſhe was a Perſon not ſo contemptible, as ſome have without ground imagin'd, but every way qualify'd for a Deſign of this nature. And it cannot be doubted, but that with her Riches ſhe did a great deal of Miſchief to the Church, and all this under the Notion of Charity, as the Ancients have deliver'd down to us. She liv'd many Years in the Society of *Pepuza*, with *Maximilla*; but her Writings not ſurviving her long, we have very little certain concerning her. In the beginning of the Third Century ſhe ſeems to have been yet alive; but ſhe was for certain dead in the Firſt Year of *Caracalla* [a], being that of Chriſt CCXI, as is clear from *Apollonius*.

Sect. 6. *Maximilla* was in nothing inferior to the former; ſhe was by Birth honourable, and is ſaid alſo to have had a good Eſtate, with which ſhe made her ſelf Friends, and gain'd over Proſelytes to that Spirit which was in her. She propheſy'd of the pouring forth of the laſt Judgment upon the World, and that ſoon after her departure out of it, there ſhould be ſuch dreadful Calamities as never had been before the Foundation of the World; but that there ſhould be a place of Hiding for the Elect, and the ſpiritual Chriſtians, till the Indignation ſhould paſs over the Earth; and that the heavenly City ſhould then deſcend in *Phrygia*, there where their Society met; and that all things ſhould be afterward renew'd, and the Curſe taken away. She declar'd that this viſitation of the Spirit, which

[a] Ap. Euſeb.

was pretended to by them, was the laſt and greateſt Mercy of God to the World [a]: That ſhe was one of the laſt Witneſſes of Truth, and that whoever heard not the Voice of the divine *Paraclet* ſpeaking by her, could not expect to enter into the Kingdom of our Lord; for that the End of all things was at hand, and after her there was to be no more any Propheteſs. Some have ſaid, that ſhe was actually the laſt Propheteſs among the *Montaniſts*, for ſhe liv'd till about the Year CCXIX. And whereas ſhe had predicted that there ſhould ſucceed immediately after her Death, univerſal Wars and Deſolations, it is obſervable, that in more than Thirteen Years after her Death, there was neither any War in the State, Particular or General, nor any Perſecution againſt the Church. The like Calm to which is not to be found in two Hundred Years, or thereabouts. She was ſtrongly oppos'd by ſome of the *Phrygian* Biſhops, particularly, by *Julian* and *Zoticus*, Perſons of known Probity and Strictneſs of Life, who died afterwards Martyrs for the Faith of Chriſt; but was as ſtrongly defended by *Themiſon*, who ſtopp'd their Mouth, and would not give them leave to ſhew, that the Spirit of *Maximilla* was a lying and defective Spirit. They attempted to Exorciſe this Spirit, but in vain; for ſhe had not only *Themiſon*, but ſeveral other Favourers that laid claim to as great a Power as theſe; and the Matter ended in nothing, both Parties being alike diſſatisfy'd. But it is urg'd by *Apollonius*, that the Friends of *Maximilla* would not venture this manner of Trial of her Spirit, which was then Ordinary in the Church, according to the Promiſe of Chriſt; and therefore reſiſted the Propoſal of theſe holy Biſhops, and permitted them not to make the Experiment. There are alſo ſome things related of her by the ſame Author, which could

[a] Epiph. xlviii. *c.* 2. *p.* 403.

proceed

proceed from no other than an evil Spirit. But another Author, who had well weigh'd this Matter, and was no more a Friend to her, or her Party, than *Apollonius* himſelf, could not tell what to ſay hereto, when he had taken a great deal of Pains to inform himſelf of the Truth.

Sect. 7. *Quintilla* was another of theſe Propheteſſes of *Montanus*, but not ſo eminent as either of the former. She is mention'd in *Epiphanius*[a]; but there is nothing notable occurs concerning her, but that ſhe had, or pretended to have, a Revelation concerning the Holineſs of the Place of *Pepuza*, and that Chriſt had appear'd to her in a Viſion or a Dream, to inform her hereof, and of ſome Myſteries of the divine Wiſdom. She was Mother of the *Quintillians*, a Sect or Subdiviſion of the *Montaniſts*, that were called by her Name; of which we ſhall have occaſion hereafter to ſpeak.

Sect. 8. There is alſo a certain Woman made mention of by *Tertullian*, in his Treatiſe of the *Soul*, whom he names not, that was much admir'd by him, as one divinely endowed with the Gift of Revelation, and of myſterious Knowledge. She ſeems to have been an *African*, or at leaſt to have liv'd in *Africa* about the time of his Writing that Book, which is judged to be the CCV^th^ Year of the Vulgar *Æra*. He has taken his Notion, ſuch as it is, of the Nature and Origine of the human Soul from her; and the whole of that Treatiſe will appear to be chiefly, if not altogether, built upon her Revelations. Nor is it improbable that ſome other of his Diſcourſes may alſo have had the ſame Foundation. But as this was written by him about Sixteen Years before the Death of *Maximilla*, ſome have been apt to think that he might mean her only: Of which Opinion is the Learned Author of the Eccleſiaſtical Memoirs. We have no particular Account in Hiſtory of any other but thoſe.

[a] Epiph. Hær. li. *c.* 33. Auguſt. Hæreſ. *c.* 27.

ARTI-

ARTICLE V.

Of the new Prophets and Apoſtles in this Society.

THE ſame Spirit fell preſently after upon ſome of the Men alſo, ſhewing forth it ſelf by the very ſame Signs as in the Women. Particularly it fell upon one [a] *Alcibiades*, who in a few Years got a mighty Reputation among this ſort of People for his Propheſying and Speaking by the Spirit. For before the Year CLXXVII it appears, that his Name was generally eſtabliſh'd, and he had in Eſteem by the whole Party as a great Prophet, extraordinarily commiſſion'd by God for the raiſing up of this pretended new Diſpenſation to the Church. He was by many thought no leſs conſiderable than *Montanus* himſelf: And hence in ſome Places, they who pretended to be after this manner led by the *Paraclet*, were not call'd by the Name of *Montaniſts*, but *Alcibiadiſts*; as acknowledging *Alcibiades* rather than *Montanus* for their Founder. Thus *Aſterius Urbanus* writing againſt them, ſuppoſes *Alcibiades* to be the Head of the Party; and their Religion, or Society, as divided from the Communion of the Orthodox Biſhops, to be commonly call'd the *Hereſy* (or Schiſm) of *Alcibiades*. There was another of the ſame Name, about the ſame time, in *France*, that was inclining to thoſe Principles, and was directly falling into thoſe irregular Exceſſes of Mortification, which the *Montaniſt* Spirit requir'd of its Followers; but that he was forewarn'd againſt them by expreſs Revelation. This was one of the Martyrs of *Lions* that writ that Pacificatory Letter to the Churches of *Aſia*, upon the Affair of *Montaniſm*.

[a] Euſeb. Hiſt. Eccleſ. *lib.* 5. *c.* 3.

Sect.

Sect. 2. Next to him was *Theodotus*, who ſet up alſo about the ſame time for a Prophet, and an Apoſtle; ſhewing the Signs that were receiv'd among them, and bearing Teſtimony to the Spirit both in *Montanus* and in his Fellow-Helpers, both of the one and the other Sex. He was a principal Solicitor and Agent for this whole Party, and was by *Montanus* pitch'd upon for their firſt Treaſurer, as the fitteſt for the Execution of that Truſt, both by Perſonal Abilities and by Inſpired Gifts. We have nothing of his Prophecies or Revelations to paſs a Judgment upon; but 'tis certain they made a great noiſe in the World about the Year of Chriſt CLXXVII, according to *Euſebius*, and thereupon fell under the Examination of the Governors of the Church, who proceeded herein with great Caution and Deliberation. For the Cauſe was brought before a Provincial Synod of *Thracian* Biſhops, in which *Sotas* Biſhop of *Anchialus* preſided; and his pretenſions being there fairly debated and try'd by thoſe Criterions and Marks which were then receiv'd by the Catholick Church, the reſult of it was this, That *Theodotus* was clearly convinc'd of having been all the while under the Conduct of a deceiving Spirit, that had uſurp'd the Name of the Holy Ghoſt. Nevertheleſs he perſiſted ſtill, and would not yield himſelf up to the Truth; but continu'd conſtant in obedience to that Spirit, which had ſeiz'd him through the Mouth of *Montanus*; and from which he pretended to be inſtructed in ſuch things as had never been made known to any Man living. It ſeems as if he were one fitted by his Genius for high Speculations; whence taking delight in nothing ſo much as in great and profound Myſteries, and what was out of the common way of thinking, he made a very conſiderable Progreſs in his purſuit after theſe, and had no

[a] Euſeb. *l.* 5. *c.* 16. *p.* 181.

mean

meat Fame for a myſterious Contemplatiſt among thoſe of this Tribe: Though poſſibly his being ſo very Myſterious might be the occaſion that ſome of his Contemporaries, and particularly *Tertullian*, would not allow him to be perfectly one with the Fraternity of the *Montaniſts*, though himſelf an Officer amongſt them: For the other Prophets and Propheteſſes of this pretended Third Diſpenſation were, it ſeems, accuſtom'd to utter their Inſpirations in a Stile more eaſy and familiar, and ſuch as the Church had been already us'd to. But that Spirit which ſpoke through his Organs, was not content to have him paſs for an ordinary Prophet; and therefore would perſuade him, that he was now become altogether as an Angel of God, and had already obtain'd the Reſurrection from the Dead, by putting on the *Luciform* Vehicle: And ſo having ſtruck powerfully upon his Imagination, filling it with fine towering Ideas and Repreſentations, he taught him to ſpeak in a ſort of Cabaliſtical Dialect, and to uſe high ſwelling Words which might have a ſhew of Wiſdom, but had not the Subſtance. Thus he became a great Maſter in the *Valentinian* Theology, and in the ſecret Myſteries of the *Gnoſticks*; even out-ſtripping all that had ever went before him: For being fill'd in the Knowledge of their myſtick Coſmogony, or *Geneſis* of the World, and of the new Creation according to them, or the *Palingeneſis* of Man as the *Little World*, he is ſaid to have increas'd the number of their *Æons* to above eight Hundred. So believing himſelf to be more than a meer Man, he was tempted to proceed farther, and even to rob the Bleſſed Jeſus (if we may Credit *Pacianus* [b]) of the divine Honour which was pay'd to him in all the Churches. And while he thus exalted himſelf to the very Throne of our Lord, he labour'd

[b] S. Pacian. *c.* 1. *p.* 50.

to

to debaſe him (whoſe Right only it was to be called God and Lord) to the ſame State with himſelf; that is, to an human Perſon, by the conſtant and ſupereminent Inhabitation of the divine Spirit, *diviniz'd*, or made Divine. This ſeems to be the true Character of this *Theodotus*: Notwithſtanding which there are ſome more favourable in their Sentiments concerning him [a]; who ſay, He continued ſound in the Faith of the Bleſſed Trinity; and that it was another *Theodotus* of *Byzantium*, who liv'd about the ſame time, and for fear of Torment deny'd Chriſt. But allowing that it was another of the ſame Name, that through the apprehenſion of Death was prevail'd on to renounce and blaſpheme Chriſt, yet it is not improbable but this *Theodotus*, ſurnam'd the *Tanner*, and the Companion of *Montanus*, however Catholick in Doctrine he might be for ſome time, yet when he began to have Inſpirations concerning ſuch a vaſt Multitude of *Æons*, or ſucceſſive Manifeſtations of the Divine Nature, and ſo fall in conſequently with the *Simonian* and *Valentinian* Schemes, might juſtly enough be ſuſpected of derogating from that high Veneration which is due to the Name of *JESUS* from every Creature, as well in Heaven as in Earth. Now the ſurprizing Progreſs of this Society of the Prophets, ſeems to have been owing in a great meaſure to the management of this Man, who receiv'd and kept the Monies which *Montanus* gather'd by voluntary Contributions and Oblations, and then diſtributed the ſame according as fit occaſions did preſent. He died in one of his Ecſtaſies. And it was commonly ſaid, that as he was expecting to be tranſlated after the manner of *Enoch* and *Elias*, [b] the Spirit which he had blindly ſurrender'd

[a] Hiſtor. Eccleſiaſ. par le ſeur D. T. Tom. II. Par. 2. *p.* 269, 270. Par. 3. *p.* 79.

[b] Euſeb. Hiſt. Eccleſ. *l.* 5. *c.* 16. *p.* 181.

himſelf

himſelf to follow, caught him up into the Air, and then, while he thought he was aſcending directly into Heaven, let him fall of a ſudden upon the Earth, and ſlew him.

Sect. 3. *Proculus* or *Proclus*, was another eminent Doctor and Prophet of the *Montaniſts*, who flouriſh'd when *Severus* and *Antoninus* were Emperors, and had a famous diſputation at *Rome* with *Caius*, a Prieſt of that Church, *Zephyrinus* being then Biſhop; whereof *Caius* afterward publiſh'd a Relation in Form of a Dialogue, which is ſeveral times cited by *Euſebius*, and to which he gave the Name of Διαλέξεις, or Conferences. But we have no account of what *Proclus* did write upon this occaſion, in vindication of his Party; only there are indeed ſome Words of his reported by *Euſebius*, out of the Conferences of *Caius*, from which very little Judgment can be taken. It is certain, that he was had in very great Reputation, not only among thoſe of his own Society, but even among thoſe that were contrary to him, and zealouſly oppos'd the Revelations of *Montanus* and his Prophets, as appears from St. *Pacian*, who calls his Followers *the moſt noble of all the* Phrygians. And almoſt Two Hundred Years after this his Conference with *Caius*, he had ſtill a great Party remaining, that had a particular Reverence for his Name, and affected to be called by it. There was no manner of Error in point of Faith or Doctrine, that he could, ſo far as I can find, be ever charg'd with: But on the contrary, he was held to be very Catholick and Sound in his Sentiments of Chriſtianity, and eſpecially in the Doctrine of the ever Bleſſed Trinity: Except in this one thing only, That he own'd the Spirit of *Montanus* to be no other than the True and Infallible Spirit of God, and thereby was in the Opinion of many, a Blaſphemer againſt the Holy Ghoſt. He is ſaid to have made no ſmall

* Tertull. Preſcript. c. 52

Figure

Figure even in the Life of *Montanus*, the Esteem both of his Orthodoxy and Piety drawing after him great numbers; among whom there were some Persons of Consideration and Name. There were indeed two different Schools of those Religionaries set up in the very Life-time of their Founder: The one of which were stiff Defenders of the Catholick Faith, according to the Rule thereof, strenuously asserted in that famous Piece of *Tertullian* concerning *Prescription*, which came forth then when he was in actual Communion with the *Montanists*, as *Du Pin* hath shewn. But the other consisted of those that were greater *Latitudinarians*, who were thought inclinable either to the Doctrine of *Praxeas* and the *Patripassian* Hypothesis, or else to that which afterward borrow'd its Name from *Sabellius*, owning no other but a meerly nominal distinction of the Divine Persons. Now the Head of the first of these Schools was *Proclus*; and with him, it seems, *Tertullian* did join himself, making of him in his Books an honourable mention. And as the whole body of the *Montanists* were commonly said to be κατὰ Φρύγας, and thence call'd *Cataphrygians*, or *Phrygians*: So when the other School arose up, as many of them as still adher'd to the Catholick Doctrine, were said to be κατὰ Πρόκλον, or Believers according to *Proclus*, and thence call'd also *Proclians*.

Sect. 4. *Æschines* was Head of this other School among the *Montanists*; whence they generally took the Name of *Æschinists* [a]. And there are many things in Ecclesiastical Writers, that are charg'd against the *Montanists* in general, which do seem properly to belong to these *Æschinists* alone. Whence great part of that Confusion which is among Authors about them, may easily be remov'd by the help but of this one distinction of the *Proclian* and *Æschinist Montanists*. With respect to

[a] Κατὰ Αἰσχίνην.

him,

him; and *his* Followers, *Praxeas* may indeed be ſaid to be a Doctor of the *Cataphrygians*, for as much as they fell in with ſome of his Sentiments; but with reſpect to the *Proclian Montaniſts*, this can be aſſerted with no degree of Truth. *Theodoret* [a] ſpeaking of thoſe that adher'd to him, ſaith, That ſome of the *Montaniſts* were fallen into *Sabellianiſm*. And one more ancient than he tells us plainly, [b] That they who follow'd *Æſchines* among the *Montaniſts* were *Antitrinitarians*, acknowledging but *one Perſon* in the Deity. Hiſtory is very ſilent concerning him, and his Party was inconſiderable, compar'd with the former. One *Blaſtus* is join'd with him, as alſo *Theodotus* the *Ebionite*: But it appears, that theſe are not properly to be number'd with the *Montaniſts*, any more than *Praxeas*; tho' it be not hereby deny'd that there was a mutual Conformity in ſome of their Principles, and perhaps alſo an outward Correſpondence.

Sect. 5. Now theſe all pretended to immediate Divine Inſpiration, the *Unitarian Montaniſts* no leſs than the *Trinitarian*; and agreed together in owning the Heavenly Miſſion of their Founder, and that this was the very Diſpenſation of the Holy Ghoſt, which thus united and knit together in One Bond, even Perſons of different Minds and Intereſts, if but diſpos'd to receive ſo great a Bleſſing; God thereby ſhewing, ſaid they, that he had no Reſpect of Perſons. The Revelations of *Priſcilla* ſeem to have been very different from thoſe of *Maximilla*, and probably thoſe of *Quintilla* from them both: Whence ſome adher'd to one rather than another, according as their Conſtitution or Temperament beſt ſuited; yet not condemning the other. The Inſpirations of *Alcibiades* differ'd not a little from thoſe of *Theodotus*, as well as the

[a] Hiſt. Eccleſ. *lib.* 3. *c.* 2. *p.* 227. [b] Ap. Tertull. Præſcr. *c.* 52. *p.* 254.

Teachings of *Proclus* from thoſe of *Æſchines*; yet the ſame Signs ſtill more or leſs accompany'd them all.

Sect. 6. Of ſuch then did the new Society of Prophets conſiſt, which was ſet up by *Montanus* in the Church, and was afterwards ſeparated from it in the manner as ſhall be declared. The exact time when each of theſe did begin to appear, and Prophecy in the Name of the *Paraclet*, or by a pretended Apoſtolical Authority teach in the Aſſemblies of Chriſtians; or how long each of them continued under theſe Novel and ſtrange Influences to diſtract unwary Minds, and divide the Houſhold of Chriſt againſt it ſelf, cannot be ſtated as it were to be wiſh'd. There is no doubt but *Æſchines* was the laſt in the Order of Time, of theſe before mention'd, who ſet up himſelf by virtue of this pretended Commiſſion; and probably it might not be till even after the actual Separation of the *Montaniſts* in general, from the Body of the Church; for that otherwiſe it cannot be ſuppos'd, but that the Orthodox Biſhops would have proceeded againſt them on the ſcore of Hereſy, which we do not find they did, as well as of falſe Prophecying Nor can it be thought that *Tertullian* would have been altogether ſo ſilent in this Point, as he is; much leſs have gone ſo eaſily over to them, were there any among them that publickly held ſuch Doctrines, while he himſelf continued ſo zealouſly to contend for the Diſtinction of the Divine Hypoſtaſes, or Perſonalities, againſt the *Praxeans*, and other Innovators in the Faith. As for *Proclus*, he was certainly the Elder, and muſt have been pretty conſiderable before the appearance of this *Æſchines*, to get after him a Party; ſeeing there is honourable mention made of him by *Tertullian* more than once, who calls him *Proculus*, as others alſo call him *Patroclus*. Yet whether or no there might not be Two of the ſame Name, and both of

them *Montaniſts*, the one an *African*, the other a *Greek*, who might be both conſiderable much about the ſame time; only the one a little ancienter than the other, may very well admit of a Queſtion. Moſt are agreed that there was but *one*; however, a very learned and induſtrious Writer inclines rather to think there were *Two*; that is, one in *Africa*, with whom *Tertullian* was acquainted, and the other in *Greece*, who travell'd to *Rome*, that ſo he might there defend the Cauſe of his Party. There were alſo ſeveral others whoſe Names do occur in Hiſtory, (and of whom we have little, or nothing, beſides that is certain) who were eminent among the firſt *Montaniſts*; concerning whom, yet we cannot determine whether they were ſo before, or only after that the Schiſm was form'd. To which I now proceed to ſpeak.

ARTICLE VI.

Their Pretenſions for the Liberty of Prophecying in the Church, and the uſe that they made of it.

Sect. 1. AS in the *Jewiſh* Church there was not only the Worſhip in the Temple, which was then the Principle of Unity, but there was alſo a Service render'd to God both in their *Beth-Hacneſeth*, the Houſe of Congregation, or the *Synagogue* (as we ordinarily render it) and in their *Beth-Hammidraſh*, the Houſe of Inſtruction, where a few (about nine, or ten) did treat more privately together, and were inſtructed in the more ſecret Signification of the Divine Law, and in the Myſteries and high ſpiritual part of Religion, by

a pecu-

a peculiar Teacher for that appointed, as in imitation of the ancient Schools of the Prophets; ſo in like manner ſeems it to have been at firſt in the Chriſtian Church, according to the difference of the Diſpenſation, of which there appear to be ſome footſteps in St. *Paul*'s Epiſtles, but which cannot here be inſiſted on. Hence *Montanus* might very well upon this foot, keep up his little Aſſemblies, as in imitation of the *Jewiſh* Cuſtom of *Batte-Hammidraſh*, or Houſes of Inſtruction for the Myſtical and ſpiritual Part of Religion, without any Breach thereby in the Unity of the Church: Nor could he have juſtly incur'd any Cenſure from the Orthodox Governor of it, had he but regularly ſubmitted himſelf to the Trial of his Spirit, according to the Rules and Order which was then generally receiv'd among Chriſtians. This was ever acknowledg'd by themſelves. Their manner therefore of Proceeding againſt him at firſt, was to try, by Methods undoubtedly Apoſtolical, what Spirit it was that did ſpeak in theſe little Aſſemblies by his Mouth, or by the Mouths of the Women that adher'd to him. A formal Challenge was made to Exorciſe this Spirit in the Name of the Lord JESUS, and to be decided by the iſſue hereof; but this would by no means be allow'd of by thoſe that were acted by it: For they look'd upon this both as a breach of the Liberty of Prophecying, that had been ever allow'd the Church, and as the higheſt Affront that could be offer'd to that Spirit whoſe Subjects they were.

Sect. 2. Which Spirit, delivering its Oracles by the Mouths of theſe pretended Prophets and Propheteſſes, gave it ſelf out to be no other than the very Eternal Spirit of God; and reſented this Propoſal with the utmoſt Indignation, exclaiming againſt thoſe that made it as *deſpiſers of Prophecying*. And they conſtantly alſo aver'd, as well, when under the Operation of the ſaid Spirit, as when out

of it, that the Organs of their Bodies were by it irreſiſtibly over-rul'd, and their Tongues conſtrain'd to utter what they did, without their own Foreknowledge of the Matter, or Conſent to it.

Sect. 3. Under theſe Inſpirations it is true, they gave forth a great number of good Moralities and Exhortations to Holineſs and Strictneſs of Life: And moſt rigorouſly preſſing a Reformation, both of Diſcipline and Manners, they reflected on the Catholicks as too looſe in both: Wherefore they taught Men, that except their Righteouſneſs did exceed the Righteouſneſs of theſe, there could be no entrance for them into the Kingdom of Chriſt: Which ſpiritual Kingdom was indeed by them confin'd in a manner to a little Number of *Phrygians*, who counted it their chief Honour to be the Followers of *the Prophets*; that is, of *Montanus* and the other Pretenders to the Prophetical Gift. For the Spirit which agitated them, and ſpoke through them, ſo puff'd them up with the great and extraordinary Promiſes which he made to them, and the Bleſſings which he pronounced upon them, as they look'd on themſelves to be as of the *inward* Court, even ſeparated for a Royal Prieſthood and an Holy Generation; and to be hereby Secur'd, as within a certain Pale, while the reſt of Chriſtians ſhould be expoſed to the Vials of God's Indignation, then to be pour'd out on the Apoſtatized Churches, ſtanding without, and being with reſpect to that as the Court of the *Gentiles*, which was profaned.

Sect. 4. But it is alſo farther obſervable, that this *Montaniſt* Spirit did nearly imitate moſt (if not all) of the Properties of the true Divine Spirit; ſo that it was ſtill very difficult for many ſerious and ſincere Chriſtians to diſcern of themſelves, what manner of Spirit it was that preſſed (or ſeem'd to preſs) to ſo much Holineſs, and rebuked Vice ſo openly and ſo powerfully. No doubt but an Argument was made hereof by the Patrons

of this New Diſpenſation; they knew well enough to object, that if the Kingdom of Satan was divided againſt it ſelf his Kingdom could never ſtand, and that the Devil could not be ſuppos'd ſo out of his Wits, as to preach againſt himſelf and his own Intereſt. Again, the Spirit of *Montanus* reſembled much the Spirit of God, in producing according to the Warnings and Exhortations by the Mouths of his Inſpired, ſuch *outward* Fruits, as were nearly *like* to thoſe that are call'd the *Fruits of the Spirit*, in oppoſition to the *Works of the Fleſh*. And that this Spirit might ſeem to be even a Diſcerner of the Secrets of the Heart, as well as an utter Enemy to all Iniquity, he would publickly in their Aſſemblies for Prophecying, make one or other of the Inſpired reprove ſome that were there preſent for their Faults, which were not known, but which perhaps by ſome probable Grounds of Conjecture, might be gueſs'd at by a moſt ſubtil Spirit. And it was urg'd by them, that this Diſcovery of the Secrets of their Hearts, and of their hidden Faults, which not a few were ready to bear Witneſs to, could be only from the very Spirit of God, and from no other; not diſcerning that there are many things which the evil Spirits may ſometimes know before they are brought forth into Act, or give at leaſt a gueſs at; and eſpecially ſuch wherein they themſelves may be concern'd.

Sect. 5. There was in truth ſuch a *ſhew* of the Life and Spirit of Chriſtianity among 'em, as it was very hard to think all merely a Counterfeit: And 'tis known of how great Advantage to the Cauſe, the ſtrict Behaviour and ceremonious Sanctity in the Converſations of thoſe of this Fraternity was. And they aſſerted moreover, with the greateſt boldneſs, that they taught no New Doctrine, nor corrupted any Old one; but were Orthodox in their Faith, as well as Blameleſs in their Lives. They receiv'd with the higheſt ſeeming Veneration, the

Scriptures of the Old and New Teſtament, together with the Form of Sound Words that was deliver'd to the Churches. Their Prophecies had an appearance of agreeing in all things with thoſe in Holy Writ, but calculated for the preſent Time and State in which they lived. At the firſt they derogated not at all from the Honour of the Chriſtian Prieſthood, or of thoſe that had the Government over them, only they ſeemed to lament, that the Apoſtolical Spirit, which had been firſt communicated by the Impoſition of Hands, was then in a great meaſure departed from the Biſhops and Clergy; ſo that they that ſat in the Chair of Chriſt, and of his Apoſtles, were become (in their Opinion) Strangers to the very Spirit which was in Him and Them, and which ought to be the Seal of their Miſſion. And ſo hence, by degrees, they proceeded to leſſen the Eſteem which was due to the lawful Governours of the Church, before they actually withdrew from them their Obedience in all Caſes ſubject to their Cognizance. And thus came great Diſorders to creep in amongſt them; the ſtanding Rules and Principles of Decency and Order eſtabliſh'd in the Church, as in ſubordination to their ſpiritual Superiors, being made to give way to whatever were taken for a Prophetick *Impetus*.

ARTICLE VII.

How their Revelations were tried by the Church, and rejected.

Sect. 1. THE *Montaniſt* Prophecies beginning now to make ſome noiſe in the Church, amongſt which thoſe of *Maximilla* were chiefly taken notice

notice of, as which did consist for the most part of Predictions relating to the State thereof, and of the Civil Government, and must consequently have a considerable Influence, if receiv'd by the Christians; the Bishops of the *Lesser Asia*, and the neighbouring Parts, thought it their Duty to examine what Spirit it was, with which *Maximilla* was possessed: So that if it was a true Spirit, they might be obedient to the Call of God thereby, and prepare themselves for the Coming of the Bridegroom; but if it was a false Spirit that spoke and acted in her, they might both forewarn and forearm their Flock against giving heed to its Predictions, lest possibly by this means they might be even instrumental in drawing upon themselves those Evils which they were afraid would come to pass; and in forfeiting those good Things which they hoped for with a vain and fond Hope, that was without Foundation. Accordingly it was agreed on by them, soberly to consider her Prophetick Warnings, concerning the impending Judgments upon the Church, and great approaching Changes in the World, according to the Standard of the undoubtedly true Prophets. These then met to try this Spirit, and to speak unto it.

Sect. 2. But on the other side, certain of her Friends, and Persons of some Eminence, defended *Maximilla* and the Spirit that utter'd his Oracles through her; and would not give her leave to make the Trial, but with great Violence stopped their Mouths, and run against them. For these, being strongly pre-possessed, would not, or could not, bear so much as the calling in Question the Spirit of *Maximilla*; the Divinity whereof they most fondly suppos'd to be manifest beyond all doubt. Nothing then was more shocking to them, than that any one should attempt to discover it to be no better than a lying and delusive Spirit. This was what they could hardly find a Name bad

enough for, crying out againſt it as if it were to blaſpheme the Holy Ghoſt, that had (they ſaid) taken up this Woman: And among this number was *Themiſon*, that has been already mention'd: But *Julian* Biſhop of *Apamea* reſolutely withſtood him, being a Perſon whoſe Probity and Piety was renouned throughout the whole Church, and with great Zeal contended for the Right of Chriſtian Biſhops, as the ordinary Judges in this Caſe ſince the Death of the Apoſtles. This paſſed at *Pepuza*, as we learn from *Apollonius*, an Author of that Age, who took the Pains to examine the Inſpirations and Prophecies of this Tribe, and wrote a Book againſt them; a conſiderable Fragment of which we have preſerv'd to us by *Euſebius*. He tells us alſo, how *Zoticus*, another of the Biſhops that was at this Conference, endeavouring, as *Julian* before had done, to convince of Impoſture, the Dæmon of *Maximilla*, was herein moſt ſtrenuouſly oppos'd by her Favourers, who were very potent, and forced to give over his Deſign. This was ſome time in the Reign of the Emperor *Severus*.

Sect. 3. In like manner, when ſome of the other Biſhops would have exorcis'd the Dæmon of *Priſcilla*, and commanded him to depart, and offer'd to put the Iſſue of the Controverſy hereupon; it would by no means be agreed to. The bleſſed *Sotas* was zealous in this matter; but he was alſo hinder'd by the *Hypocrites*, as *Julius* Biſhop of *Debeltum*, a *Roman* Colony in *Thrace* expreſſes it, who was at the ſame time preſent, and concurr'd with him. The Catholicks who had before ſuſpected, were now by theſe Proceedings convinc'd, that they did not act with that Honeſty which they pretended to; and that ſome at leaſt among them only put on a Cover of Religion, the better to deceive, who knew they could not bear the Teſt when they were brought to it, and therefore fled from it. In vain was it therefore, that the Catholick Biſhops, who had met

met together on purpoſe for this end, contended to bring this Affair to the ordinary Trial in ſuch Caſes: For they quickly ſaw, that if theſe Propheteſſes were actually poſſeſs'd by a Spirit, and ſuch as could not be a very good one, according to their Principles, the very ſame Spirit had after another manner taken alſo Poſſeſſion of others about them, and fully inſtructed them in all the cunning Subterfuges, whereby to maintain their hold; ſo that there was no room left for any Conviction. The aforeſaid *Julius* took the Account of what then paſſed, and atteſted the Truth thereof with an Oath, and gave it alſo ſigned under his Hand.

Sect. 4. Whence doubtleſs the *Synodicon* form'd its Council of *Aquileia*, wherein *Sotas Anchialenſis*, as Preſident, and a Dozen other Biſhops, are related to have met, and to have convicted and condemned *Theodotus* and *Montanus*, who pretended to *perſonate* the Holy Ghoſt, aſſuming not only to ſpeak in his Name, but as *in his Perſon*. At the ſame time were theſe his Women alſo condemn'd for propheſying falſly. *Priſcilla* yet had the good Fortune here not to be taken ſo much notice of, as was *Maximilla*; the Reaſon of which might be this, that the Matter of falſe Prediction could not be ſo eaſily prov'd againſt her, as againſt her Siſter Propheteſſes, whoſe Revelations did more turn upon particular Events that were to be accompliſhed, and which did certainly fail. This is what was done in *Thrace*, for the putting a ſtop to the Growth of Enthuſiaſm there, towards the end of the Second Century. The ſame Method was alſo taken in ſome other Places thereabout, where the Spirit of *Montanus* had begun to ſpread it ſelf.

Sect. 5. And if the Biſhops of the neighbouring Provinces did teſtify ſo great a Zeal to remedy this Evil, and to caſt out treacherous and counterfeit Spirits from the Aſſemblies of Chriſtians; it is not at all to be wonder'd at, if the Churches of

Aſia

Asia Minor, where this Spirit had its first Rise, made still greater Efforts to drive those that were infected with it out of their Bowels. The Clergy of this Province were therefore sundry times hereupon convened, as well as the Times would allow of, and in divers Places, both for better Security and Convenience, in order to consider of the proper Methods that were likely to stem this Tide which threaten'd to overflow them, and to bear down the ancient Banks: They carefully examin'd the several Discourses, whether Exhortatory or Predictory, pretended by these to be spoken under the Operation of the Spirit; the which they declar'd, upon the most severe and strict Scrutiny that was possible for them to make, to be Enthusiastical and Impious. They determin'd against these, after mature deliberation had, that it was not the Custom of the Spirit of God to extinguish and supersede the use of our natural Faculties, but rather to excite and enlighten them: They diligently admonish'd their Flocks against this pretended *New Light*, and extraordinary Manifestation, that so it might not lead them unawares into dangerous Paths, and leave them in the Dark: They watch'd in earnest against the Incursion of evil Spirits, and Wolves in Sheeps clothing; against pestilent Heresies creeping into the Church by means of such fancied Revelation; against that which was call'd the *Phrygian* Heresy in particular, while as yet it was but in its Embryo only: They rejected, in a word, the whole Scheme of *Montanism*, both as to its New Discipline and New Inspiration, as having no sufficient Credentials: They judg'd it not compatible with the Charter of the Catholick Church, which had receiv'd the Right of Judicature over Spirits, and to which all the Promises do rightfully belong.

Sect. 6. Now the Reasons and Motives on which they went in thus censuring the *Montanist* Prophets,

phets, as they are here and there by ſeveral Authors deliver'd, may be reduc'd to theſe that follow, *viz.*

I. [a] The Spirit of *Montanus*, and of his Prophets, could not be of the Spirit of *Chriſt*, becauſe it was not the Spirit of the *Church*.

II. The Spirit of theſe Prophets could not be the Spirit that was in the *Apoſtles* of Chriſt, becauſe it could not bring the leaſt Proof of its having been communicated from the ſaid Apoſtles, or from any that had receiv'd it from them.

III. The *Cataphrygian* Spirit could not be the Spirit of the Apoſtles, and conſequently not of Chriſt, while it pretended to *greater* Prerogatives than thoſe ever enjoy'd, or could lay claim to by vertue of the Promiſe of their Lord.

IV. This could not be that Spirit which it pretended to be, becauſe it wanted the *Marks* of the true Prophetical and Apoſtolical Spirit; and was not able to give that demonſtration to others, which the Prophets and Apoſtles gave to the Truth of their Meſſage, or indeed any demonſtration at all.

V. It could not be a true Divine Spirit which bereft the Poſſeſſed with it of the Uſe of thoſe *Faculties*, which are God's Gift to us; nor a Spirit of *holy* Underſtanding, which by ſtripping them of *all* Underſtanding,

[a] Euſeb. Hiſt. Eccleſ. Epiph. Pan. Aug. Hær. Theodor.

turn'd

turn'd them for the time into Brutes and Stocks.

VI. This Spirit was obſerv'd to be very unlike the Spirit which had appear'd in the Prophets of the New Teſtament; as particularly, in *Agabus*, the Daughter of *Philip*, *Melito*, *Quadratus*, and *Ammia Philadelphenſis*; and very like the Spirit which had appear'd in the Heathen Prophets and Prieſts; and particularly in the *Enurgumens*, who were by the Chriſtians ordinarily diſpoſſeſs'd in the Name and Spirit of Chriſt.

VII. There was no Obligation to receive that Spirit which refus'd to be tried, according to the ſtanding Rules both in the *Jewiſh* and Chriſtian Church; or Reaſon to think that it could be the *Spirit* of *JESUS*, which would by no means ſubmit to be *Adjur'd* in the *Name* of *JESUS*.

VIII. It could not be a true Spirit of Revelation from God, which utter'd any thing in his Name and Perſon that prov'd to be *falſe*. Wherefore the Spirit of *Maximilla*, and every Spirit which acknowledg'd hers to be a true Spirit, could not be from God; ſince it was evidently made out, that certain Predictions of hers, being deciſive, were never verified; but on the contrary, notoriouſly baffled by the Succeſs.

IX. It was not to be thought that any who were the Prophets and Meſſengers of the True God, would either give or take *Bribes*, as ſome of theſe did.

X. The

X. The Spirit of *Montanus* and his Apoſtles was not the Spirit of Chriſt and his, becauſe inſtead of removing the heavy burden of *Legal* Obſervances, it was ſtill for making it more heavy.

XI. The Authority of that Spirit could not be Divine, which was for encouraging *private* Perſons to ſet up a new Order of Diſcipline in the Church, how Good and Holy ſoever in it ſelf, and thereby deſpiſing an Authority in the *Rulers* of it, which was *certainly* Divine.

XII. The Spirit of theſe Prophets was not a Spirit of *Martyrdom*; for that, notwithſtanding all their great boaſtings, and their expreſs Declarations againſt the Lawfulneſs of retiring to avoid Perſecution, none did more ſhamefully betray the Cauſe of Chriſtianity, when they were brought to the Teſt.

Theſe were the principal Grounds which mov'd the Biſhops of *Aſia* generally to diſapprove the *Montaniſt* Spirit, not regarding its fair and ſpecious Pretenſions; and to condemn the ſame in ſeveral Provincial Synods held for that purpoſe.

They moreover urged,

I. That it was utterly unbecoming a true Prophet of God, to conform himſelf to the Faſhions and Pomps of the World; or to affect a good Appearance, as by wearing ſoft Raiment, anointing or eſſencing the Hair, frequenting the Baths, according to the Cuſtom of thoſe Times, *&c.* which ſome of thoſe were tax'd with.

II. That the Morals of ſome of their higheſt Pretenders were very corrupt; and that even ſome that

that pass'd among them for Confessors and Martyrs, were indeed no better than real Criminals.

III. That the Women pretending to Prophecy, and not abiding in Subjection to their own Husbands, but leaving them under Pretence of obeying the Spirit, were very shrewdly to be suspected of not having the True Spirit.

Sect. 7. Thus it appears there was a Synold held at *Hierapolis*, in the Reign either of *Commodus* or *Severus*, where the pretended Prophets were proceeded against on the score of False Revelation. They try'd and condemn'd *Montanus*, *Maximilla*, and *Theodotus*; and cut them off from the body of the Church, as unworthy altogether of its Communion; while they were found to be possessed and acted by another Spirit than what had been convey'd by the Apostles. There were also about the same time, some other such Assemblies of the Eastern Bishops, both in *Phrygia* and other Parts, to put an end, if possible, to this matter; but none was more considerable than this of *Hierapolis*, the President whereof was the famous St. *Apollinaris*, that most zealous Defender of the Faith.

Sect. 8. And 'tis remarkable, that these were the very First Councils which Ecclesiastical History informs us of, next to that of *Jerusalem*, under the Apostles, mention'd in the *Acts*; since they are some Years earlier than those which were held about the Question of keeping *Easter*; which did not begin till about the Year CXCV, when all the Churches had been long before alarm'd with the Pretensions of *Montanus* and his Followers.

Sect. 9. The exact Time indeed is not known when the *Montanists* were excommunicated by the Councils of *Asia*. But probably this could not be till after that *M. Aurelius* had left to the Christians, by his Death, the Liberty of meeting together in Councils; and after also that the Western Churches

Churches had been consulted, about both the Title of Prophets, which these Pretenders had taken up, and the new Austerities which they labour'd to introduce, without an Authority lawfully derived. For these Primitive Bishops saw it not fit to do any thing in an Affair of this nature, without the Consultation and Communication of their Brethren in all Parts: And thus what was done by the Bishops of one Province in a Synod, was so readily confirm'd by those of another, and the Sentence of Excommunication against those Three, and their Adherents, publish'd throughout the World.

Sect. 10. Now it is generally thought that *Montanus* was condemn'd by the Church, for blasphemously assuming to himself the Name and Title of the *Paraclet*, or the *Holy Ghost*, by an absurd Application of the Promises of Jesus Christ to himself; concerning his praying the [a] Father, that he should give his Church *another Comforter*, even that Spirit of Truth whom the World cannot receive. But this seems to have been invented in latter Times, lest he should appear to have been Anathematiz'd for an Heretick upon little or no ground. For certainly the greatest [b] Doctors of the Church, as has been observ'd by some before now, would never have been at such Pains, and wrote so many learned Books in order to confute him, had he been really guilty of so gross and mad a Blasphemy. Neither is it to be thought, that he could have had in those early Times, so very near the Apostles, almost any Follower at all, had he been either such a wild Enthusiast, or such an open Blasphemer against the Holy Ghost: Whereas his Heresy spread over all *Cilicia*, *Cappadocia*, *Pontus*, *Galatia*, *Phrygia*, and *Italy*; *Rome* it self not excepted, infected many Persons of the greatest Eminence, and lasted several Ages. And besides it is very strange,

[a] John xiv. 16. [b] Petavius, Rigaltius, Du Pin.

that

that if he were guilty of ſo horrid a Blaſphemy, neither *Apollinaris* nor *Appollonius*, nor *Serapion*, who were his Contemporaries, and his profeſs'd Adverſaries, ſhould ever know any thing of it; or if they did, ſhould, as *Petavius* has obſerv'd, not take the leaſt notice of it. Wherefore the ſame *Petavius* concludes, That it muſt needs have been a Fictitious Hereſy impos'd upon him, for the better colour to the Proceedings againſt him. And accordingly Mr. *Dodwell* alſo confeſſes, in a very learned Diſſertation upon the ancient Hereſies, That when *Miltiades* wrote againſt *Montanus* and his Propheteſſes, [a] *Nondum Hereſeos nomen conſecuti eſſent Montaniſtæ*, The *Montaniſts* were not yet held for Hereticks; and therefore could not be guilty of ſo ſtaring and capital an Hereſy as this laid to his Charge; wherefore, as he well obſerves, *Miltiades* did not oppoſe that Sect [of the *Montaniſts*] on the Account of *Hereſy* [b], but of *Falſe Prophecy*. The ſame may be ſaid of others alſo, who firſt engag'd in this Controverſy, as already hath been hinted. But their Prophecies being tried and rejected by the Church, in the manner that has been declar'd, they were at length, for their Obſtinacy in ſtill perſiſting to own the ſame as purely from God, and for ſetting up alſo in Obedience hereto, a new and voluntary Diſcipline, without due Authority, caſt out of the ſame, and reputed for Hereticks.

Sect. 11. And thus, upon their being caſt out of the Church, they agreed, by the Direction and Command of that Spirit which had been ſo anathematiz'd, to raiſe a *new Church*, according to what they took to be the moſt perfect Model; which was to conſiſt of none but what were Spiritual. And

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[a] Diſſert. iv. in Iræn. §. 38. *p.* 371.

[b] Immo ne quidem *Hæreſis*, ſed *Pſeudoprophetiæ* nomine Sectam illam oppugnavit Miltiades. *Ibid.*

they

they did accordingly appoint an Hierarchy and Government among them, as the said Spirit did order in every thing, which was in opposition to that among the Catholicks. Thus Altar being set up against Altar, and Priesthood against Priesthood, the *Schism* was actually form'd; and after that they soon came also to be call'd an *Heresy*. But after what manner they constituted themselves into the Form of a Church, upon this Separation; what they were for some time afterward, both as to Doctrine and Discipline; what their Mysteries were; and what Form of Government was by them set up; it may be worth our while to make the best Inquiry that we can, and to use in this matter all the Candor and Impartiality that a sober Search after Truth requires. Wherefore I proceed then to shew, how the *Montanists* being excommunicated by the Governours of the Church, repented not, but proceeded to form a new Church after their Own, after their Mode: which may serve to afford us many Reflections and Observations, that may be of standing use, while human Nature remains subject to such a number of Infirmities and Temptations.

ARTICLE VIII.

How the Montanists *hereupon form'd a new Church, and condemn'd the Catholicks.*

Sect. 1. THE *Montanists* having been thus condemn'd, and driven out of the Church, by the Bishops of *Asia* met in Council, those of the West, after some time, consenting and concurring,

their Expulsion gave occasion to the bitter Lamentations and Complaints of that Spirit which possessed them by the Mouth of *Maximilla* their Arch-propheteſs, when in Ecſtaſie, that he was driven from the Faithful People, *even as a Wolf is driven from the Sheep.* But not only were they driven out of the Church, but they even ſeparated themſelves; which alters the Caſe not a little: They of their own accord withdrew, ἀπῆλθε made a Schiſm from the Catholick Body, by cleaving to their own Fancies and wild Enthuſiaſms, which they miſtook for the Operations of the Holy Spirit. Nay, it is farther ſaid, that they boaſted themſelves of having left the Communion of the Church, on account of thoſe high and extraordinary Favours and Graces they pretended to, as not being able longer to bear with that Deadneſs and Formality which they charg'd upon the Catholicks. And nothing certainly is more true, than that they put a very high Value upon themſelves, for having, as they conceiv'd, the *Spirit of Truth* abiding with them, whom *the World*, that is, as many as they call'd *Pſychical*, was not able to *receive*: So that the Sentence which was paſſed againſt them, and againſt the Spirit that made uſe of their Organs, did but the more confirm them, inſtead of convincing them. Wherefore alſo, the very ſame Author that acquaints us with their being *excommunicated* by the Church, makes no difficulty to call them a *Schiſmatical Hereſy*; thereby implying, that they made a *Schiſm* in the Church, and began to ſeparate themſelves as *more Holy* than the reſt, before they were formally cut off by it. Or at leaſt thus much may ſafely be concluded, that they either prevented the Sentence of the Church, by firſt going out of it themſelves; or elſe that they confirm'd it by their Obſtinacy, and in ſetting up Altar againſt Altar; which the Complaints of *Maximilla* render moſt probable: As doth alſo that ſtrange Air of Confidence, with

which

which she, and they, or rather those deluding Spirits which spoke through them, did reproach and vilify the Holy Catholick Church spread over the Earth; because she, as the Spouse of Christ, rejected every where their New Order of Prophecy, discerning his Voice from the Voice of a Stranger. This is what appears in all the Books which *Tertullian* wrote when he was turn'd *Montanist*.

Sect. 2. But whether it were one way or the other, 'tis certain they were separated from the Communion of the Faithful, and that they form'd a New Church. And we see clearly enough in *Tertullian*, that they had their Assemblies and Synaxes different from those of the Catholicks in the time of Pope *Victor*, who sat in the Chair from *Anno* CXCII unto CCI, according to the Learned Memorialist; but not so long, according to others of great Eminence for their Chronological Skill. And it is a matter of the utmost Notoriety, that they arrogated to themselves the Title of Spiritual Persons, or *Pneumatical*, giving to those who rejected their False Prophecies, the Name of *Psychical*, or Animal; that is, such as were without the Spirit.

Sect. 3. Notwithstanding this, they omitted not to court the Communion of the Western Church, and particularly of Pope *Victor*, when they saw him embroil'd with the Catholicks of *Asia*, about the Matter of *Easter*. And he suffer'd himself to be surpriz'd with their Artifices; so that he receiv'd them into Communion, according to the Opinion of several Learned Men, while those that had condemn'd them were by him put out of Communion upon a meer Trifle. For having excommunicated the *Asiatick* Churches for not observing *Easter* the same Day as at *Rome*, he approv'd the Prophecies of *Montanus*, *Prisca*, and *Maximilla*; and by this Approbation became *Montanist*. So he gave Peace hereby, in the Opinion of *Tertullian*, to the

Churches in *Asia* and *Phrygia*; granting his Communicatory Letters to *Montanus*, and as many as were in Communion with him.

Sect. 4. But soon after this, *Praxeas*, a Person of notable Dexterity, came out of *Asia*, and by the Representation he gave of these Prophets, and of the Churches in Communion with them, made *Victor* entertain another Opinion of them than before he had; and caused the poor Pope to retract the Communicatory Letters which he had, they say, by surprize granted in behalf of the *Montanists*. It is certain he got the Pope's Ear, and obtain'd his End of him; who, perceiving him to be a mighty Reasoner, and one that was also at that time considerable in the Church, though in spiritual Matters not very apt to believe beyond what he could comprehend; was not unwilling to gratify him, as well as the Christians in the East, from whom he brought Letters, in an Affair that had all the appearance of Reason and Equity. True it is, that *Tertullian* gives this *Praxeas* the Character of a very proud, pragmatical Person; who being vainly puff'd up with the false Title of a *Martyr*, which he was pleas'd to give himself, because he had been for some time in Prison for the Faith; and being of a restless and ambitious Spirit, went to *Rome* on purpose to spread there the Poison of his Heresy against the Blessed Trinity: From whence he went afterwards to *Africa*, as we are inform'd, and there made some Disciples; but was convinc'd by one that held the Catholick Faith, of that Mystery (probably by *Tertullian* himself) and obliged to give under his Hand a formal Retractation of his Heresy. But after having disguised it for a time, he publish'd it afresh. And thus it was that *Tertullian*, who had before refuted him, it seems, while he was yet a Catholick, writ his Book against him when he was turn'd *Montanist*: In which he accuses him of bearing false Witness at *Rome* against

the Prophets; but mentions not the Pope's Name whom he ſo prevail'd upon.

Sect. 5. Biſhop [a] *Pearſon* is of Opinion, that Pope *Eleutherius*, in purſuance of the Letters of the Martyrs of *Lions*, interceding for the Peace of the Church, did grant accordingly Peace to the Church, by owning the Prophecies of *Montanus*. And [b] *Valeſius* ſeems alſo to have been in the ſame Sentiment with this Learned Biſhop. For he ſays, that *Eleutherius*, being ſtrongly moved hereto by the Martyrs of *Lions*, had written expreſly into *Aſia*, to make the *Montaniſts* be received into the Church. Which it is plain he underſtands of receiving them into it, not as Penitents, but as approving their Revelations; ſeeing that he founds it upon the very Paſſage of *Tertullian* againſt *Praxeas*. And indeed, if the Letters of thoſe Martyrs did occaſion this Proceeding of the Pope, it is not ſo very improbable, as ſome may think, that he ſhould intereſt himſelf for them in ſuch a manner as this; or that this was *Eleutherius*. But our Author of the *Memoires for an Eccleſiaſtical Hiſtory*, in his Notes [c] upon the *Montaniſts*; as thinking this greatly injurious to this Pope, and prejudicial to the Church whereof he is a Member, labours to overthrow what had been advanced by thoſe Two great Men. However he concludes, "That it "would be no ſuch difficulty to believe, that both "*Eleutherius* and the ſaid Martyrs of *Lions*, in "condemning the Errors of the *Montaniſts*, did "yet beg that they might be treated with Indul-"gence, when they ſhould be received into the "Church upon their Submiſſion, were there but "Proof for the Matter of Fact, that it was indeed "ſo. Which he is very unwilling to yield to, and therefore has ſpent one whole Article [d] in his

[a] Diſſert. II. de Succeſſ. Pontiff. *c.* 9. [b] Ad Euſeb. *l.* 5. *c.* 3.
[c] Notes ſur la Montaniſtes, III. & IV. *Tom.* II. *p.* 124, &c.
[d] Art. III. *p.* 37.

Hiſtory of *Montaniſm*, to make out that the Martyrs of *France* did both by their Actions and by their Letters, condemn the *Montaniſts*; of which there will be occaſion hereafter to ſpeak more.

[a] *Baronius* and [b] *Rigaltius* do both date the Communicatory Letters of the Church of *Rome* with the *Montaniſts* of *Aſia* and *Phrygia* yet earlier, even in the Pontificate of *Anicetus*, and particularly about the Year CLXXIII. But their Authorities are not very convincing. Some again do place them Four Years after this.

Sect. 6. However it be, thus much at leaſt is undeniably certain, that one of the Biſhops of *Rome* was (if not a *Montaniſt*) a Favourer of the *Montaniſts*; whether it were [c] *Anicetus*, [d] *Eleutherius*, or [e] *Victor*; or, Laſtly, [f] *Zephyrinus*; for each of whom there are not wanting Learned Vouchers: And that there were Communicatory Letters from the Church of *Rome* granted to the *Montaniſts*; and that even then too, when they were excommunicated by the *Aſiatick* Churches. The ſhifts that *Baronius*, *Valeſius*, *Tirlemont*, and other Writers of that Church are put to, that they may excuſe this as well as they can, by ſuppoſing this was a Queſtion then undecided, and wherein no determination had been hitherto made; are ſo plain, as there is no great fear of their impoſing upon any. As for *Praxeas*, whatever his true Character might be, it cannot be denied but he was chiefly inſtrumental in the Revocation of the Pope's Letters of Communion: To whom he remonſtrated, that if he receiv'd the Revelation of *Montanus* and the new Prophets, he muſt by that one Act give up all his Prede-

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[a] Annal. ad Ann. 173. §. 4. [b] Tertull. Rig. *p.* 105. 2.
[c] Baron. & Spondanus. Ann. 173. [d] Valeſ. Euſeb. N. 91. 1.
e. Pearſ. *p.* 255.
[e] Rhenan. ad Tertull. J. Hig. de Hær. Sect. II. Cave Hiſt. Liter. *p.* 57. Allix de Vita & Scr. Tert.
[f] Pamel. in Vit. Tert. Dodw. de Succ. Rom. Pontiff. *c.* 13.

ceſſors

ceſſors, who could not have receiv'd the Spirit of Truth, the Holy *Paraclet*, promis'd by Chriſt, if the *Montaniſts* were in the right; ſeeing that they pretended that this Promiſe was not accompliſh'd but in the Perſon of *Montanus* alone. And thus, *Prædeceſſorum ejus authoritates defendendo*, by vindicating the Authority of his Predeceſſors, he brought him to a ſenſe of his former Miſtake, and to diſdain the ungrounded Authority of this Pretender to Infallibility. Beſides which he further added, as *Valeſius* at leaſt thinks, how that the New Revelations, or New Diſpenſation of the pretended Prophets, had already been actually diſown'd by ſome of the preceding Popes; as particularly by *Soter* and *Eleutherius*: But that even granting that theſe had done nothing at all againſt the ſaid Prophets and Propheteſſes, among the *Montaniſts*, it was, nevertheleſs true, that he could not receive them to Communion without manifeſtly oppoſing himſelf to the known Sentiments and Deciſions of his Predeceſſors, who had rejected ſeveral things which were maintain'd by the *Montaniſts*; as their condemnation of Second Marriages, and ſeveral Matters of Diſcipline. Now it appears that *Praxeas* was not an Heretick before the Pontificate of *Victor* [a], but that he fell into Hereſy after the appearance of the two *Theodoti*, the Elder of whom made no noiſe before *Victor* fill'd the See of *Rome*; and by conſequence the Letters both of Communion and Revocation could not be before the Time of that Pope; who may alſo well enough be ſuppos'd to have been more ſuſceptible than any other, either before or after him, of what the *Montaniſt* Miſſionaries might ſay to him againſt the Orthodox Biſhops of *Aſia*, on account of that Diſpute which he had with them about the Feaſt of *Eaſter*, and which

[a] Tert. Præſcr. c. 53. Euſeb. E. H. *lib.* 5. *c.* 28.

'tranſported him to ſuch ſtrange and unaccountable Exceſſes.

Sect. 7. The *Montaniſts* rejoiced not a little to be ſure, to have ſo the Biſhop and Church of *Rome* declaring on their ſide; and boaſted of their great Authorities and Numbers againſt the Catholicks. And had not *Praxeas* ſo ſoon interpos'd with the Pope in this Caſe, we ſhould doubtleſs have heard a great deal about their *Appeals* to *Rome*. However, it was of great Advantage to them; and the more ſo, becauſe this Favour was not granted them by a Pope, under whom they began, and who thence might more eaſily be allow'd to be ſurpriz'd into it; but by one whoſe Predeceſſors had been of another Opinion, and who might now reaſonably be thought to be better inſtructed in the Matter, than they could be, after ſo long canvaſſing of it on both ſides. And it is truly remarkable, that this was after (not before) the Excommunication which has been mention'd, when they had actually their publick Religious Aſſemblies, as well as the Orthodox: and when they had *form'd*, in conſequence of their being ſo excommunicated, to themſelves a *New* Church; or, as they would rather have it *reform'd* the *Old*.

ARTICLE IX.

Of their Plea, and Appeals.

Sect. 1. FOR they pretended, in the Eſtabliſhment of their ſeparate Communion, that *they* were not the Innovators; but the *Catholicks* who had condemn'd them, whom they look'd on but as Carnal and outſide Chriſtians, that had departed from their Firſt Love, and ſo had not the true

true Taſte of the Spirit of God, or of his Holy Inſpirations: Wherefore they appealed alſo to Catholick Preſcription, and the Cuſtom of the Church, as if it were wholly on their ſide. Their Learned Men undertook by Arguments drawn from thence, to defend their Cauſe, and ſeem'd to deſire nothing ſo much as to be thereby determin'd. And one of the firſt Rank among them has ſo diſcharg'd himſelf upon this Head, without taking yet the leaſt notice of his principal Intent in Writing, or giving any ſuſpicion of the true Cauſe thereof, as even to paſs for it not only uncenſur'd, but even commended by thoſe from whoſe Communion he ſtood cut off. This was as an oblique Appeal to thoſe Biſhops that had expell'd the *Montaniſts* from their Communion, and an inſinuation, that they had not proceeded herein as Catholick Biſhops.

Sect. 2. Moreover they appeal'd to foreign Churches, particularly to thoſe of *Italy* and *Gaul*; and probably wrote *Encyclical Letters* to thoſe and all the other Chriſtian Churches throughout the World, as the manner then was, to give them an Account of their Faith and Doctrine; to acquaint them how they had been dealt with; to deſire the continuance of their Communion; and to beg withal their Aſſiſtance, according to the Rights and Cuſtoms in ſuch Caſes, of the Catholick Church, and of all the particular Churches Members thereof, then univerſally acknowledg'd. Nor can there any doubt be made, but that on the other ſide the *Aſiatick* Biſhops did regularly acquaint their Collegue Biſhops with their Churches, in all Parts, of theſe their proceedings, and the Grounds they had to take ſuch ſevere meaſures.

Sect. 3. Now as there aroſe at the ſame time a Diſſention betwixt the Eaſtern and Weſtern Churches, about the true time of keeping *Eaſter*, (which has been already hinted) the *Montaniſts* knew very well how to make their Advantages hereof.

hereof: For as they were excommunicated by ſome Eaſtern Biſhops, ſo were theſe again excommunicated by the great Weſtern Biſhop. Thus their excommunication being declar'd invalid at *Rome*, they were actually receiv'd into Communion with that Church, and the Churches communicating with it, while the others that had condemn'd them were excluded; till at length after farther Informations, the ſame Biſhop and Church withdrew their Communicatory Letters to them, and ſo excommunicated them too. And thus ſtood they condemn'd now by the Churches both of the Eaſt and the Weſt, and caſt entirely out of their Communion.

Sect. 4. As for the Chriſtians of *Gaul*, they were very moderate it ſeems in this matter; and the Church of *Lions* acted with more Prudence, as well as Tenderneſs on both ſides than that of *Rome*. For there are ſufficient grounds to conclude, that they did not actually communicate with the *Montaniſts*, after they were condemn'd by the Eaſtern Biſhops; and no leſs to believe, that they thought a Reconciliation was not ſo unfeaſible, as ſome might imagine; and that it was beſt to re-admit them into Communion upon as eaſy Terms as the Caſe would bear, and as was conſiſtent with Catholick Principles. There was a noble Confeſſor of the Church, by Name *Alcibiades* [a], who was for a while much inclin'd to the Auſterity of their Diſcipline; but was withal as much (if not more) for maintaining the Rights and Powers of the Catholick Church, and one who earneſtly ſought the Peace, Unity and Concord of all Chriſtians.

Sect. 5. This holy Man living in great Retirement and Mortification, that he might the better enjoy Communion with God, being thereby tranſform'd from the Faſhion of the World, was yet in

[a] Euſeb. Hiſt. Eccleſ. *l.* 5. *c.* 1, 2, 3.

no little danger of falling into ſundry Irregularities through the Exceſs or Indiſcretion of his Zeal. Wherefore it pleas'd God then, when he was caſt into Priſon for the Confeſſion of a ſound Faith, and had made a Reſolution to live there only upon Bread and Water, to which he had before accuſtom'd himſelf, he ſhould be directed what he ought to do by a Meſſage from Heaven, teſtifying how much he was accepted: For the Lord reveal'd himſelf in a Viſion to one that was a Companion of his Bonds, and bad him go tell *Alcibiades* that he was in the Wrong, not to uſe God's Creatures lawfully, and thereby to give occaſion to others, through his Example, to fall alſo into the ſame Fault with him. Thus the ſame Spirit of God which leads ordinarily the Saints to Mortification and Penitence, commanded St. *Alcibiades* to moderate his, for fear leſt he ſhould ſeem to authorize the irregular and ſuperſtitious Rigours which *Montanus* impos'd upon his Followers. So St. *Alcibiades*, and the reſt of the Martyrs and Confeſſors of the ſaid Church at *Lions*, were then convinc'd how much better the Obedience of the Heart is, than all ſuch Sacrifices and bodily Exerciſes: And ever after this, contrary to the Cuſtom of the *Montaniſts*, who were always for treating the Lapſed with the extremeſt Severity; they delighted to ſignalize their Charity and Compaſſion towards them, for which they are by the Author of their Hiſtory not a little commended to Poſterity.

ARTICLE

ARTICLE X.

Of the Form of their Eſtabliſhment when they had their ſeparate Churches.

Sect. 1. NOW the *Montaniſts* being thus condemn'd, not only by the Churches in *Aſia*, but by thoſe in *Europe* alſo; and the Letters Supplicatory of the Martyrs, which were ſent both to the Biſhops of the Eaſt and of the Weſt, not having had their deſir'd ſucceſs for Peace; they proceeded more firmly to eſtabliſh what they had already but begun, while ſome ſort of Submiſſion was own'd by them, as due to the Authority of their Church, whereof they once acknowledg'd themſelves Members. But it appears not that they made any alteration conſiderable in the Eſtabliſh'd Government of the ſame; but pretending only to reform ſome Abuſes, continued it down as much as they found it. It is true, they were for having all choſen out of the Prophetical Order, that were to be Officers in the Church; and held that none were to be receiv'd into the Prieſthood or Presbytery, without an expreſs Deſignation of the Holy Ghoſt, and without ſome viſible Manifeſtation [or φανερώσις] of the Divine Unction, as reſting upon them. And thus there was a Subordination both of the Epiſcopal and Prieſtly Orders to the Spirit in *Montanus*, and in his Prophets. But by their Pretences to Infallibility of Revelation in an *higher Order*, than either Prieſts or Biſhops muſt lay claim to, though even made partakers of the Heavenly Gift themſelves, according to what was requir'd for their Office and Dignity in the Church; the Epiſcopal Throne was depreſs'd contrary to the Practice of all the Churches, and was thus brought in

in ſubjection to a certain upſtart Order, that could produce no Title by the *old* Charter, and therefore invented a *new* one: By virtue of which new Charter, ſaid forſooth to deſcend miraculouſly from Heaven, and to have been ſeal'd as at a Second *Pentecoſt*, with the Seal of the *Paraclet* deliver'd to *Montanus*, there was by them ſet up their *new Church*, as the moſt perfect Church that ever yet had been upon the Earth; and their *Pepuza* was to be the Mother and Miſtreſs of all the Churches from that time forward.

Sect. 2. They moreover multiply'd the number of Biſhops very much, without any apparent Cauſe, and ſo render'd them far leſs conſiderable, their Subjects being but few; for not only every City, but almoſt every little Town or Borrough, where they inhabited, had a Biſhop. Their Presbyters continu'd in ſubjection to their Biſhops, as among the Catholicks; but both by the unneceſſary multitude of ſuch Biſhops, and by the Claim of the one no leſs than the other to an extraordinary and prophetical Miſſion, the diſtinction which was left betwixt a Presbyter and a Biſhop, could not be indeed very great.

Sect. 3. Whence the firſt Presbyterian Church that we ever read of was ſet up by one reported to be a *Montaniſt*, or at leaſt a Favourer of thoſe Pretenders: it was *Blaſtus*, a certain Greek Presbyter [a], who, being for Diſobedience interdicted by his Biſhop, would nevertheleſs keep up his Aſſembly ſtill, in oppoſition to the Authority of the Biſhop. St. *Irenæus* wrote a Letter hereupon to him, thinking to reclaim him to his Duty; in which he charg'd him not with any particular Hereſy, but with Schiſm only, in dividing from the Church. This was preſently after the Death of *M. Aurelius*, and juſt about the time as the *Montaniſts* being cut

[a] Vid. Dodw. Diſſ. in Iren. 6. §. 3, 4.

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off from the Communion of the Catholick Church, had form'd to themſelves another after their manner; for it was in the Third Year of his Succeſſor *Commodus* that St. *Irenæus* wrote that Letter to *Blaſtus*.

Sect. 4. Now having thus form'd themſelves into a Church, under Biſhops and Presbyters, and ſet over them a Patriarchate, as by appointment of the Holy Ghoſt, for the greater Unity of Diſcipline and Worſhip; they not only met as before, in a little Number, for the exerciſe of ſpiritual Gifts, but had their publick Synaxes in like manner as the Catholicks that had excluded them, and gave forth alſo, in purſuance hereof their Communicatory Letters, as the Cuſtom was. In theſe their Aſſemblies for Divine Worſhip, they conform'd themſelves to the Catholick Practice, in matters not otherwiſe determin'd by that Spirit which had the Guidance of them. They met not only upon every Lord's Day in the Place appointed for publick Divine Service, but moſt ſtrictly obſerv'd the Stations of *Wedneſdays* and *Fridays*: They continu'd a long while at their Prayers upon theſe Days: They waited for the Deſcent of the Spirit to fill thoſe that were ſet apart to miniſter in holy Things: They made both their Men and Women in theſe Aſſemblies obſerve the Orders of St. *Paul*, as more particularly about the uſe of the Veil: They kept the *Saturday* as a Sabbath, or Holy Day, as well as the *Sunday*; upon theſe Days, *viz. Saturdays* and *Sundays*, their Cuſtom was to pray *ſtanding*, as likewiſe the whole Interval betwixt *Eaſter* and *Whitſontide*: They held it unlawful to Faſt upon a *Saturday*, which they kept conſtantly as a Day of Feaſting and Rejoycing, except the *Saturday* of the *Sepulchre*, or the *Eve* of the *Reſurrection*; which was always obſerv'd by them as a moſt ſtrict Faſt, in Memory of our Lord's Body lying dead in the Bowels of the Earth: They

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kneel'd in Prayer upon other Days, and particularly at their Stations Ordinary or Extraordinary: They adored with the Body as a visible Sign of the Adoration of the Mind: They frequently prostrated themselves upon the Earth, in Token of their ascribing Glory to God by their own Debasement: They worshipp'd Christ towards the East, after the manner of other Christians. And they had besides several Symbolical Rites and Customs, as in Habits, Gestures, and the like, which Tradition had establish'd, and the Usage of the Church (according to one of their own Writers) authoriz'd.

Sect. 5. They were (or seem'd to be) zealous above most, for the Traditions of the Elders, and would not seem to innovate in old Customs, but only superadded something to what was already receiv'd. They would suffer nothing to be taken away, but they chose to add rather continually to the Word of God, partly from the Traditions of Men, and partly from the Inspirations of a certain Spirit among them, which they knew not. By the means of which Spirit they established certain Rules and Orders among themselves; some of which were to be more common unto all; but others were Secret, for the Use only of such as were more advanc'd, and separated for some Administration in this Society. So they now made themselves a Publick Society after the Institution of this Spirit, under Officers and Governors of his Appointment; of which they fancy'd to themselves, that all the World should in a short time become Members: And within the Publick they had also a more Private Society, to which their Mysteries were chiefly communicated. With these last were kept the Books of their Religion, which mightily increased upon them every Day. And it was impossible it should be otherwise upon their Principles, while, departing from the Simplicity of the

Gospel

Gospel of Truth, they were for heaping up at this rate continually all the Dictates of that Spirit, which, by having a shew of Holiness, had brought them into subjection under it.

Sect. 6. They pretended nevertheless by this to honour the Lord *JESUS*, and to glorify him the more for the accomplishment of his Promise, in having given them, as they thought, this Counsellor and Comforter to abide with them. They were also for making a Fence about the Christian Law, in like manner as the *Scribes* and *Pharisees* of old about the *Mosaical* Law, for the better Defence and Security of it: And therefore were they so very scrupulous about the smallest Matters, even as about the greatest: They had the Holy Scriptures read among them in their Assemblies, in like manner as in those of the Catholicks; but they had also the Books of their own Sibyls, with several other Apocryphal pieces. And as the Canon of the New Testament was not at that time yet so clearly and universally fix'd, as it was some time after, this gave a mighty occasion to them to receive not only some Writings of doubtful Credit, and place them in the same Rank with the most undoubted; but likewise to proceed so far as to canonize what was of no Credit at all among any but themselves, yea, had been besides positively condemn'd by the Church. They read the Books of the Old Testament when they were met together, no less than of the New; but especially the Prophetical ones, in which they most delighted. They shew'd a great reverence for the Old Prophets; but this was to shew still a greater for the New ones, as more highly favour'd of God than any before them: For this was conformable to their main Fundamental, which was for certain no other than this that follows, if we can believe the Relation that is made of it both by Friends and Enemies.

Sect. 7.

Sect. 7. They asserted a *gradual Manifestation* of the Grace of God, from the first Beginning to the utmost Limit of Time, in order to the perfect Restoration of Mankind from the Fall: And therefore they held, that this Divine Grace and Righteousness was in the beginning of *Nature* no more than as in its Cradle; that the Time of the *Law* and the Prophets was the Childhood thereof; that the Time of the *Gospel*, or the Apostolical Dispensation, was as the Youth; but that the Perfection thereof, or the Full Manhood, was only to be found in the Instructions of the *Holy Ghost*, whom only (and not Man) they pretended to hear, as believing him to speak by the Mouth of *Montanus*.

Sect. 8. For the *first Montanists* at least, did not think *Montanus* to be the Holy Ghost, as some have too hastily advanced; but only that he was inspired of the Holy Ghost, and by him sent forth to reform and to perfect the Discipline of the Church. And not only did they attribute this to *Montanus*, but also to several of his Disciples, and chiefly to the Women; whom they fancied to be full of the Holy Ghost, and wholly acted thereby, in order to the revealing of such a New and glorious Dispensation as had never before been. There were among them, beside those that have been nam'd, many that had, or pretended to have, Revelations, and to propheſy of Future Things; all which was by them utter'd, even as if they had been the very Mouth of the Divine Spirit. As they fell into their Agitations, or into Ecstasies, there was the greatest Attention and Earnestness that was possible in those that waited about them, that so nothing might be lost of what was pronounced by them, while under the Operation of that Spirit which so violently enter'd into them. They that were of their Fraternity, or Sect, were in a manner transported with every thing, though never so mean, that came from them; either in the Agita-

tion, or presently after that they came to themselves. They believed all that was in this manner deliver'd to be true Divine Revelations, and the very Dictates of the Eternal Spirit, whereof it was not permitted to doubt in the least. They gave them Permission, whenever they pleas'd, to speak in their Assemblies; and so soon as the Signs began to appear upon them, the rest prepared to give Ear unto them, as unto the Oracles of God. What they order'd was obey'd; and they scrupled not to think, that these had more Power and Authority than the Priests and Bishops. And thus was the Christian Priesthood undermin'd by these Pretenders to an extraordinary and unlimited Mission.

Sect. 9. This was the occasion that there was very little of Order or of Regularity in their Assemblies: For on whomsoever the Agitations seized, whether Man or Woman, whether Young or Old, the Person so agitated was not to be restrain'd; the Authority of the Bishop himself, if present, being held by them not sufficient to lay an Interdict in this case. Since to stop the Mouth of him or her, that was speaking under such Agitations, was accounted no less than the *quenching the Spirit*, and *forbidding to prophecy*.

Sect. 10. As for the rest, they observed a most strict and austere Discipline: They for ever depriv'd of the Communion all, that after Baptism were so unhappy as to fall into any heinous or capital Sin: Not only those who had committed Murder or Idolatry, but those likewise who had fallen into Fornication, or into Adultery, were at the Hour of their Deaths debar'd from it. They believed that it was forbidden them to flee in the time of Persecution; and so they ran earnestly, many of them, to embrace Death. In Mortifications and Fastings they appeared to exceed all that were not of their Party, and even to go beyond the Power of human

Nature.

Nature. In Labours and Exercises, in Watchings and outward Humiliations they abounded above all: Fervent in Zeal, and not able to bear with what did not come up to their Standard of Perfection. They seemed to carry Chastity to the highest pitch, recommending the State of Virginity to *all*, and commending it to *some*: And allowing of none but the *first* Marriages, and those only for the sake of Children, after the manner of the *Essenes*, whom in the severity of their Discipline they seem'd much to imitate. It is plain, they held as but one Faith, one Lord, and one Baptism, [a] so also but *one Marriage*, according to the Mystery of Christ and the Church, that they would have thereby to be represented. They look'd therefore upon the repetition of this Mystery as a sort of *Sacrilege*: They extremely declaim'd against it, as a most clear indication of the meer Psychical and Natural Life: A *Bigamist* and an *Adulterer* were Terms among them in a manner Reciprocal: They drew many Arguments for this *Unity* on Earth, as it is in Heaven, from the Originals and Anti-types which are Above. *Private* Marriages were also interdicted by them for the same Reason as the *second*: For as much as if they were not publickly celebrated in the Church, they were not by them thought fit to represent before it, that Mystical Union which is betwixt the Church and her Head and Husband, but were condemn'd as nearly approaching to Fornication and Adultery. For, *occultæ conjunctiones, id est, non prius apud Ecclesiam professæ* (saith one of them that perfectly understood their Sentiments) *juxta mœchiam & fornicationem judicari periclitantur.* Nay, they even stretch'd the Point of Chastity so far, as not only to admit, but even recommend the Separation of

[a] Tertull. de Monogom. *throughout, and elsewhere.* Id. de Pudic. c. 4. p. 718. Euseb. *l.* 5. *c.* 18.

ſome marry'd Perſons, though all had been tranſacted in the Face of the Church, under pretence of greater Purity, and nearer attendance upon God.

Sect. 11. So ſoon as this Sect with ſuch Pretenſions began to appear, it deceiv'd therefore abundance of well-meaning Chriſtians, through the appearance of Perfection and Sanctity which it had. "For on the one ſide, as a learned Hiſtorian hath "expreſs'd it, the Auſterity of their manner of "Living gave Weight and Credit to their Revela-"tions: And on the other, their Revelations made "their Diſcipline to be embraced. Nothing could be ever invented more plauſible to take with the more Zealous, and ſeduce almoſt the very Elect. Both their Revelations and their Diſcipline were not a little recommended by that Affectation which they ſhew'd, to crown them with Martyrdom. It was a receiv'd Point of Doctrine amongſt them, as was hinted above, [a] that it was never lawful for a Chriſtian to flee from Perſecution, and much leſs to buy it off with Money. Nay, they aſſembled ſo publickly, and celebrated the Chriſtian Myſteries ſo openly in the ſight of the Sun, when the Edicts of the Emperors were moſt ſevere againſt all ſuch *Heteriæ*, or Societies, convening for Religious Worſhip, contrary to the receiv'd Rites and Laws; as if they even meant to provoke and irritate hereby the Infidels, and to draw upon themſelves Perſecution. But this vain Oſtentation of a raſh and extravagant Courage did oftentimes, in the Hour of Trial, moſt wretchedly betray it ſelf. They that at firſt out-dar'd all the Tortures of the Perſecutors, did afterwards moſt baſely ſneak, and let all the World ſee through this Covert, their real and ſhameful Cowardice. Such is the Infirmity of human Nature. For they could not make it appear, that any of their firſt Prophets, or any

[a] Tertull. de Fug. *c.* 14. *p.* 700.

of

of those that had a mind to imitate them; of whom there were not a few both Men and Women, could rightfully pretend to the Glory of Martyrdom: Wherefore they were challeng'd by the Catholicks to shew [1], that either *Montanus*, or his Prophetesses, or any of their next Successors, who would needs seem to speak as they did, and to copy after their Inspirations, were either persecuted for this by the *Jews*, or put to Death by the *Romans*; or that so much as *one* of them, when it came to the Test, was found able to seal the Confession of the Name of Jesus Christ, or to *resist unto Blood*. However, when they could not deny the Matters of Fact which star'd them in the Face, no doubt but the common Salvo was ready; that this Failure was not to be attributed to any defect in the Discipline it self, or in the Revelations on which it was founded, but to the general Weakness which is rooted in our Natures. And they concluded it hard from any *personal Failings*, to condemn a Discipline that was so supported, and deliver'd after such a manner for the immediate Command of God. Of which more in the next Article.

ARTICLE XI.

Of their Discipline.

Sect. 1. THE Discipline of the *Montanists* was in all the Points of it extremely rigorous: They refus'd Absolution to almost all Sins; that is, to all those which they call'd *Deadly* and *Capital*, except committed before Baptism; thereby taking even from the Church the power of Open-

[1] Euseb. *l.* 5. *c.* 16. *p.* 181.

ing and Shutting, or of receiving Penitents to her Communion. And many by this means were brought to Deſpair; and others, as taking God to be an harſh and unreaſonable Maſter, regarded not the wholeſome Diſcipline that was appointed for their Cure, but purſued their evil Courſes to their own Deſtruction. They however excus'd themſelves as to theſe Conſequences, which they would not allow to follow from their Principles: And they diſtinguiſh'd two ſorts of Penitence, the one before, the other after Baptiſm. Their penitential Diſcipline before Baptiſm conſiſted in long Watchings, Faſtings, and Prayers, to the extream Maceration of their Bodies: For without Penance and Mortification preceding, they held Baptiſm to be inſignificant and ineffectual. Wherefore they thought it more adviſeable for the Catechumens to defer receiving this Sacrament, till by the help of this preparatory Diſcipline they ſhould be internally cleanſed and purged; than to precipitate the ſame, and ſo receive it without the Heavenly Seal. This they carry'd very far, and ſo ſtrain'd the Truth beyond what it could bear, while they would be over-cautious: The which was becauſe they had laid down this as a Maxim, That the Baptiſm of the Heart muſt always prepare for the Baptiſm of the Body: And had in conſequence hereof reſolv'd, that this initiatory Sacrament was not to be adminiſtred to any, only with a proſpect, That being then Abſolv'd from all Sin, they might go Sin no more; but even becauſe they had already ceas'd from ſinning, and were actually purg'd and baptiz'd in their Minds through a ſalutary Diſcipline, *Quia jam corde lotis*[a], as one of them ſpeaks. Hence they did not eaſily admit young and unmarried Perſons, leſt they might happen to be overcome afterward by Temptation, and

[a] Tertull. de Pœnit.

ſo be loſt; but they made them generally wait either till they were married, or were confirm'd in a State of Continence; which they put a very high Value upon, in compariſon of the other State. They were for the ſame reaſon againſt preſſing of Infants Baptiſm, though they ſeem not to have diſ-allow'd it in caſes of Neceſſity: They pleaded, that Chriſt hindred not Children from coming to him indeed, but that they were to come to him as they advance in Age; as they learn the Principles of his Religion, and as they are capable of being taught whither they are going: They ſaid that was the proper Time for them to be made *Chriſtians*, when they were come to the Knowledge of *Chriſt*; and that it was unreaſonable, while they did not permit them the diſpoſal of their Earthly Goods, to allow them that of the Heavenly; the Danger being ſo much greater of the Miſ-application of one, than of the other. Whence many of them not having been baptiz'd when they were Young, could not be admitted into Catholick Communion by the Orthodox Biſhops, without Baptiſm: And it may be from this, that ſome reported the *Cataphrygians* to uſe no Baptiſm at all; that is, becauſe they did not ordinarily adminiſter it to Children in like manner as the Catholicks did, who were in nothing ſo ſevere as theſe.

Sect. 2. As for their Penitential Diſcipline *after* Baptiſm, which they call'd the *Exomologeſis*, it was in all the Parts of it much the ſame with that of the Catholicks, but more ſtrict. The Penitents humbled themſelves in the Duſt, acknowledging themſelves unworthy of the Earth they trod on; cover'd themſelves with Sackcloth and Aſhes; wore Sackcloth upon their Loins; watched and faſted till they were entirely ſpent; mingled Aſhes and Tears with their Bread; drank only Water; in every thing utterly neglected their Bodies; waited without in the Porch of the Church, kiſſing the

Threshold, and earnestly conjuring every one that passed in to pray for them, that God would graciously Pardon them this once, and restore them to the Communion of his Spirit, and the Fellowship of the Faithful. Now though there was nothing in all this but what was unexceptionable, and even worthy of Commendation, as it was animated with purity of Affection; yet both in the manner of the Imposition thereof, and the rigorous Limitations and Exceptions as to the Persons admitted to this publick Penitence, with certain Circumstances also attending it before, in, and after, there was a great difference betwixt the Practice herein of the *Cataphrygians* and of the Catholicks. They made voluntary Acts to be Acts of Obligation; they founded this Obligation not upon any constant Authority in the Church, but upon the inconstant one, of pretended Revelation in the particular Members; they limited it to such as had but once Fallen, and that also by surprize; they excepted against as many as had been guilty of the Capital Crimes, as if there were no more any receiving of them again by Repentance: And the Power of Absolution they plac'd not in the Bishops of the Church, of what number soever they might be, but in the *inspired* only, or the *Pneumatical*; that is to say, either in an Apostle, or in a Prophet, as *Tertullian* himself has told us. So that no other, according to them, had Right or Authority to absolve a Penitent Sinner. This, I think, may suffice as to the ordering of their Penitents, who had fallen after Baptism: But if any one desire a more full and particular Account of this *second Penitence*, though the *only one* after Admission into their Society, he will find it in the Writings of *Tertullian*, but especially in the latter part of his Book *De Pœnitentia*, and in his latter Treatises which he wrote, when he had broke off all Communion with those he calls the *Psychical*: For it is to be observ'd, that whatever

ever he held, either of Faith or Diſcipline, before he quitted the Communion of the Church, he ſtill maintain'd, when among the *Montaniſts*, but with a great deal of more ſeverity and ſtiffneſs. And indeed the whole Diſcipline that was among the *Montaniſts*, but eſpecially that part of it relating to the Order of Penance, was evidently an overſtraining of all whatever was practis'd by the Catholicks in that Caſe; as may further appear from what follows.

Sect. 3. For they declar'd themſelves utter Enemies of *all* the Pleaſures of Senſe; and by the rigorous Diſcipline which they obſerv'd as to Eating and Drinking, they clearly forbad the *enjoyment* of the Creatures on any account whatſoever, or howſoever moderated this might be by the Rules of Philoſophy and Religion; allowing only the *uſe* of them for Neceſſity, not for Satisfaction, and in order to keep up the Union of Body and Soul for a Life of perpetual Penance and Mortification. They had ſeveral particular Faſts, beſides thoſe that were of common Obſervation (and duly authoriz'd) in which they macerated their Bodies for whole Days, refuſing to admit the leaſt Suſtenance and Refreſhment of any kind. They had others, in which they faſted till the time of Sun-ſet, after which they broke their Faſt with a frugal Repaſt. This they did upon ſeveral of thoſe which they call'd the *Stations*, but not upon all of 'em; for they ordinarily finiſh'd the *Stations* and Faſts of *Wedneſday* and *Friday* at the time of Noon, or about Three a Clock in the Afternoon; after the ſame manner as the Catholicks alſo did.

Sect. 4. But inſtead of obſerving one Lent with them, as the Church had receiv'd by Apoſtolical Tradition, they kept, according to St. *Hierom*, three Lents in a Year: For beſide the Firſt of their Lents, which was before *Eaſter*, they kept another

another after *Whitſontide*, and a Third anſwering as it were to the time of *Advent*. Some yet are of the Opinion, that the Obſervation of thoſe Three Lents was not introduc'd among the *Cataphrygian* Society during the Life of their Founder *Montanus*, but that it was brought in after his deceaſe, in the Third or Fourth Century, by thoſe that refin'd upon his Rule, ſtriving ſtill to go as much beyond him, as he had already gone beyond the ſober part of Chriſtians; otherwiſe they cannot tell how to imagine, that *Tertullian* ſhould have altogether omitted ſo conſiderable an Article of their Diſcipline; or ſhould not have attempted to make ſome Advantage of it againſt the Remiſneſs of others, whether real or pretended. But this is at beſt but a negative Argument, which therefore concludes not: And while the very chief of his Books which he purpoſely writ in vindication of that rigid Society and their pretended Inſpirations, is utterly loſt, we cannot alſo poſitively ſay what he may have done, or what mention may have poſſibly been made by him there, or elſewhere, of this Inſtitution of the *Three great Faſts*; as ſtanding in contrapoſition to the Three grand Feaſts under the Law, fulfill'd and receiv'd by the Goſpel. We know not how long each of thoſe Lents might laſt, St. *Hierom* being herein ſilent, with all the Fathers; but 'tis highly probable they did not fall ſhort of that term which was ordinarily kept for a time of Faſting and Abſtinence, preparatory to *Eaſter*, in the *Aſiatick* Churches, or in thoſe Parts where theſe Diſciplinarians ſpread themſelves. 'Tis true, we have a very obſcure Account hereof, the Faſt before *Eaſter* having been differently kept by ſeveral Churches, and by the ſame alſo at ſeveral times. And thus it might be alſo among the ſeveral diviſions of the *Cataphrygian* Sect, or even of the ſame in proceſs of Time; one Diviſion of them affecting greater Auſterities than another, and the

Succeſſors

Succeſſors being either willing to add ſomewhat new to the Form of their Predeceſſors Diſcipline, or elſe to eaſe themſelves a little of what they found too exceedingly burthenſome for them to bear: But their Principles led them generally to purſue the former rather than the latter. It is however aſſerted by *Sozomen*, That the *Montaniſts* faſted but two Weeks before *Eaſter*, and ſo hereby fell ſhort of the Practice of the Catholicks. But in this he ſeems to have been miſtaken, as a learned Critick has obſerv'd, if this were meant by him of the whole Body of them; his miſtake herein probably ariſing from the two Weeks of their *Xerophagia*, which they kept always in the beginning of their Year, to prepare themſelves for the following Feaſt of the Reſurrection.

Sect. 5. Now their *Xerophagia* were Days, or Times of the ſtricteſt Abſtinence and Penitence, upon which they accounted it not lawful to Eat any thing but what was of a *drying* Nature: Wherefore upon theſe it was their Cuſtom, not only to abſtain from all whatſoever had Life in it, but from Broths alſo, Milk-meats, and all ſorts of Liquid Food, and even from the very Fruits of the Earth which abounded in Juice, or were more pleaſant to the Palate. *Tertullian* ſays they abſtained on theſe Days, *Ab omni Furulentia*; that is, from all, both Animal and Vegetable Juices prepar'd by the Fire; yea, from all Decoctions of Herbs, and other Products of the Earth; contenting themſelves only with dry Bread, or Pulſe, and a few raw Herbs or Fruits, even ſuch as were found to be leſs ſucculent and nutritive. They generally faſted till the Evening, or at leaſt till after the middle of the Afternoon, if they were weak; they ended not their Faſt then but juſt to ſupport Nature, and that they might begin it again afreſh; they allow'd their Bodies only Water to drink; they tir'd out themſelves extremely with Watchings in the Night-ſeaſon;

they

they ſtrictly forbore all manner of Converſation that might any way divert them a little, how innocent ſoever; they went not at all to the Baths, as was the Cuſtom of the Country; and thus during thoſe Days, entirely abſenting themſelves, they conſequently obſtructed, more or leſs, that due Perſpiration which was promiſed by them, and which did contribute not a little to the Health both of Body and Mind. And giving themſelves up beſides, moſt part of the Time, either to Meditation, or ſilent Introverſion and Inactivity; as it was very much a Work of their own Supererogation, they mightily expos'd themſelves, while they unworthily ſtrove to exceed the Commandments of Chriſt and his Apoſtles, to moſt dangerous Illuſions; the fatal Conſequences whereof (at firſt unſeen) did afterwards appear. As for the Catholicks, it is not unknown that they had alſo this *Xerophagia* once a Year, which might be in ſome Places longer or ſhorter; but the difference of theirs from theſe of the *Montaniſts*, was great and manifeſt: For whereas they had the ſame but once only in the Year, even juſt before *Eaſter*, and allow'd Lent but one Week at moſt, which they call'd the *Holy Week*; the *Montaniſt* Reformers could not be content without repeating this Faſt again, without extending it to at leaſt double the Time; and without exacting alſo the Obſervation of it with far greater ſtrictneſs, as having little or no conſideration herein of what human Nature was able to bear, or not to bear. In a word, they thought they were bound, at ſuch times more eſpecially, to deny themſelves in *every* thing, to flee from *all* that was chearful, and to avoid carefully whatever was apt to create a pleaſant Senſation, and ſo thereby to render them *Pſychical*, or Animal or Senſual. This was what they propos'd by their keeping of the *Xerophagia*, in which they pretended but to imitate the ancient Prophets of God.

Sect. 6. Many of them about the Time of *Origen* [a], affected to lead a Monaſtick ſort of Life, binding themſelves never to marry, or to touch a Woman; not to pollute themſelves with any thing that was common; to abſtain wholly from the uſe of Fleſh, and not to drink Wine or ſtrong Drink: And hereupon they took a Glory in appearing more Holy than others, and in taking to themſelves the Appellation of the *Nazarites of God*, whom it was not lawful, or expedient, that others ſhould approach, leſt they ſhould thereby ſully and defile their Purity. *Origen* ſeems to ſay this indeed of the *Montaniſts* in general; but 'tis plain, that this could not be truly predicated of them all, ſome of whom liv'd in a marry'd State, and debarr'd not themſelves the uſe of the Vine, but that it muſt be limited to a part of them; as particularly to the *Pepuzenian* Society and College, or ſome ſuch other that might be branch'd from them, according to their Rule, or in general to the Candidates for the Prophetical and Sacerdotal Honours.

Sect. 7. It ſeems they could not by their Diſcipline bear any Offices, nor be in any Employment in the Government. They carry'd the Point of Separation from the World exceeding high in all the Branches of it; even ſo far as to diſtinguiſh themſelves in their whole Converſation by an affected Singularity, and to deny themſelves the moſt innocent Recreation of their Minds, as well as Bodies. Under the pretext of Chriſtian Gravity they thought it unlawful at any time to unbend their Spirits ever ſo little; and they did love therefore to appear always with a *Stoical* Air, and in a *Phariſaical* Dreſs. Not only the Games, Sports and Plays of the Heathens were forbidden [b] by them, for fear of communicating with them thereby in their Religion; but they ſo inſtructed their

[a] Pamphil. Apol. *p.* 177. *b.* [b] Tertull. *l.* de Spect.

Catechu-

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[a] Pamphil. Apol. *p.* 177. *b.* [b] Tertull. *l.* de Spect.

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Catechumens, and the younger sort, in the great Law of *Renunciation*, according to the Vow solemnly and publickly made at Baptism, as if they were thence brought under an Obligation of running counter in every thing to all the World beside their own Body; and as if no regard ought to be had to the dependence of the human Soul, in this State, upon Matter, for the more orderly and vigorous exerting its Faculties or Powers.

Sect. 8. Now the Catholicks, though they were generally themselves severe in this Point, yet were against all these [a] *new Impositions* and new Fashions in the Externals of Religion; yea, they proceeded so far as even to reject the Discipline of the *Cataphrygians* with an [b] *Anathema*: Which anathematization of their Discipline was not, they said, upon the ground of its being in it self [c] Evil or Unlawful, since even they themselves did in a manner practise the same: But the meaning herein was this, that they were not willing to have a [d] Commandment and a Necessity, made of what was Free and Voluntary; and this too upon the Authority of a New (or rather of a False) Prophecy: For they who receiv'd it, practis'd these things as Institutions [e] of Obligation. And had they left many of these things free, without imposing them, or had not went upon the Authority of a private Spirit, but upon the publick Authority of the Church, 'tis more than probable they had not been condemn'd for the Use of them.

Sect. 9. This account of their Ecclesiastical Discipline is the sum of what can be pick'd up, out of the few scatter'd remains of Antiquity concerning it, that are left us; which do sufficiently at least

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[a] Euseb. Hist. Eccles. *l.* 5. *c.* 18. *p.* 184. c. [b] Tertul. de Jejun. *c.* 1. *p.* 701. d. [c] Ibid. *c.* 13. *p.* 711. a. b. [d] Ibid. *c.* 2. *p.* 702. Hieron. Epist. 54. *p.* 128. d. [e] Tertul. de Jejun. *c.* 13. *p.* 711. c.

discover

discover the true Ground and Foundation of their Excess therein, and shew both the Rise and Progress of Superstition under the most fair and specious Pretexts; with the great Danger that there is for any, out of a false Humility, to yield themselves up Captives to a private Spirit of Revelation, (though not bringing in any thing disagreeable, whether in Faith or Worship to God's Word, or to what has been handed down by Catholick Prescription) *against*, or even *without* the Authority of the true Governors of the Church, sitting in the Chair of Christ and his Apostles. And from hence only can be taken a just View of their *Morality* also, concerning which there are very different and contrary Sentiments.

ARTICLE XII.

Of their Morality.

Sect. 1. IT is not an easy matter at this distance, to pass a right judgment on their Morals: If all that is told us by those that wrote professedly against them were true, they must have had for certain a Morality exceeding loose and scandalous, and much a-kin to that which a certain Set of Men, calling themselves by the holy Name of JESUS, are generally condemn'd for; not by Protestants only, but by great numbers of their own Communion: For the Chiefs of this new Order of the *inspired* are all painted out in very black Characters by some or other. *Montanus* himself is by some of the Ancients, represented as no other than a grand Debauchee, under the Cloak of Religion, and a cunning hypocritical Knave, that understood

how to make his Markets with his pretended Revelations [a], and familiar converſations with God; as a baſe avaritious Fellow, that was for ſcraping up all he could get, under the Pretence of Charity and voluntary Oblations, in order to make himſelf good and his Party ſtrong; as one that had brib'd a great many to be of his ſide by the help of other Perſons Money, and gave Wages and Penſions to thoſe that preach'd up his Doctrine; not forgetting to indulge their Humours and flatter their Paſſions, that he might make them fit for his turn: As one that was for laying heavy burthens upon others, while he knew how to ſhrink his own Neck out of the Collar, and would not lend ſo much as a little Finger to bear the Load with them; as a Perſon that would deny himſelf nothing in Private, and that in Publick alſo was for conforming himſelf to the Mode of the Times, ſo far as it could be done without quite loſing his Point: As one that lov'd to wear the beſt Cloaths to make a good Equipage, and to appear in every thing like a complete Gentleman, and a perfect Courtier: As one that knew the Art how to paint his Hair, colour his Eye-brows, anoint and perfume his Head, and put on a new ſort of Viſage on Feſtival occaſions; and that could play alſo at Tables and Dice for his Diverſion; as a Man that traded with the World, notwithſtanding all his high Pretences, and made no ſcruple of Uſury and Gain, that the univerſal Practice of the Church had diſallow'd: As one, in a word, that under the Mask of Godlineſs, was defil'd with all manner of Impurities and Abominations, guilty of Crimes not fit to be once nam'd among Chriſtians, and that had been actually convicted of Adultery, for which he was made to part with the Signs of his Virility [b]: And that to crown all, the Devil at laſt

[a] Article I. of *Montanus*. [b] Abſciſſus & Semivir.

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tempted him to hang himself, whom he readily comply'd with. *Priscilla* and *Maximilla* are represented in like manner as Women that Elop'd from their Husbands, to follow an infamous Cheat, and one of scandalous secret Practices: As conforming themselves likewise to the Vanities and Modes of the World, in their Apparel, Jewels, Dress of the Hair, and the like: As receiving and giving Presents, to make themselves the more considerable; and of Buying and Selling the Gifts of the Spirit, from that same Root of Bitterness which was in *Simon Magus*: And lastly, As if under the Notion of greater Spirituality, they were confederated only to Work the Works of the Flesh with a *finer* appearance; and that one, or both of them had laid violent Hands on their own Life, by the instigation of that Spirit which possessed them. *Themison* is set forth as a proud, vain-glorious Fellow, without any real Merit, who would needs pass for a Martyr, or a Confessor, while he bought off his Chains, and got out of Prison by the help of a large Sum of Money. *Alexander*, the *Montanist*, is charg'd with Crimes of a publick Nature, and with having been condemn'd at *Ephesus* by *Frontinus* the Proconsul; not for being a Christian, but for Robberies which he had committed. *Theodotus* their Treasurer, is said to have been no better than any of the former, and that he was at length carry'd in the Air, and kill'd by the Devil. And *Apollonius*, the Relater hereof, would also have us believe, that there were a great many others besides, that were still as bad as any of those, whose Names he spares.

Sect. 2. However, we can say but little to most of these Charges, which depend not only upon the Veracity and Impartiality of this single Witness, but also upon the Truth and Fairness of the Accounts transmitted to him. *Apollonius* appears to have been too good a Christian, to have been guilty

of any wilful misrepresentation of Fact: But it is not impossible but he may have been somewhat too easie in giving Credit to, and in relating after others, Relations not sufficiently examin'd and attested. He was a wise and a sober Author, who writing in the same Cause, after he had given an Account of such Reports as these, concerning *Montanus*, and others that adher'd to him; makes this modest and judicious Conclusion, *viz. As for us, we are of the Opinion that we can know nothing of these Matters but what we have seen with our own Eyes.* It may be these things were so, or it may be not: But whether all this was merely an hypocritical Form, or whatever else it might possibly be, thus much at least is certain, that the *Principles* of their Morality had nothing loose in them; but on the contrary, were rather too rigid and severe.

Sect. 3. For nothing can be more notorious, from the Writings of *Tertullian*, than that they pretended (at least) to embrace the Perfection of the Christian Morality, and to take the Life of Christ for the Model of all that they were to do: And perhaps it would not be very hard to digest a Body of their Morals out of the Books of this Father, both those he writ before he quitted the Communion of the Church, as well as those he writ afterwards, when he was join'd to this New Society; since he had for certain imbib'd their Principles before he went actually over to them, and also because he knew of no manner of alteration that he had made herein by this change. The Morals of *Tertullian* are then no other than the Morals of the (First) *Montanists*, or than the Morals of the Christians screw'd up to the highest pitch.

Sect. 4. So far therefore as they were true to their Principles, they must have stuck close to the *Letter* of the Gospel in its very severest Precepts, without admitting of any limitations or exceptions from human Commentaries. They must have been

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for preſſing not only the Precepts of the Decalogue, and the Law of Nature, but muſt have carried the Law of Grace, in Jeſus Chriſt, to further lengths than any had ever done before them. And they muſt have united thoſe two Laws into one Law, and then ſtamp'd upon it certain *peculiarities* of their own, and Appendages, whereby it might be render'd more auguſt and tremendous. Thus *Montanus*, and his firſt Diſciples, dreſs'd up the Chriſtian Morality, that it might appear that they were not only not inferior to any, but that they even exceeded all.

Sect. 5. They exhorted their Followers to give large Alms, to viſit the Poor, the Sick, and thoſe that were in Priſon for the ſake of Religion; to give rich Offerings, and even Oblations ſometimes of all that they had for the Service of the Church; to encourage by all poſſible means the Preaching of this new glorious Diſpenſation of the *Paraclet*; and to live in all things up to the Spirit of the Goſpel, walking in the Truth thereof. They taught that it was not lawful for them, on any pretence whatever, to reſiſt Evil; but that they were oblig'd by Chriſt to return always Good for Evil, and to render all charitable Services to their Enemies, and bitter Perſecutors. They held hence, that it was abſolutely unlawful to bear Arms, tho' even for the Defence of the Empire, and when commanded ſo to do by their lawful Superiors. They ſeem alſo to have taught, that 'twas not lawful to ſwear at all under the Goſpel, or at leaſt under their Diſpenſation; in as much as the Word of one that was Spiritual ought, they thought, to be of no leſs value than the Oath of thoſe that were yet under a Legal State. They were againſt the making uſe of cuſtomary and common ways of ſpeaking, if they had but any relation to Idolatry or Pagan Superſtition, as *Augury*, and the *Planetary* Names of Days. They were profeſt Enemies, by their Doctrine, to all Superfluities,

fluities, both in Apparel, and in the Furniture of the Houſe, and were conſequently for having it all ſold, and diſtributed to pious and charitable Uſes. They were abſolutely againſt adorning their Houſes with Torches, or making Illuminations, as alſo againſt hanging out Garlands, or Laurels, in Honour of their Princes; or to complement the Magiſtrates, whether Civil or Military, upon their Succeſſes. They were of Opinion, that it was not agreeable to the Rule of the Goſpel, for any one profeſſing Chriſt, to be crown'd with a military Garland, in token of Victory; and maintain'd, that the Weapons of their Warfare were not to be Carnal, but Spiritual only; in oppoſition both to the Honours and Employments from the Temporal Sword. Hence upon Principles, yea, the very Principles of *Montanus* and his Society, was written, by *Tertullian*, that elegant Diſcourſe of his upon the Soldiers Crown; being a Panegyrick on a private Soldier that had refus'd to have his Temples crown'd with Laurel, and alſo a *Pareneſis* to all thoſe liſted under Chriſt's Banner, not to go to War after the manner of the World, or to liſt themſelves under any earthly Commander whatever. They recommended much to their Followers, the having a great deal of Reſpect for their Emperors, and alſo for the ſubordinate Magiſtrates, and the obeying them in all things, not prohibited by the Law of their Profeſſion; but they thought it not lawful to give them ſuch flattering Titles, as an evil Cuſtom had introduc'd; or to make uſe of ſuch ſort of ſtrain'd Addreſſes or Congratulations, as did any wiſe ſeem but to have a tendency to idolize the Creature. The Habits both of their Men and Women, ſeem to have been exceeding plain, except perhaps upon ſome great and Feſtival appearances, for the outward Honour of Religion: And therefore this Author endeavours to ſhew, that he had reaſon to quit the Long Robe, or the

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Toga, for the ſhort Cloak, which was call'd *Pallium*, and was a poor ſort of Dreſs, that was deſpis'd by the *Roman* Gentlemen for its meanneſs. They taught, that they were oblig'd to avoid not only all *criminal* Pleaſures, as Debauchery with Wine and Women; nor all *dangerous* ones, ſuch as the publick Theatrical Shews and Plays; but even the *unprofitable* ones too, or which had no other end but the Pleaſure it ſelf, without any farther Proſpect, at the Benefit which might accrue thereby both to Soul and Body. Nothing can be carry'd higher than the Doctrine of Chriſtian Patience, as taught by them; they oblig'd themſelves by their Principles to die, and to ſuffer alſo therewith all imaginable Tortures, rather than to do any thing whereby it might but ſeem that they renounc'd, or deſpis'd the Religion they profeſs'd: And they held, that it was abſolutely forbidden to flee in the time of Perſecution, or to give Money not to be tormented, or to be releas'd; as it appears from a Tract purpoſely written on that very Subject, by this ſevere Father, as alſo from his *Exhortation to the Martyrs*; which laſt is a piece truly worthy of Commendation, there being nothing more ſtrong and moving. And if any one deſire a more full and clear view of their Sentiments, as to *Manners*, he muſt read with Attention the ſeveral Tracts which this Author has written of Publick Sights, of Womens Habits, of their Ornaments, of the veiling of Virgins, of Monogamy, of Modeſty, and his Exhortation to Chaſtity. As for what relates to their *Myſteries*, we are much more in the dark, and muſt expect but little help from him.

ARTICLE XIII.

Concerning their Myſteries.

Sect. 1. THERE are very abominable things related [a] concerning the Myſteries of the *Montaniſts*, which did render the whole Church odious to the Heathens; for as much as they diſtinguiſh'd not theſe Hereticks from the Catholicks, nor the ſeveral Ranks and Diviſions of them from each other. For it is reported of them, [b] that at one of their Feaſts, which according to [c] *Philaſtrius*, was *Eaſter*, they took a Male Child of a Year old, and drew out his Blood, by pricking him with Needles throughout the whole Body; and that the Uſe they made of this Blood ſo extracted, was to knead with it the Flower of Wheat [d]; whereof they made their Myſteries, their Euchariſt, and their Sacrifices. If the Child eſcap'd after this Emiſſion of his Blood, they conſider'd him afterward as a Perſon eminently conſecrated, or as an High-Prieſt of God; but if he dy'd therewith, they held him for a Martyr.

Sect. 2. [e] This is what they were charg'd with; but they utterly diſ-avow'd ſo horrid a Crime, and rejected it as a pure Calumny. And indeed the ancient Fathers ſpeak not of it but doubtfully, and as upon common Report; except St. *Cyril* [f] of *Jeruſalem*, who ſuppoſes it as certain: who ſays alſo, That they cut this Child in pieces, and haſh'd him, that they might feed on him. [g] *Iſidore Peluſiota*, without heſitating, declares them guilty of Magick, Idolatry, and murther of Infants. On the other

[a] Hierom. Ep. 54. Cyrill. Catech. 16. *p.* 178. [b] Epiph. 48. *c.* 14. *p.* 416. [c] Philaſt. *c.* 49. [d] Aug. Hær. *c.* 26. Epiph. *p.* 416. [e] Theodor. Hiſt. Eccleſ. *l.* 3. *c.* 2. [f] Catech. 16. *p.* 178. [g] Lib. 1. Epiph. 242.

ſide, 'tis certain [a] St. *Hierom* was not at all inclin'd to believe what was ſaid againſt them as to this Point, as is evident from one of his Letters. In like manner, the Author of *Prædeſtinatus* [b] ſeems to reject utterly the Story, becauſe thoſe who were the firſt Writers againſt this Sect, never made the leaſt mention hereof; which they would never certainly have omitted, had there been but any probable Preſumption of the Truth. Nay, *Epiphanius* [c], who is credulous enough in all ſuch Matters, owns, That this could not be true of the *Montaniſts* in general, but only of ſome Branch of their Sect. Hence likewiſe *Baronius* acknowledges [d], That though this might perhaps be true concerning the *Montaniſts* that liv'd afterwards, there was not the leaſt Probability, or Appearance, that it could be juſtly fix'd upon *Montanus* himſelf, or thoſe of his Age.

Sect. 3. However, 'tis highly probable, that there were ſome particular Rites uſed by ſome, or all, of the Branches of this great Body adhering to *Montanus*, in the Adminiſtration of their Sacraments, and particularly of the Holy Euchariſt, that were not generally receiv'd by the Catholicks. But theſe were kept ſo very ſecret among thoſe that were admitted within the Veil, and call'd by them to a nearer Communion with their *Paraclet*, as not to be communicated to any of the Uninitiated. And hence ſo many different Reports were ſpread by Strangers concerning them. But that the Myſtery of *Tranſubſtantiation* derives in the firſt place from them, together with the Sacrifice of the Maſs, how confident ſoever ſome may be, is but a Romantick Invention, purely to repreſent them at once as *Trinitarians* in Doctrine, and *Tranſubſtantialiſts* in Worſhip, thereby to miſrepreſent the Catholick Orthodox Communion.

Sect. 4. They began their firſt Month upon the

[a] Hier. Ep. 54. [b] Præd. Hæreſ. 26. [c] Epiph. 48. c. 15. p. 416. c. [d] Annal. ad Ann. 183. §. 33.

very Day of the Vernal Equinox, which was then the 24th of *March*, according to the *Julian* Account: And they made all their Months after the manner of the *Egyptians*, to consist alike of Thirty Days. Upon the Fourteenth Day of their first Month, they began to celebrate their Passover, whereat all their Mysteries were solemniz'd. This they continu'd for Seven Days; that is, to the 20th inclusive: But if the Fourteenth fell in with a Sunday, then was it appointed to last a Day longer. It seems as if they distinguished the Passover, the Resurrection-Day, and the Great-Sunday, or *Lord's Day*; expres's mention being made of each of these in *Sozomen*: Notwithstanding that Archbishop *Usher* will have the Two latter to be one and the same. But 'tis certain that their *Festum Paschatis*, or Christian Passover, was kept distinct from their Feast of the Resurrection; without which there is no understanding either of *Sozomen* or *Nicephorus*. Thus then the *Montanists* began their Year with a solemn Convocation of Seven Days together, which was also sometimes Eight; and kept always the XIVth of the First Month for the Day of our Lord's Passion, and probably the Sunday following for that of his Resurrection: And when the Sunday fell on the XIVth, being the First Day of their Convocation, then they were wont to keep the Passion on that Day, with beginning their Mysteries; but they transfer'd the Feast and Joy of the Resurrection to the next Sunday following, which was the XXIst of their Month, and answer'd to the XIIIth of *April*, after the vulgar Account at that time. It's plain, that the Name of *Pascha*, is in the Ancients, frequently put to express the Day of the *Passion*: And there is very great probability, that so it must be taken in *Epiphanius* [a], when he speaks of the *Quartodecimans*; since he says, that they fasted that Day, and that they kept it upon the XXVth of

[a] Epiph. c. 1. p. 420.

March,

March, becauſe they had found in the Acts of *Pilate*, that it was the Day whereupon Jeſus Chriſt was put to Death. St. *Auſtin* alſo taking it in the ſame Senſe [a], acquaints us, That when the XIV^th^ Day, upon which they us'd to begin their *Paſcha*, fell upon a Sunday, they faſted even upon that Day. But this is contradicted by another Author [b], who charges them with violating the Rule of the Church, in cleaving to the XIV^th^ of the *Solar* Month, yet nevertheleſs gives us to underſtand, that they had three Days beſides in particular Veneration, and that they honour'd the *Paſſion* on the Friday, the *Reſt* in the *Sepulchre* on the Saturday, and the Reſurrection on the Sunday of this ſame Week: Whence, according to this Author, they never did keep the Day of the *Paſſion* upon a Sunday; at leaſt not in the Seventh Century, when he lived: Or elſe if the Fourteenth was upon a Sunday, then they honour'd it as the true and preciſe Day of the *Paſſion*, but kept it not with Faſting, transferring the Celebration hereof to the Friday following.

Sect. 5. At this time then eſpecially, the *Montaniſts* went up to celebrate certain Myſteries in a Deſart place of *Phrygia*, where had formerly ſtood the Town of *Pepuza*, but was now quite deſtroy'd. This Place they honour'd exceedingly, fancying, and declaring, That the Heavenly *Jeruſalem* was there deſcended. But 'tis not altogether ſo certain, whether they underſtood, or no, by this *Jeruſalem*, ſaid to be amongſt them, the Form of a City, which is reported to have appear'd in the Air about the Year CXCVIII, and which *Tertullian* took for a Mark of this *Jeruſalem* from above, wherein the *Montaniſts*, and the other Millenaries imagin'd, that they ſhould live for the Term of a Thouſand Years in all Happineſs. For the new Spirit of Prophecy among theſe had promiſed expreſly,

[a] Aug. Hær. 29. p. 8, 2. [b] Chryſ.

That

That before this beautiful and glorious City ſhould deſcend from Heaven, there ſhould be ſeen firſt the Repreſentation and Figure of it. But *Tertullian* ſays, That this Appearance had been ſeen, not in *Phrygia*, but in the *Holy-Land*. Howſoever it was, this is certain at leaſt, that *Montanus* himſelf gave the Name of *Jeruſalem* to this *Pepuza*, and to *Tymium*, Two ſmall Towns, or Burroughs of *Phrygia*, by the relation of Cotemporary Authors; though ſome did believe that this *Pepuza* was not a Town, but only a Country-Houſe, where *Montanus* liv'd with *Priſcilla* and *Maximilla*.

Sect. 6. Now hither it was the Pleaſure of *Montanus*, that his Diſciples ſhould aſſemble themſelves together from all Parts, and eſpecially about the Feſtival of *Eaſter*. Hence St. *Baſil*, and others of the Ancients, ſometimes gave the Name of *Pepuzians* to them. This *Pepuza* was their great Patriarchal Seat, which was chiefly honour'd by them for the firſt Deſcent, as they pretended, of the *Paraclet*, and the Revelation of glorious Myſteries, tending to the Renovation of all things by the Mouth of *Maximilla*; who was viſited in this Place after a moſt ſtrange manner, thence giving her ſelf out for a Propheteſs of God. Her Spirit of Prophecy or Demonaical Poſſeſſion, from hence ſpread it ſelf. And it is pretended, that our Lord Jeſus Chriſt here alſo perſonally appear'd to *Priſcilla*, or *Quintilla*, and gave to one or the other, if not to both of them, the Gift of the Heavenly Wiſdom. Wherefore likewiſe there were many, both Men and Women, who conſecrated themſelves in this Place by the means of certain Ceremonies, and continued here a certain Time, waiting according to the Cuſtoms appointed, on purpoſe that they might have in like manner the Viſion of Chriſt. Hereupon many did believe that they really ſaw the Lord appear to them, and heard the Voice of his Spirit calling and ſpeaking unto them. Here then

they

they began to Prophecy, after that they had paſſed through their ſeveral Ceremonies and Luſtrations, imagining to themſelves, that they had hereby obtain'd the Spirit of Wiſdom and Revelation; and not diſcerning what Spirit it really was that did thus enter them, and agitate them, under that diſguiſe: For here it was, that, according to *Philaſtrius* [a], they celebrated their Magical Myſteries. And hence alſo *Epiphanius* [b], and divers others, do make a particular Sect of the *Pepuſians*, or *Pepuzenians*; which yet was no otherwiſe different from that of the *Montaniſts*, but by an exceſs of Pride and Arrogance above all the reſt of them, they now pretending themſelves to be of the Number of the *inſpired* and the *Autoptæ* of Divine Myſteries.

Sect. 7. There was indeed here a ſort of Magical College or Society, conſiſting of the *Montaniſt Myſtæ* of ſeveral Orders; and they conſtituted an Hierarchy that had ſomewhat truly very extraordinary in it, as ſtriving to excel all what was found any where elſe in the Church of God. The firſt in their Hierarchy, and moſt highly honoured, were their *Patriarchs*; and theſe probably were the firſt of the Name, as appropriated to a diſtinct Order and Government, that were ever heard of ſince Chriſt's time. The next unto theſe were thoſe whom they call'd their *Cenons*, of whom little or nothing is known, except that in the Eighth Canon of the Council of *Laodicea*, which ſpeaks of the pretended Clergy of the *Montaniſts*, they ſeem to be condemn'd under the Title of Μέγιστοι, *i. e. Moſt Great*; whereas the Patriarch was rather Τρισμέγιστος, *Triſmegiſtus*, or moſt ſuperlatively greateſt among them. And the *Biſhops*, that among us, ſaith St. *Hierom* [c], hold the Place and Rank of the Apoſtles, were regarded by them but as in the Third

[a] Philaſt. c. 49. p. 13. [b] Prædiſt. Hær. xxvii. p. 29. [c] Ep. liv.

(and

(and almoſt laſt) place: As if their Religion was ſo much more excellent, and more exalted, than what we profeſs; as they ſhould place thoſe as it were the Laſt, whom we place the Firſt: For they eſtabliſh'd Biſhops in *Phrygia* even in the very Villages. And it ſeems as if the College of *Pepuza* was erected by them as a ſtanding Council, ſuperior to the Epiſcopal Order; as in imitation of Chriſt and his Apoſtles, or of the Apoſtolical College when reſiding at *Jeruſalem*, with reſpect to the ordinarily conſtituted Biſhops: The Patriarch being appointed the Repreſentative of Chriſt, the *Cenons* of the Apoſtles, and the Biſhops of the Firſt Biſhops by Apoſtolical Delegation, or immediate Miſſion from the Apoſtles, accompanied with the Φανερῶσις, or Manifeſtation of the Spirit; which was ſome *ſenſible Mark* that they were made Partakers of the Divine Spirit, in order to govern the Flock of God committed to their Charge.

Sect. 8. Concerning the Manner and Form of their Baptiſm, there are no ſmall Diſputes among the Learned; for nothing is more certain, that the Ancients were divided about it, ſome of them allowing, but others entirely rejecting it; while others doubted concerning it, and could not be brought to determine themſelves either way fully. St. *Baſil* ſays indeed, That they did baptize their *Neophytes* in the Name of the Father, of the Son, and of *Montanus* (if it were a Male) or of *Priſcilla* (if it were a Female.) Nevertheleſs it appears by what follows, that he only ſays ſo, becauſe they meant *Montanus* by the Holy Ghoſt, and not becauſe they formally baptiz'd any in his Name; or becauſe they believ'd *Priſcilla* to be full of the Holy Ghoſt, and one commiſſionated with ſufficient Authority to receive Proſelytes into Communion with the *Paraclet*. St. *Athanaſius*, though he lik'd not their Baptiſm, ſeems yet to ſay, That they nam'd the Three Perſons in like

like manner as we do, in the Baptiſmal Form. St. *Epiphanius* and *Philaſtrius* do both teſtify, That the *Montaniſts* had no other Belief but that of the Church, concerning the Holy Trinity. St. *Baſil* makes them not to be Hereticks as to that Myſtery, but becauſe they did blaſpheme againſt the Holy Ghoſt, by giving the Title of the *Paraclet* to *Montanus*, and to *Priſcilla*. And *Firmilian* attributes not to them any other Hereſy. *Theodoret* grant this, by ſaying, That *ſome* of the *Montaniſts* were fallen into the Error of *Sabellius*, but that *Montanus* himſelf continued in the Faith of the Church. St. *Dionyſius* of *Alexandria*, by the Teſtimony of St. *Baſil*, admitted them to Communion without Re-baptization. And *Baronius* thinks there are convincing Proofs in *Tertullian*, that they were generally Orthodox in the Faith of the Trinity, and Canonical in the Form of baptizing.

Sect. 9. On the contrary, St. *Hierom* accuſes them of *Sabellianiſm*, which yet *Tertullian* has expreſly refuted in the Perſon of *Praxeas*. And it is notorious, that they were order'd to be baptiz'd, when they return'd into the Boſom of the Church, not only by the Decree of the Council of *Iconium*, which did condemn all Baptiſm whatever that was adminiſtred without the Church: and by the Firſt Canon of St. *Baſil*, which did condemn the Baptiſm of all thoſe who erred in the Faith of the Godhead; but alſo more expreſly by the VII^th^ Canon of the Firſt General Council of *Conſtantinople*, [a] which nevertheleſs did receive the *Arians* and the *Macedonians* without Baptiſm: And by the VIII^th^ of the Council of *Laodicea*, which did alſo receive without Baptiſm the *Photinians*, being all of them Hereticks, who did err concerning the Trinity; and this too after a manner more viſible and groſs than the *Montaniſts*, whoſe Error did not properly lie here:

[a] Concil. Labb. *To.* 1. *p.* 1497. a. c.

At leaſt it was not the Error of the whole Body of them as a Society, or of the more principal Part of them to deny the Myſtery of a Threefold *real* Diſtinction in the Deity; which they with the Catholicks took to be expreſs'd in the *Form of Baptiſm*, by the Names of *Father*, *Son*, *and Holy Ghoſt*.

Sect. 10. Why therefore their Baptiſm ſhould be held leſs Valid than that of the other Hereticks, and Hereticks too, that made the fierceſt oppoſition againſt the capital Doctrines of the Catholick Faith, which theſe did not: And why the others were admitted by Penance only, but theſe not without another Baptiſm; has not been yet unfolded, ſo far as I know, by any. There muſt in all probability have been ſome very conſiderable ground for this diſtinction, betwixt the Baptiſm of *Montanus*, and the Baptiſm of *Arrius* or *Photinus*, which theſe Councils had regard to. There are ſeveral Opinions concerning this. The moſt reaſonable of any, were there but Proofs for it, is what is pretended, that he baptiz'd his Diſciples in his own Name, which the others did not. For had this been ſo, the Matter would have been clear, and they could have no right to be call'd *Chriſtians*, or to partake of any of the leaſt Franchiſes belonging to them, without the ordinary Initiation paſſed through: And we ſhould doubtleſs alſo have heard of it enough, ſo as to leave it beyond diſpute: Notwithſtanding it is certain, that the Church of *Alexandria* did in the Fourth Century, receive the *Montaniſts* into Communion as Penitents, without Re-baptizing them. And this too they did, even when ſuch a Charge was publickly laid againſt theſe, as from St. *Baſil* appears; and when they could not be ignorant of what had been determin'd in their Caſe by ſeveral Councils. Moreover it is plain, that ſome of the Orthodox doubted in the time of St. *Firmilian*, whether their Baptiſm was Invalid or no. But had they baptiz'd in the Name

of

of *Montanus*, inſtead of the *Holy Ghoſt*, as they are accus'd, there could have been no manner of doubt of it.

Sect. 11. Some again have thought, that they baptiz'd not Infants; and ſo there being many among them Unbaptiz'd, when they were to be admitted into the Church, it was deem'd neceſſary by thoſe Councils, that there ſhould be no other Admiſſion of them but by Baptiſm: But then how this could any wiſe reach the baptiz'd Adults, doth not in the leaſt appear. [a] Wherefore ſome have preſum'd, that they baptiz'd not at all; as owning only the Baptiſm of the Spirit, or the Inward Baptiſm. But this muſt needs have been a Miſtake, if any Credit may be given either to St. *Cyprian* or St. *Baſil*, or to any of the ancient Apologiſts for the Church againſt them, who never charg'd them, as we can ſee, with any thing of this kind. And however ſome of the *Montaniſts*, perhaps as they came afterward to be ſubdivided into ſeveral Sects, might reject the Baptiſm of Water, as too mean an Ordinance, and inconſiſtent with their high Notions; this could never be attributed to the *Firſt Montaniſts*, or to the *General Body* of them at any time. How it might be in the time of Pope *Gregory the Great*, we are indeed very much in the Dark; they were then quite chang'd from what they were at firſt, and were in a manner Extinct, or at leaſt not diſtinguiſh'd as formerly by the Name of their Firſt Patriarch. It is true, he tells us [b], That the Reaſon why they were (in ſpecial) receiv'd into the Church by Baptiſm, was, becauſe they had not had it in their Sect, as not having been baptiz'd in the Name of the Holy Trinity. Whether he includes here thoſe in former Ages, as well as thoſe in his own, there need be no inquiry about it. It is rea-

[a] Zonar. in Can. *p.* 78. d.
[b] Gregor. Magn. *l.* 4. Ep. 61. *p.* 990.

dily

dily granted, that ſome of the Catholicks did think the Diſciples of *Montanus* both Heterodox in the Faith, and Irregular in the very Form of Baptiſm: And that about the end of the Sixth, or beginning of the Seventh Century, the great Biſhop of the Weſt was alſo of this Opinion; ſuppoſing that they agreed with the Enemies of the *Nicene* Faith, and baptiz'd not their *Neophytes* in the Name of the Trinity, according to the Command of Chriſt, and conſtant Practice of the Church. But it appears, that this cannot be true of them *All*, though it may be of *ſome* of them indeed, and not improbably of that Tribe of them before mention'd call'd *Æſchiniſts*; who are ſaid to have been of the Diſciples of that *Praxeas*, who was ſo much their Enemy at *Rome*, and againſt whom *Tertullian* purpoſely wrote. And were they even all *Æſchiniſts*, or *Praxeans*, it yet ſeems ſtrange and unaccountable, that the Baptiſm of thoſe who had been Synodically convicted and condemn'd, either as Blaſphemers againſt the Son of God with *Arrius*, or againſt the Holy Ghoſt with *Macedonius*, ſhou'd be allow'd as valid: And that the Baptiſm of theſe ſhould not be in like manner allow'd and confirm'd by Impoſition of Hands, were there nothing elſe in the Caſe but that Charge of Hereſy, wherein they are join'd with *Sabellius*; and this likewiſe no more than a bare Charge as yet, without any juridical Proof, they having not been hitherto ſo convicted or condemn'd for their Heretical Sentiment in this Point, as the others had been.

Sect. 13. What therefore ſhould be this that could prevail with ſo great and venerable a Body, as the Second General Council, when they had but juſt confirm'd the Faith of the *Nicene* Fathers, concerning the Conſubſtantiality of the Father and the Son againſt the *Arrians*, and had alſo in like manner ſo ſolemnly declar'd the Catholick Faith concerning the Holy Ghoſt, againſt the *Macedonians*, by that Creed

Creed which we at this Day uſe, to admit both *Arrians* and *Macedonians* into Communion, without Re-baptizing, and at the very ſame time to reject the *Montaniſts*, as being *Sabellians*, from the like Benefit; when yet the *Sabellians* both could, and did ſubſcribe to the Symbols of the *Nicene* and *Conſtantinopolitan* Councils; nay, appeal to them, even ſo far as the *Arians* pretended that they were by their Decrees the Patrons of *Sabellianiſm*. What alſo ſhould be this, that could ſo prevail with the Council of *Laodicea*, conſiſting moſtly of *Phrygian* Biſhops, held in a Place where they were every where ſurrounded with *Montaniſts*, and where conſequently they could not but be rightly inform'd of their Principles and Cuſtoms, if they pleas'd; to invalidate their Baptiſm, and at the ſame time to allow that of the *Photinians* for good, who were ſeemingly greater Hereticks: I ſay, what ſhould be this, that could prevail with Two ſuch Aſſemblies, fill'd with Judges that were every way undoubtedly qualify'd, to proceed after this manner; is at firſt a moſt amazing Conſideration, and may well deſerve to be further look'd into. 'Tis then probable, that in their Adminiſtration of Baptiſm, there might be certain *Magical Rites* and *Ceremonies* by them generally us'd, upon which the Catholicks might judge it Null and Void; and ſo might prefer the Baptiſm of ſuch as were greater Hereticks in the Faith, but us'd none of theſe, before theirs. However, it is pretty certain they had not theſe from the Beginning; but that in Proceſs of Time, when both their Revelations and Traditions multiply'd upon them, and when alſo a Party of them intermingled with one of the Schools of the *Valentinians*, their Myſteries of Initiating Members did very much increaſe; it cannot be ſo much as a Doubt; yet it cannot be thought that all of them were tainted after the ſame manner: Yea, 'tis certain to the contrary, that

they were not; ſome of them, and thoſe not the leaſt conſiderable, being by Principle no Friends at all to any Innovations of that kind, but rather ſtiff Oppoſers of the Myſterious and Ceremonial Magick, which ſome Hereticks were then for introducing into Chriſtianity. It doth not therefore yet appear, why the ſaid Councils thought fit to exclude all the *Montaniſts*, without exception, from a Favour which they deny'd not to other Hereticks.

Sect. 14. Neither is it enough to ſay, that the Women among them who were call'd Propheteſſes, did equally adminiſter Baptiſm with the Men, and with thoſe that were ſet apart to the Miniſtry, in like manner as it was with the *Marcoſians*; who alſo with their Magick, had terribly corrupted the ſacred Myſteries and ſolemn Rites of Chriſtianity: And that all Baptiſm adminiſtred by ſuch, ought not to paſs for *true* Baptiſm. For even granting this, thoſe that were otherwiſe baptiz'd, ought not for certain, to be hence debar'd of the Privilege of being receiv'd to Communion after the ſame manner as other Hereticks and Schiſmaticks commonly were.

Sect. 15. Wherefore it remains, that the only true and adequate ground of this Difference which was made betwixt the one and the other, both by the *Laodicean* and *Conſtantinopolitan* Fathers, muſt have been that receiv'd Maxim amongſt them, That the *Montaniſts* were not only under the Power of Evil Spirits, after the ſame manner as the others, by being out of the Communion of the Church: But that they were alſo actually fill'd and poſſeſs'd with them, after the manner of the Heathen Prieſts and Prophets, or of the *Dæmonaicks*, whom we read of in the Goſpel. This then was properly their Caſe: The *Arrians*, *Macedonians* and *Photinians*, though Hereticks, did never once pretend to act and ſpeak by a Spirit or Power above themſelves, and were well enough contented with what had been

already

already reveal'd and deliver'd, both as to Faith and Practice: But on the contrary, all knew the Pretensions of the *Montanists*, and that the Foundation of all the Extravagancies they afterwards ran into, was this pretext of a Divine Spirit and Power, extraordinarily (and even visibly) acting them; because they could not rest satisfy'd with what *was once deliver'd to the Saints*. It was hence natural for them to look upon themselves as somewhat above the common Race of Men; and that by means of their Baptismal Ἀπολύτρωσις, or *Redemption*, they were purg'd from the Dregs of Matter, and redeem'd into the *Pneumatical* Society. They fancy'd now, that all besides themselves consisted only of *Soul and Body*, whom therefore they call'd *Psychical*, or *Soulish*; but that they, and they only, had another Life and Nature super-added to them, as really distinct as the Soul from the Body; and that consequently they did consist of *Three* Principles, whereas the Best of others had but Two only, constituting their Frame. On the other side the Catholicks, who claim'd by Prescription the Right of the *Baptismal Spirit*, as delegated by Christ and his Apostles, to themselves as their due; and believing it not to be communicable to any that were out of the Catholick and Orthodox Communion, even though the External and Ordinary Rite for conferring it might be rightly us'd for that end; could not, but according to their Principles, condemn and anathematize that new Baptismal Spirit which was pretended to among the *Montanists*, however otherwise it might be confer'd, according to the *Ordinary Form* in that Case requir'd by the Church, as a false and counterfeit Spirit: The consequence of which must be, That the Baptism of the *Montanists*, notwithstanding even their Agreement in the Form, was with respect to that of the Catholicks, not only *another*, but also a *contrary* Baptism; and that the Spirit of the *Montanists* con-

vey'd by this their Baptiſm, was not the Spirit of the Chriſtians, but another Spirit; and that ſo contrary to it, as all Communion with each other was wholly Interdicted; nor Interdicted only, but impoſſible. So that, according to Catholick Principles, none that had been a *Montaniſt*, and had receiv'd that Spirit by means of their Baptiſm, or otherwiſe, could be admitted into Communion with the Catholick Spirit of Chriſt in his Church, without the former Spirit were firſt Exorcis'd, and caſt out; which was to be done only by the True Baptiſm, in this Caſe. The Paſtors and Governors of the Church having therefore receiv'd from their Lord, Commiſſion and Power, both to drive out the *Evil Spirit* by baptizing according to his Will, and to convey by the ſame, and by Laying on of Hands, a *good Spirit*; found an abſolute neceſſity to renounce their Baptiſm and Spirit, that they might eſtabliſh their own, according to what they had receiv'd from the Apoſtles. This, not *Sabellianiſm*, was the ground of Re-baptizing the *Montaniſts*, more than many others.

Sect. 16. Beſides their Baptiſm, the *Montaniſts* had ſome other initiatory Rites or *Purgative Myſteries*, to prepare them for the Reception of that Spirit which was amongſt them. They faſted, they prayed, they croſſed themſelves, they kept the Stations with all fervency, they watch'd, they abſtained from certain Foods, they avoided all the Filthineſs of the Fleſh, they clothed themſelves with clean Linen, they ate Milk and Honey, they bathed themſelves Seven times; that is, once every Day after their being baptized for a Week; and they were anointed, which was done with a certain Oil that was conſecrated by Invocation of the Spirit. In ſeveral of theſe they agreed with the Catholicks; but in others with the *Eſſenes* and *Encratites*. Now ſome of the ancient Hereticks had, among their Myſteries, this Cuſtom; to pour upon the Head of the Perſon baptized

tized a certain precious Liquor, or Eſſence, in which both Water and Oil were incorporated together, as a Myſtical Repreſentation of the Two Baptiſms, of Water and Spirit in One; and of the Union of Two Natures, the one from Above, the other from Below, in the *Pneumatical* State then profeſſed to be enter'd into: After which, pronouncing over him certain Hebrew, or barbarous Words, they anointed him with a rich Ointment, in which there was the true *Opobalſamum*. It cannot poſitively be ſaid, that this was one of the Myſtical initiations of the *Montaniſts*, but 'tis very probable they had either this, or ſomewhat very like it. Indeed they kept both their *leſſer* and *greater* Myſteries as ſecret as it was poſſible; and therefore 'tis no wonder we have ſo little Account of them. But it cannot be doubted but there were Bathings and Anointings among them; which by thoſe that were unacquainted with their Myſteries, might be miſtaken as Marks of Effeminacy. It is certain, that ſome of the firſt *Montaniſts* were accus'd upon this very Head; and even *Montanus* himſelf was much taken notice of, for appearing abroad when he was anointed and perfum'd; and could not, notwithſtanding all his Severity, eſcape for it the Charge of Softneſs and Complaiſance for the *Eaſtern* Manners. But his appearing in the Quality of an *High-Prieſt*, not of a *mere* Prophet, might be his Pretence for excuſing himſelf from the Auſterities of a Prophet. And he had no other way to evade the Sarcaſms of the Faithful, which were otherwiſe very juſt upon him, on this account. Beſides, both he and his Diſciples knew how to excuſe themſelves for *anointing* their *Faces* or *Foreheads*; had there been no Myſtery in it at all, but only a Civil Cuſtom, to expreſs Joy and Chearfulneſs. However, to theſe anointings, whether Symbolical or not, we can ſay but little; but as to that moſt ſolemn Anointing which immediately ſucceeded

their Baptiſm, we find that it was in the Time of *Tertullian* perform'd juſt at their coming up out of the Water, and with Impoſition of Hands. And however the *Montaniſt* Women came afterwards to intermedle, pretending Revelation for ſo doing, in the Adminiſtration of this Sacrament[a], there is not the leaſt ground to think, that in his Time it was ever ſo; but that both the Baptiſm and the Unction were celebrated by Biſhops only.

Sect. 17. What their Cuſtom was of baptizing the Dead, which is mention'd by *Philaſtrius*, can no where be learnt; for he explains it not, but only juſt hints at it: Poſſibly it might be the ſame with that of the *Corinthian* Church, alluded to in that famous Paſſage, 1 *Cor.* xv. 29. But whether it was or no, it ſeems to have been ſomewhat very remarkable, and to have diſtinguiſh'd them from thoſe of the Orthodox Communion. Some of the *Valentinians* had a ſort of Baptiſm of the Dead; both Bathing and Anointing them, in order to ſecure the Souls in their Aſcent from the Powers of the Air, as was pretended; that is, from the Evil Angels ſuppoſed to have Dominion therein. But it is not credible that the *Montaniſts* ſhould borrow this Cuſtom from them, for whom they ſeem to have had a particular Averſion: Or elſe it was not a *General* Cuſtom among them, but only of one *Particular* Branch of them, who might keep, perhaps, Correſpondence with the *Valentinians*, and learn ſome of their Myſteries; and this ſo much the more, as they alſo in like manner pretended to be *ſpiritual*, and were willing to paſs with them under the ſame common Name. This however we may be ſure of, that there were certain annual Oblations for the Dead, in uſe amongſt the *Montaniſts*, about the

[a] Tertul. de Bapt.

begin-

beginning of the Third Century: But then it appears, that this was in Honour of the Martyrs, and that it was alſo as much a Cuſtom of the Catholicks as of them. For *Tertullian*, in a Book which was written after he turn'd *Montaniſt*, has this very Expreſſion [a], *viz. We offer Oblations every Year for the Dead, in honour of the Martyrs.* And for it he pleads Catholick Tradition, and the conſtant Practice of the Church; as well as for ſome other receiv'd Cuſtoms which were not to be prov'd, he ſaid, out of the Scriptures.

Sect. 18. In their Euchariſtical Feaſts and Oblations there was ſomewhat very odd and particular, which they accounted Myſterious: And hence the *Pepuzenian Montaniſts* had the Nick-name of Ἀρτοτυρίτας, becauſe that in their Myſteries theſe offer'd up not only Bread, but (as they ſay) *Cheeſe* too; as if one ſhould call them *Bread and Cheeſe-Chriſtians.* Yet this might be perhaps at their *Agapæ* or *Love-Feaſts*, which follow'd the Celebration of the *Euchariſt*, and ſo might poſſibly be confounded with it: But of this we may be oblig'd to ſpeak again. And however it might be *afterwards*, and among *ſome* of them, in the Time of *Tertullian* for certain, they were not wanting to pay a great Veneration to the conſecrated Elements: *For*, ſays he [b], *we take great care that no part be loſt, either of the conſecrated Bread or Wine.* There was indeed a certain Sect of Enthuſiaſts, in the Reign of *Conſtantius*, as it were between the *Gnoſticks* and *Montaniſts*; who under the Notion of being *Pneumatical*, condemn'd all bodily Signs, and by their pretended Authority of the Spirit, abrogated the Sacraments inſtituted by Chriſt; ſaying, [c] That it was no way ſuitable for that which is Spiritual

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[a] De Coron. Milit. [b] Ibid.

[c] Quod indignum eſſe dicerent rem Spiritualem ullius terreni Elementi ſimilitudine repræſentari. *Pappi Hiſt. Eccleſ.* p. 227.

and Heavenly, to be repreſented by the Likeneſs of any earthly Element. Theſe alſo, that they might diſtinguiſh themſelves from the reſt of the pretended Spiritualiſts, thought the Title of *Primitive* would be moſt advantageous to them: And ſo they were call'd *Archonticks*; and not from the *Principalities* aſſign'd by them to the Angels, wherein they agreed with moſt, or all of the *Valentinian* Sects. Wherefore theſe are not to be reckon'd among the *Montaniſts*, but rather among the *Valentinians*.

Sect. 19. And much leſs are a Branch of thoſe call'd *Aſcodruptæ*, or [a] *Aſcodryptæ*; who were in like manner Fighters againſt the Sacraments, but with more violence. For theſe wild Zealots believing themſelves under an Impulſe of the Spirit, would in their raving Fits enter the Churches, and break to pieces all the Veſſels that were appointed for the Uſe of the Holy Sacrament of Chriſt's Body and Blood, as alſo of Baptiſm: And thence were they called by that Name. But the *Montaniſt* Spirit generally ran in quite another Strain; and was rather for paying an exceſſive Honour to the Sacraments, than otherwiſe; and by adding new Rites and Myſteries for the greater Pomp of the matter they did by conſequence offend the Enthuſiaſts of the oppoſite ſide, who were for nothing but mere Spirituality, and ſo ſtir them up to their Extravagancies. Hence ſome of the *Montaniſt* Zealots, for their oppoſition to theſe, got to be call'd by the Name of *Aſcitæ* [b]; who made it part of their Religion, to carry always about with them ſome of the conſecrated Wine; and reproach'd others that did not the ſame, as if they were no true Chriſtians. And this they did in ſuch a Bottle [Ἀσκὸς] as was commonly us'd in their Churches for the Sacramental Wine; which the others eſteem'd highly Meritorious to tear in pieces, it being made

[a] Ἀσκοδρύπται. [b] Ἀσκῖται.

of

of Leather. This was design'd for a visible Badge of their being of the Number of the *Inspired*, or of those that were adopted into the *Pneumatical* Society, to be Priests and Prophets of God: Nor was it indeed an unfit Representation of that Spirit, which entring into their Bodies in their Prophetick Fits, did swell them and blow them up after such a strange manner; for one of the main Symptoms of their Spirit visiting them, was look'd upon to be this Swelling and Heaving of their Breasts, not without a general Inflammation of the whole Body, as it was ever among the False Prophets and Propheteſſes.

Sect. 20. In the manner of their publick Prophecyings, besides the Agitations that were supposed to be involuntary, there were voluntary Observations and Transactions of the Prophets (or Propheteſſes) both before and under Inspiration; as for instance, Their wearing certain Vestments, that were Symbolical; their bearing in their Hands consecrated Lights; their making Signs with their Fingers, to command an universal Silence and Introversion; their Crossing themselves; and the like. "There was frequently seen, saith St. *Ephipanius*, "seven Women enter together into their Church, "all clad in white down to their Feet, having each "a Torch, or Taper, burning in her Hand, that "they may there play the Propheteſſes. In this Prophetick Habit they did seem as possess'd, and acted by some supernatural Agent: They groan'd; they wept; they heav'd as even ready to burst; they lamented the Blindness and Misery of Men; they predicted great and terrible Things near at hand; they exhorted to Repentance; they press'd their Auditory to make haste to flee from the Wrath to come; to separate themselves from an adulterous Generation, Christians that were *sensual*, not having the Spirit; and to make themselves secure of that *Jerusalem*, which they said, was just ready to

descend

deſcend from God out of Heaven. Theſe things they ſpoke, falling into what the *Phyſicians* call a *Catoche* [a], which is a Waking Dream, wherein the whole Body is agitated with involuntary and convulſive Motions, and the Eyes remain open, and the Pupil extended, contrary to what it is in a *Coma*. Being caſt into this *Catoche* by the Spirit, to which their exceſſive Faſtings and Watchings did alſo doubtleſs contribute not a little, by drying and diſtending their Nerves, they were made to ſee fine Sights, and to hear ſtrange Voices; which they did repeat as with ſudden Starts [b], and with a ſtrange ſort of a Tone, widely different from their own Natural Voice, as if ſome one were then ſpeaking in them. It was at the College of *Pepuza* that theſe Seven *Montaniſt* Propheteſſes were obſerv'd after this manner, to fall into their Enthuſiaſms. And it ſeems to have been the ordinary Habit of their Propheteſſes, as often as they appear'd in their Aſſemblies, to be clothed thus with fine Linen, clean and white, down to the Ground, and to carry either lighted Lamps, or Torches, in their Hands, as Royal Paranymphs, that were ready to enter into that Bride-Chamber, which they imagin'd to be then coming down from God, to ſettle upon that very Spot of the Earth where they were.

Sect. 21. Now among their *Apoteleſmata*, or greater Myſteries, there can be no doubt but that of the *Heavenly Marriage*, or the Conſummation of the Souls Union with the Divine Spirit, was a moſt principal one. This was clearly a Catholick Myſtery at firſt: Both St. *Paul* and St. *John* knew it perfectly well. But when it came to be interpo-

[a] Ἐν καταχῇ τινὶ καὶ παρεκστάσει γλώσσων ἐνθεσιάζειν. Euſeb. H. E. *lib.* 5. *c.* 16. Fernel. Pathol. *l.* 5. *c.* 2. Sennert. Inſt. Med. *l.* 2. *p.* 3. §. 1. *c.* 9.

[b] Ξενοφωνεῖν. Euſeb. *ibid.*

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lated by *Montanus* and his Diſciples, and the true Notion of it miſ-applied, it was preſently made a *Myſtery of Iniquity*, which had been before a *Myſtery of Godlineſs*. For the Ape of God, counterfeiting his Spirit, by that means got admittance into thoſe Souls, whom he had elevated above themſelves, and made them *his* Brides, who ought to have been *Chriſt's*.

Sect. 22. And after this manner it was with the *Cataphrygian* Women, as particularly with *Quintilla*; not to mention others, to whom that Spirit appearing in the Form of Chriſt did take her for his Bride, and brought before her Imagination the Proſpect of a glorious City; which he made her believe to be no other than the very Heavenly *Jeruſalem*, that he would endow her with. For the great Myſteries were ſeldom, if ever, without ſome Apparitions, or ſenſible Manifeſtations: And the Deity that was worſhipped, did on ſuch ſolemn Occaſions, uſually give an Evidence to his Devote of his Preſence. And hence the counterfeit Chriſt, getting himſelf to be ador'd by theſe deluded Creatures as the true Chriſt, did appear to them, and careſs them with all the moſt tender endearments. In the Colleges both of *Pepuza* and *Tymium*, where theſe things were tranſacted, Inſtructions were doubtleſs ſecretly communicated, either by the *Patriarch* and *Cenons*, or by ſome of the Elders of their Prophetical Society, for the direction of this whole Matter.

Sect. 23. The ſolemnization of this was not without certain myſterious Rites and Symbols, as the Outward and Viſible Signs of that Inward and Spiritual Communion which they profeſs'd to have with this Spirit, and of the ſecret Favours and Graces ſaid thereby to be conferr'd upon them. Some of theſe Rites and Symbols have already been mention'd from St. *Epiphanius*. They were alluded to in the Scriptures; they were actually in uſe in his Time,

Time, and very probably for a good while after. The ſplendid white Robes, the Illuminations, the manner of Proceſſion in the Perſons conſecrated, did not only make the Solemnity of it look grave, and appear ſomewhat conſiderable; but did alſo tend greatly to heighten their working Imagination, and to diſpoſe them for the Illapſes of that Spirit, or *Dæmon*, in whom they believ'd, and who courted them to fall into his Embraces. Beſides which, there muſt have been a Sacrifice, either Bloody or Unbloody, and a Feaſt likewiſe upon that Sacrifice; wherein the ſaid Spirit, as a Bridegroom, was to entertain his Bride, by preſenting to them the Things that were offered to him [Εἰδωλόθυτα, *Acts* xv. 29. *Rev.* ii. 14, 20.] to feed upon. And this we may conclude to have been an adulterating of the true *Chriſtian Sacrifice* and *Sacrament*, and a ſacrilegious Abuſe by conſequence of our bleſſed Lord's Holy Inſtitutions; if that were any other Spirit but his: Whereof there cannot be any manner of doubt, ſo long as we hold to Catholick Principles, and *keep the Commandments of Jeſus*. Moreover, there is ground to think, that in the Celebration of this Myſtick Marriage of the Soul with the Falſe Bridegroom, there were many other things both ſaid and done, by applying and adapting the Scriptures to it, that had an Air of ſomewhat that was venerable, as well as charming: The which were not yet thought fit, for good Reaſons, to be communicated by the Keepers of the Myſteries at *Pepuza*, to any, but ſuch as were of their *Elect*, and counted worthy to be admitted into their Number: Of which none could be, except ſuch of them as had arriv'd to a Familiarity with that Spirit, as with their Husband and neareſt Companion.

Sect. 24. But beſides this, they ſeem to have had alſo another Myſtery among them, and which is even yet higher than it, and the very Ground and

Original of it: Which is, that Man was created, Male and Female, after the Image of God, and that ſo there muſt be ſomething in the Deity it ſelf that was the Archetypal Ground of the Female, as well as the Male, Property in Nature. And hence they are ſaid to have had a Diſtinction amongſt them, betwixt the *Paraclet* and the *Holy Ghoſt*, much after the fond Traditions of the *Jewiſh Cabala*, as if there were different Emanations of the Divine Power; ſome of which were properly call'd *Male*, but others were as properly *Female*: And as if the Holy Ghoſt were in compariſon of the *Paraclet*, but as a Female and ſubordinate Power. Nor would it be perhaps, an Injury to them to ſay alſo, they might have a Notion, as if the one could be beſt repreſented by an outward Female, but the other could not repreſent himſelf but in a Male: Since there are not wanting Grounds for ſuch a Suppoſition as this; and the Union of *Montanus* and *Maximilla* appears to have ſomewhat in it that was *Special*, and not fairly accountable for upon their Principles, without making it refer to ſome Myſtery in the Heavens. Which is one Reaſon, beſides what has been already mention'd, that *Maximilla* was ſo expreſly by Name, condemn'd with *Montanus*, and no other Woman but her ſelf. Now in the Goſpel, according to the *Hebrews*, which the *Montaniſts* could not but receive, ſince the very Catholicks themſelves did not reject the ſaid Authority of it, but frequently appeal'd to it as an [a] *Eccleſiaſtical Hiſtory* at leaſt; there was found this Paſſage, viz. *Then my Mother, the Holy Ghoſt took me up, and tranſported me to the great Mountain, even* Tabor. Theſe very words are twice cited by [b] *Origen* out

[a] Inter quæ notandum quod dicitur *Evangelium juxta Hebræos*, non inter Apocryphas ſed inter Eccleſiaſticas numerandum Hiſtorias. *Bed. Commen. in Luc. init.*

[b] Hom. xv. in Jerem. *To.* 1. *p.* 148. Ed. Huet. *To.* 2. in Joh. *p.* 58.

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of that Goſpel, and as often by St. *Hierom* [a], who alſo tranſlated the ſaid Goſpel out of the *Hebrew*, both into [b] Greek and Latin. And accordingly in his Commentaries upon *Iſaiah*, this Father has theſe words, " *Hebræi aſſerunt*, &c. The *Hebrews* aſſert, " and there can be no doubt of the Matter, that the " Holy Ghoſt is in their Language denominated " in the *Feminine Gender*. And whereas in the " lxviii[th] *Pſalm* it is ſaid, *Dominus dabit verbum* " *Evangelizantibus virtute multa*, The Lord ſhall " give the Word to them that ſhall publiſh the Go- " ſpel with much Power [which we render, *the Lord* " *gave the Word*; *great was the Company of the* " *Publiſhers*] they ſo underſtand it as if it were " meant of thoſe Souls that have received the Holy " Ghoſt. And again alſo in that place where it is " ſaid, *Sicut oculi ancillæ in manibus Dominæ ſuæ.* " *i. e.* As the Eyes of a Maiden in the Hands of her " Miſtreſs, or Lady; they interpret the *Maiden* " to be the *Soul*, and the *Lady* to be the *Holy Ghoſt*. " So alſo in the Goſpel according to the *Hebrews*, " which the *Nazarenes* do ordinarily read, *Our* " *Lord thus ſpeaketh*. *Modo tulit me Mater mea* " *Spiritus Sanctus*, Then did the Holy Ghoſt, my " Mother, carry me. Nor ought any one to be " ſcandaliz'd at this, That in the Hebrew the *Spi-* " *rit* is of a *Feminine* termination, which in our " Language is of a *Maſculine*, and in the Greek of " a *Neuter Gender*; ſeeing that in the Godhead " there is no Sex. Thus far St. *Hierom*. And *Methodius* [c] has interpreted *Adam*'s Rib, out of which *Eve* was formed, to be the *Holy Ghoſt*. So alſo ſome of the Ancients underſtood the Woman in the Parable, that had the ten Pieces of Silver,

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[a] *Lib.* 11. Comm. in Eſa. xl. 11. [b] Et *Lib.* 2. Comm. in Mich. vii. 6. Catal. Script. Eccleſ. voc. *Jacob.*

[c] Conviv. Dec. Virgin. *p.* 82. Edit. Comb.

to

to be in like manner the *Holy Ghoſt*. And the Voice from Heaven, at the Baptiſm of Chriſt, they ſuppoſe to be the Voice of the Spirit deſcending upon him, as of his Heavenly Mother.

Sect. 25. The Women hereupon of *Montanus*, but eſpecially *Maximilla*, ran eagerly, we may well think into this Myſtery; and there is little doubt but they thought themſelves better qualify'd for the Reception of the *Spirit* than the Men, as claiming a nearer Kindred. On the other ſide the Men, and eſpecially *Montanus*, pretended that they were viſited of the *Paraclet*, and acted by him in as extraordinary a manner; for the manifeſtation forſooth of the Wonders of God, through the ſupreme *Male* Power in the Deity, working by their Organs: Which conſequently was to unite with the *Female* in their Women, in order to the Perfection of both. This was apparently the Myſtery of *Montanus* and and *Maximilla*, as it was of ſeveral other of the ancient Hereticks; whereby it was inſinuated, that one of theſe was more eminently to repreſent, in outward Nature, *the Power of the Higheſt*, and the other *the Holy Ghoſt* [a]. And that from the Union of thoſe Two ſhould proceed an Holy Generation, that ſhould be called the *Children of God*; who were, according to their Viſions, to conſtitute the *new Jeruſalem* upon Earth, and to Reign thereupon for a Thouſand Years, as a Kingdom of Prophets, and a Royal Prieſthood.

Sect. 26. This Myſtery of pretended ſpiritual Unions, began to work in the Spirit of Antichriſt from the very firſt Riſe of Chriſtianity it ſelf, and was carried on through various Sects, till it came to ſettle in *Montaniſm*. For as *Simon*, the firſt Antichriſt, had his *Helena*, *Apelles* his *Philumena*, and *Carpocrates* his *Marcellina*; ſo the ſame deceiving Spirit, which had before put on ſeveral Forms,

[a] Luke i. 35.

found it no difficulty to prevail with *Montanus* to take his *Maximilla*, as a ſpiritual Companion for him, thereby to repreſent the high Myſterious Union of the Heavenly *Male* and *Female* Powers, of the [a] *Word* and the [b] *Life*, of the *Paraclet* and the *Spirit*, of *Chriſt* and the *Church*. However, his Diſciples are not ſo expreſly charg'd by the Ancients, with the Introduction of a Female Perſon into the Bleſſed Trinity, as ſome of the other Primitive Hereticks were: For the *Simonians* are ſaid to have deify'd the *Helena* of their Maſter, and given that Honour to her, of being the *Third* in the Divine Myſtery. And in the *Ptolemaick* School of the *Valentinians*, the *Jeruſalem* Above, or the Archetypal Church, is ſaid to have been ſubſtituted as the Female Glory in their Triad. Whence it might very well be, that many of the *Montaniſts* might honour *Maximilla* as a Repreſentative of the Holy Ghoſt, with whom they conceiv'd her to be repleniſh'd; and might give her the Name of their ſpiritual *Mother*, as *Montanus* of their ſpiritual *Father*; and of the Mother of the Church, or the Mother of the Faithful, as another *Sarah*. And this probably might be one Occaſion farther, of her having had ſuch a particular Notice taken of her, above the reſt of the Falſe Propheteſſes; and no ſmall Motive to the Biſhops of the *Eaſt* to proceed againſt her in the manner as they did. Nor can a more Rational Account be given, why the Two next Councils that are mention'd in Hiſtory, after that of the Apoſtles at *Jeruſalem*, ſhould be ſo zealous and unanimous in caſting her out of the Church, than this, That by the pretended Coming of the Holy Spirit upon her, ſhe made her ſelf to be as the Mother thereof, and one eminently appointed of God, by the Revelations continually given her, to renew the Face of the ſame; whence not only

[a] Λόγος. [b] Ζωή.

the

the People, but the very Paſtors themſelves were to hang as upon her Breaſts, for the Milk of the Heavenly Wiſdom, and to receive the Law from her Mouth, even as [a] *the Law of* their *Mother*, that they were not to *forſake*. And thus might ſhe truly be ſaid to ſit in the Temple of God as a great Queen; requiring that Spirit which made uſe of her bodily Organs, to be worſhipp'd as God: And teaching and ſeducing the Servants of God to commit thereby Idolatry, and communicate with *Dæmons* in the Oblations, which either they themſelves ſhould make, or which they ſhould partake of being made by others, to this Spirit in her. It is pity we have ſo ſhort Account of her Life, after her ſetting up in this manner for an Arch-propheteſs, by uniting with *Montanus*. Had the Books of *Rhodon* and *Apollonius* but been preſerv'd, tho' all could not be depended on perhaps that was related in them, we ſhould yet, in all probability, have been thence able to furniſh out abundance of curious Remarks, in confirmation of what has been here advanc'd; as well relating to the other Myſteries of the *Montaniſts*, as to this Laſt in particular; concerning the Myſtical Union of Perſons and Spirits, according to certain Patterns ſuppos'd to be in the Heavens.

Sect. 27. Of which *Patterns*, as they were conceiv'd to authorize what was done either by theſe Two, as the firſt *Male* and *Female* for this ordain'd, or by their Followers, who conſider'd them as their Parents after the Spirit; and was miſtaken as done by them, *correſpondently* upon Earth to the eternal Forms Above. I am not ignorant that much might be ſaid (if not to juſtify, yet) to excuſe their making to themſelves ſuch an *Image* as they did of the Heavenly Myſtery; which was a Block of Stumbling to many, and the Bait (poſſibly unper-

[a] Prov. i. 8.

ceiv'd) to ſpiritual Fornications. But from all that might have then been ſaid, both from the Myſtical way of Writing that was receiv'd among the earlieſt Chriſtians, and from certain very common Notions borrow'd from the *Alexandrian Jews*; their Deluſion was but made *ſtrong*, as the Spirit of *Enthuſiaſm* is always moſt ingenious to turn every thing in favour of it ſelf. We do not hear that *Montanus* himſelf was any thing of a Scholar; but as he had for his Followers ſome who were Learned, it was eaſy enough for them to ſpruce up his Notions, and of every little Matter to make a Myſtery, and then to recommend it by Authorities of great Name. The introducing now of a Female Property of Perſonality into the Divine Nature; the Subordination of this to the Male, as ſupreme; the Union of them both, and their Inſeparability; the Heavenly *Adam*, or Man; the Archetypal Woman; the Woman in the Sun, or the Church; the Figurative Repreſentations of theſe in External Nature; and, laſtly, The particular Application of ſuch Repreſentations to certain individuals, as to *Montanus* and *Maximilla*; in order to the *Paliggeneſia*, or Regenerated State of human kind in the New Creation; could very well be put into the number of theſe Myſteries, which an *Alcibiades*, or a *Proclus*, or a *Themiſon*, or a *Theodotus* might know how to ſet off with all poſſible Advantage: As they accordingly did. But ſome were more, others leſs addicted to Myſteries. And beſides, as they began to divide into ſeveral Families, Schools, or Sects, there are grounds to believe they had their ſeveral Myſteries alſo, by which they were diſtinguiſh'd from the reſt. The *Alcibiadiſts*, who were of the firſt *Montaniſts*, could not have perfectly the ſame as the *Theodotians*; neither had theſe the ſame with the moderate *Proclians*. Wherefore we proceed to ſpeak of theſe.

ARTICLE

ARTICLE XIV.

Of their Sects or Families.

Sect. 1. IT is more than probable, that the Myſteries of the *Montaniſts*, whereof mention has been now made, did very much differ, according to the ſeveral Tribes and Sects that did in proceſs of Time, ariſe among them: And that upon ſome of the latter *Montaniſts* intermingling with certain *Simonian* Enthuſiaſts, as perhaps the *Marcoſians*, that might come to be applied to one of them, which did really (or chiefly) belong to the other. Thus the Magical Rite that has been mention'd out of *Philaſtrius*, of kneading a Loaf, or Cake with Human Blood, for the uſe of their abominable *Sacrament*, once in a Year; ſeems to have been rather one of the *Marcoſian* Myſteries by all the Circumſtances of it, than any other. But one Branch of *Montaniſm* being extremely like to them in other reſpects, this might very eaſily come to be charg'd firſt upon that particular Branch, and then without diſtinction upon the whole Body of the *Montaniſts*. And the ſame thing may be ſaid alſo as to *Baptiſm*, into which there were ſeveral Magical Ceremonies firſt introduced by the *Marcoſians*; who preſum'd to change both the very Form of it, and alſo the Matter, adding Oil to the Water. Now it is not unlikely that ſome of their Ceremonies and Conjurations of the Elements, might be taken up from them by ſuch of the *later Montaniſts* as were the moſt Enthuſiaſtical, and ſo beſt correſponded with the *Valentinians*. And from hence the great Diſputes in the Church, about the Validity of the *Montaniſts* Baptiſm might very well ariſe. Were not our Accounts of thoſe Times ſo very imperfect as they are, it would be

no ſuch difficult mattter to trace up things to their Original; but we muſt now be content with Hints only, as in the Caſe before us. However, from the ſmall hints of Antiquity, it may not be unpleaſant or unuſeful to draw together, as in one view, a Proſpect of theſe ſeveral Families deriving from *Montanus*; having mention'd moſt of them ſeparately already. But firſt of all, it will be fit to premiſe ſome ſhort Account of the *Marcoſians*, who were Elder than the *Montaniſts*, and appear to have communicated to ſuch of them as were Suſceptible, certain of their Myſteries.

Sect. 2. The *Marcoſians* were a Sect of the *Valentinians*, the Diſciples of *Marcus*, who pretended highly to immediate Divine Revelations, and to Working of Miracles. They had their Prophets, who boaſted of their Converſation with God and Angels; and their Propheteſſes too, much of a Stamp with *Priſcilla* and *Maximilla*. They baptized in the Name of the unknown Father of all Things, of the Truth the Mother of all Things, and of him that deſcended upon the Head of Jeſus for an Anointing and Redemption, and Communion of the Heavenly Powers. They had ſundry Myſtical and Magical Rites in the Adminiſtration of the *Euchariſt*, and even pretended to a miraculous Change of the Elements. For at the pronouncing of certain Words they were perſuaded that the Wine was actually turn'd into *Blood*; and reported, that they ſaw it ſo indeed. And accordingly it is related of their Founder, both by St. [a] *Irenæus* and St. [b] *Epiphanius*, that he could, to all Appearance, effect this Tranſmutation, ſo that the Wine which was before diſcolour'd ſhould immediately appear to the Standers-by as of a moſt deep Red, or Crimſon; that it might thereby paſs for the Blood of the Supernal Powers, or of the Hea-

[a] *Lib.* 1. *c.* 8, 9. [b] Hær. 34.

venly

venly Humanity of Chriſt, deſcended into the *Chalice*. They diſtinguiſh'd betwixt Chriſt and Jeſus, making Chriſt to be the Dove that deſcended on Jeſus at his Baptiſm, and left him at his Paſſion. And many other things they both taught and did, corrupting the Goſpel of Jeſus Chriſt, to aſſiſt them wherein they had an incredible Multitude of *Apocryphal* Scriptures.

Sect. 3. The *Theodotian Montaniſts* were a Sect of the *Cataphrygians* that did very much agree with theſe *Marcoſians*, having in like manner abundance of *Apocryphal* Books, and uſing a vaſt number of *Theurgical* Rites and Ceremonies. They were the Diſciples of the Elder *Theodotus*, who is reported to have made that dangerous Experiment of flying in the Air to his coſt.

Sect. 4. The *Proclian Montaniſts* had the greateſt Reputation of any; they were the moſt numerous, and had Perſons of the beſt Senſe and Learning among them, as well as of the beſt Quality: For they were more ſound in the Faith than the reſt, and their Diſcipline extremely recommended them to a great many that were zealous for reforming all what was amiſs, and perfecting all that was wanting; but either by a Natural or Supernatural Warmth were prone to be tranſported too far. In the Doctrine concerning God, the Incarnation, Juſtification by Chriſt, and in the Adminiſtration of Baptiſm, and the Lord's-Supper, they ſaid they had no diſagreement with the Catholicks: Only they had ſome *Apocryphal* Scriptures, conſiſting chiefly of the Inſpirations of their Prophets and Propheteſſes: And they receiv'd alſo a good number of *Traditions*, which were call'd *Apoſtolical*: For both of which they were wont to alledge that ſaying of our Bleſſed Lord to his Diſciples, *viz. I have yet many things to ſay unto you, but ye cannot bear them now.*

Sect. 5. The *Leucian Montaniſts* were a Branch of the *Proclians*, who riſing up ſome time after,

did exceedingly abuſe thoſe Words of Chriſt, to authorize all their written and unwritten Traditions; which increas'd upon them prodigiouſly. They were the Diſciples of one *Leucius*, whom *Photius* [a] calls *Leucius Charinus*, and makes to have been the Forger of the Acts of St. *Peter*, of St. *Andrew*, of St. *John*, of St. *Thomas*, and of St. *Paul*. Theſe falſe Acts, under the Names of the Holy Apoſtles, were receiv'd by theſe with the ſame veneration as the *Canonical* Scriptures. And no leſs had the *Manichees* ſuck'd them in as Authentick; whence they made their Appeals to them for confirmation of ſome of their Doctrines: For they pretended hence to prove, not only that the Soul was Material, and by conſequence naturally Mortal; but alſo that there was no eſſential or real difference betwixt the Form of a Beaſt and that of a Man, ſo that the Brutiſh might be capable of the very ſame Functions as the Human Soul, as differing from it no more than gradually, and might in like manner alſo be made Happy or Miſerable; yea, be actually immortaliz'd by the Pleaſure of God. For the Reſurrection of Brutes, no leſs than of Men, was plainly aſſerted in theſe *Apocryphal* Writings, as the Myſtery of the Redemption of the whole Creation, groaning to be deliver'd from the Bondage of Corruption. And there were therein alſo ſeveral other Doctrinal Points laid down, well pleaſing to the Diſciples of *Manes*, who were wont to appeal to theſe Books, as written ſome time before the appearance of their Maſter *Manes*, for the Proof of what they taught; their very grand Fundamental it ſelf not excepted, of two Eternal Principles in Nature. Now hence then this *Leucius* got the Sirname of *Manichee*, though he wrote his Books a good while before there were any ſuch Perſons as the *Manichees* in the World, at leaſt as

[a] Bibl. c. 114.

known

known by that Name, according to what hath been clearly made out by two very learned Authors [a]. For it is prov'd, that he muſt have liv'd ſome time in the Second Century, when thoſe *Apocryphal* Books began to creep in by means of the *Montaniſts*, and muſt alſo have been a Perſon of no inconſiderable Authority; ſince they bragg'd of having him on their ſide, whether this were true of him or not. Some hence would have it [b], that there were Two of the ſame Name; the one a Catholick, who liv'd before the Riſe of *Manicheiſm*, and the other a Heretick, who liv'd after it; but the Reaſons for ſplitting him thus are not very cogent. Since he might very well paſs for a Catholick notwithſtanding his being a Diſciple of *Montanus*, before the Schiſm was fully form'd, as he had fully diſcover'd himſelf; and might pretend eaſily to have receiv'd his Traditions from St. *John*, as the longeſt liver of the Apoſtles, or from ſome body at leaſt that had heard him; and ſo might call himſelf the *Diſciple of St.* John [c], and be call'd ſo by others. This too might paſs the better, becauſe he muſt needs have been Orthodox, in aſſerting the Divine Nature of Chriſt, againſt the *Ebionites* and their Succeſſors; for that otherwiſe the *Proclians*, who were counted ſound herein, would never have ſo greedily entertain'd his Spirit as they did: Therefore the *Leucian Montaniſts* were ſome of the largeſt Faith in the School of *Proclus*, that were caught by the means of ſtrange and wonderful Relations, to embrace therewith ſtrong and dangerous Sentiments, quite ſubverting the Truth of the Goſpel. Thus they were taught to believe, as has been ſaid, Two Principles, the one of Good, the other of Evil; the one of Light, the other of Darkneſs; the one of Wrath, the other of Love; Co-eternal and Co-

[a] *Mr.* Dodwell, *and Dr.* Grabe. [b] Fabric. Cod. Apocryph. N. T. *p.* 42. 768. [c] Epiph. Hær. 51. n. 6. *p.* 427.

equal; and that according to the *First* Principle God was a Conſuming Fire, an angry Jealous God; but according to the *Second*, the Father of Lights, and God of Peace. Alſo that in the *Firſt* Principle, that he was God of the *Jews*; but in the *Second* Principle, was God of the Chriſtians. Alſo that each of theſe Principles in the Divine Being might by it ſelf be called God; ſo that there muſt be Two Gods, not One God. Alſo that *Simon Magus* was the Miniſter of the Firſt, and Jeſus Chriſt of the Second. Alſo that this Miniſter of the Second Principle was real God, but not real Man: That he appear'd in all things as a Man like unto us; but that his Fleſh was not of the ſame Nature as ours. Alſo, that having a Spiritual, or Magical Body, he both could, and did actually transform himſelf at pleaſure into any manner of Shape; ſo as to appear ſometimes to his Diſciples as a Child, then as a young Man, after that as an old Man, and then again as a young Man, or a Boy; and ſo to grow leſſer and bigger as it lik'd him, even ſometimes ſo as to diſappear for Smallneſs, and at other times to ſeem to reach the Heavens with his Head. Alſo that he derided his Crucifiers, and blinded their Eyes, ſo as to impoſe upon them, and make them commit the groſſeſt Miſtakes. Alſo that as Chriſt was conceiv'd of the Holy Ghoſt, againſt the Order of Natural Births; his Religion was to introduce a new manner of Generation, that might not be defiled with Sin. Alſo that the Natural Act of Human Propagation was in it ſelf *ab origine* Sinful; and that therefore Marriage was not to be allow'd to any Diſciple of his, that would be *as the Maſter*. Such as theſe were the Principles of the *Leucian Montaniſts*, which they learnt of their Maſter *Leucius*, whoſe Spirit they ſaid did live in them; whom *Innocent* I. and *Gelaſius* ſolemnly condemn'd. But it is farther obſervable, that this ſort of *Montaniſts* and the *Theodotians*, could have

but

but very little Agreement as to Principles; for that as the one had ſome Eſteem for the *Simonian* and *Valentinian* Theology, the other had the greateſt Averſion for, and Abhorrence of it. As it appears not only from this, that their Patriarch oppoſes *Simon* to Chriſt, and makes the former an Apoſtle of the Devil, (as indeed he was) but alſo from his being moſt expreſs againſt the Uſe of Images in religious Worſhip, that could be level'd only againſt the Practice of ſome of the *Simonian* Hereticks. For it is known, that the *Carpocratians* [a] in particular, had certain little Images of Gold and Silver, which they call'd the Images of Jeſus, and are ſaid to have worſhip'd. *Carpocrates* himſelf [b] had ſuch an one, which he wore about him as a ſort of *Taliſman*. And *Marcellina*, one of their Propheteſſes, and a Companion of this vile Man, had the Images of Chriſt, of St. *Paul*, and of others, which St. *Epiphanius* [c] and St. *Auſtin* [d] report, That ſhe did worſhip with Adoration of the Body and Offering of Incenſe. Wherefore in his Acts of St. *John*, a Diſputation was by him introduced againſt the Worſhip of Images: For which reaſon he is tax'd by *Photius* ſeverely, and rank'd among the *Iconomachiſts*, or Fighters againſt Images; which then ſounded as bad as *Theomachiſts*, or Fighters againſt God. From all which it appears, that *Leucius* and his Diſciples, however ſuperſtitious and credulous they might otherwiſe be, yet were not addicted either to the idolatrous Practices of ſome paganizing Chriſtians, or to the Abominations of the *Simonian* Magick; but were in this carried beſides themſelves, in that they thought they were able to explain the Origination of Evil, and in their leaving Chriſtianity as it were without a Body, and ſo ſtraining things to that

[a] Epiph. Hær. 27. [b] Phot. Ep. 38. [c] Epiph. *ibid.* [d] Auguſt. de Hær.

pitch

pitch as it was impoſſible to ſubſiſt. For as thoſe were of the *nobleſt of the Cataphrygians*, ſo were they Spiritualiſts of the higheſt Claſs. And they had even ſpiritualiz'd away the Truth and Subſtance of the Chriſtian Religion, had it not been for,

Sect. 6. The *Tertullianiſts*, another Branch of the *Proclian* Order, being the Followers of *Tertullian*, who were earneſt in contending for the Faith as it was at firſt deliver'd, and zealous againſt thoſe who made the Goſpel of Chriſt of no effect, bringing in certain Philoſophical Hereſies and vain Dreams, that had no Foundation. Theſe could not go the Lengths of the other: and therefore had they their ſeparate Meetings from them, as we may gather from St. *Auſtin*, to the end they might not partake with them in thoſe pernicious Errors they ran into unawares: For we are told by him, that *Tertullian* did ſet up Conventicles of his own, breaking off from the reſt of the *Montaniſts*: Whence ſome will have it that he left wholly that Sect, and entring again into the Church, died a Martyr in it. 'Tis probable that theſe Two might both ſpring up about the ſame time; but which of them was the firſt cannot any wiſe be decided. The *Montaniſts* of the *Leucian* Order are not mention'd indeed till about the latter end of the Fourth Century; but they might have been a great deal ſooner: Nor are thoſe of *Tertullian*'s Rule taken notice of much earlier, who yet muſt have begun when he was alive. What their Principles and Practices were we ſhall have occaſion to ſpeak of hereafter; and ſo proceed to

Sect. 7. The *Æſchiniſts*, the Diſciples of that *Æſchines*, who diſſenting from *Proclus* ſet up a new School of *Montaniſm*, in which the *Praxean* Principles concerning a *Nominal Trinity*, were taught and inculcated. They were not indeed ſo conſiderable as the former, but there were ſome learned Men that eſpous'd their Cauſe, and created no ſmall

ſtirs in the Church. Particularly there was *Marcellus*, Biſhop of *Antyra*, who ſat in the Firſt Council of *Nice*, and did for ſome time appear a moſt zealous Defender of its Faith, but who is charg'd with having been infected with *Montaniſt* Principles; that is, as interpreted by *Æſchines*. Whence alſo *Aſterius*, that writ againſt the *Montaniſts*, is ſaid to have written too againſt this *Marcellus*. In the Third Century they were noted as a diſtinct Sect, yet were ſometimes confounded under the general Name of *Montaniſts* or *Cataphrygians*. *Praxeas* and *Theodotus* the *Ebionite*, or the Younger, were alſo reputed among the Doctors. In the Fourth Century they ſtill kept up; but were, when *Pacianus* writ, not much regarded. To theſe were nearly allied,

Sect. 8. The *Artemoniſts*, being the Followers of that *Artemon*, who has a Name among the Diſciples of *Montanus*, but diſſented from him about the Myſtery of the *Trinity* [a], inclining rather to the Explication of *Æſchines*. For he is ſaid to have diſputed againſt the Eternal Godhead of Chriſt, and to have fallen in very much with the common Notions of the *Jews*, concerning their Meſſias as a great Prince, anointed with the Holy Ghoſt, and with Power: Whence he and his Diſciples are join'd with the *Alogians*, who rejecting the Beginning of St. *John*'s Goſpel, therewith diſcarded alſo the Chriſtian Doctrine of the Divine Λόγος as a *Platonical* Invention. He was a great Stickler both for the *Millenarian* Notions, and for the Sacredneſs of *Pepuza* in particular; teaching his Diſciples, that this was to be that Heavenly *Jeruſalem* upon the renewed Earth, whereof the Prophets had propheſied, and to which all ought to aſpire that would ſecure their eternal Salvation. The

[a] Caius ap. Euſeb. *lib.* 5. *c.* 28. Theodoret. *lib. c.* 4. Epiphan. Hæreſ. 65.

Artemo-

Artemoniſts therefore were a Branch of the *Æſchiniſt Montaniſts*, who ſeem to have embraced the groſs Chiliaſm of *Cerinthus*, and to have waited for the completion of his Predictions (with thoſe of the new Propheteſſes) in *Phrygia*, as the *Holy-Land*, and this *Pepuza* as the City of the Great King. Whence *Pappus* [a] having mention'd the Names of the principal Followers and Advocates of *Montanus*, concludes with their Founder, in theſe words, *viz.* *Inter quos* Artemon, *ne Scholam impiam* (meaning the Sect of *Montanus*, eſpecially as the *Alogians* with the *Æſchiniſts* had modell'd it) *videretur deſeruiſſe, & reliqua omnia falſorum præceptorum dogmata, quantum in ipſo fuit, ſtabilire conatus eſt: Et* Montani *præcipue patriam* Pepuzam *tanquam Caleſtem aliquam* Hieroſolymam *eſſe docebat, de qua Prophetæ vaticinati eſſent. i. e.* Among whom, [namely *Theodotius* or *Theodotus*, and *Proclus*, and *Alcibiades*, and *Themiſon*, and *Patroclus*, and *Alexander*] was *Artemon*; who, that he might not ſeem to forſake the wicked School where he had been inſtructed, labour'd with all his Might to eſtabliſh all the other Doctrines (beſides this of Chriſt's being a mere Man) of his Falſe Teachers; and was particularly zealous to teach Men, that the Country of *Montanus* was to become that bleſſed Place which had been foretold by the Prophets, as the Celeſtial *Jeruſalem*, or ſomewhat very like it.

Sect. 9. The *Beryllians* were very little different from the former, with whom they are join'd, when nam'd among the *Montaniſts*, as the very next to them. They were a little later than the Family of *Artemon*; for *Beryllus* of *Boſtra*, their Founder, did not ariſe till about the middle of the Third Century. There was a danger of their ſpreading through *Arabia*; but the *Arabian* Biſhops ſo beſtir'd themſelves in this matter, as a ſtop was

[a] De Hæreſ. Sect. 2. voc. *Montanus*, p. 236.

ſuddenly

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ſuddenly put to this growing Hereſy. And *Origen* having both expreſly declar'd himſelf againſt the Revelations of the *Cataphrygian* Prophets, as of quite another nature than theſe of the true old *Hebrew* Prophets, and againſt the falſe Doctrine of one Party of their Diſciples, as taking away the Truth of the Incarnation of the Divine Word; was the Perſon that was made chiefly inſtrumental in this Affair. For the Biſhops being convened for this end, thought fit to take the Aſſiſtance herein of this great Man. So after that ſeveral of theſe Biſhops had had Conferences and Diſputes with their Brother *Beryllus*, without any ſenſible Advantage, *Origen* was entreated to enter the Liſts with him: The which he did in ſuch a familiar and friendly way, and with ſuch wiſe management, after the *Socratick* manner, and ſuch ſtrength of reaſoning, as intirely to win him over, and make him renounce the Error he had been in, with the fulleſt and cleareſt ſatisfaction to his Judgment. The Acts of this whole Affair were for a long time preſerv'd in the Church, wherein the Hereſy of *Beryllus*, the Judgments of the Biſhops upon it that were there met, and the Queſtions that were put to him by *Origen*, with the whole Conference which they had together, were regiſter'd. It was no doubt a very notable Piece, and might have been of conſiderable Service to the ſilencing of ſome of our Modern Diſputes, about the great Myſtery of our Salvation, had it been tranſmitted down to us. Now *Beryllus* ever afterward firmly adher'd to the Catholick Faith, and thoſe that had been by his Authority ſeduced into his Error, being with him alſo convinced, gave Glory to God by confeſſing the Truth. And thus was there an end of them that were properly *Beryllians:* However ſome of the ſame Principles continued ſtill in other Parts, being known by the Name of *Alogians*.

Sect. 10.

Sect. 10. The *Priſcillians* were a ſort of *Montaniſts* in the Deſert of *Phrygia*, of the Order of *Priſca* or *Priſcilla*; according to whoſe Revelations they had form'd themſelves as into a Body by themſelves, and ſo were called by her Name. And ſome alſo ſay, that they were actually baptiz'd in her Name, as already has been obſerv'd [a]: But whether it were ſo or no, they ſubmitted for certain to her *Rule*, as given them from Heaven; and rejoiced in being found of the number of her Diſciples and ſpiritual Children. It ſeems as if they were addicted to certain Magical Rites and Cuſtoms above the reſt of the *Montaniſts* [b]; and that hence they came to be charg'd ſo particularly with Oblations of Living Human Blood, and with that abominable Practice of dedicating a Child, by mixing his Blood with the Sacramental Bread. For it is clear, that the charge of this moſt vile Abomination did principally (if not only) reſpect this Branch of the *Montaniſts*, that are called alſo *Quintillians*. Since theſe were not two different Branches, but one and the ſame. Only it is probable they were not call'd by both at the ſame time; but that during the Life and Preſidency of *Priſcilla* they went by the Name of *Priſcillians*; and after her deceaſe, by the Succeſſion of *Quintilla*, were known by that of *Quintillians*; yet ſtill retaining, perhaps, with ſome their former Name. Theſe, and the *Theodotians*, were the beſt skill'd in the Rites of the *Marcoſians*, and might thence eaſily unite: Yea it is likely enough, that either *Priſcilla* or *Quintilla*, might ſtand in the ſame Relation to *Theodotus*, as *Maximilla* to *Montanus*; according to thoſe Principles, which in the foregoing Article, have been explain'd. We have no account of their particular Sentiments, but we may be pretty ſure that the Myſtery of the *Heavenly Female* was one

[a] Article IV. *Sect.* 5. [b] Epiph. 48. c. 14. p. 416.

of

f their darling Principles; and that they were not paring to confer the higheſt Honours on the Female Sex. They had Prieſteſſes as well as Propheeſſes among them; and Women that not only took pon them to be Teachers ſent of God, but that alſo rrogated to themſelves an Authority of adminiring the Sacraments of Chriſt, which was committed to the Apoſtles and their Succeſſors. And hus were they fitted to run into all manner of Extravagancies, as well as the mad Tribe of

Sect. 11. The *Helceſaites*, the moſt errant and oldeſt Enthuſiaſts that ever were, being as it were he Perfection and Complement of all the ſeveral ects of *Montaniſm* in one; whence they had the Name of *Stelliones* [a] given them, to expreſs thereby hat they were like to the ſpotted Lizzards, or as it were the Spawn of the Serpent-kind and Spirit, hat was full of Spots, being the Notes or Tokens, f the many pernicious Opinions, and impious maginations of the ſeveral Enthuſiaſtick Parties nd Languages, collected as into one Body. But noreover, as there were ſeveral among thoſe that were ſuſpected to be rather *Impoſtors* than *deluded*, nd to act knaviſhly in the giving forth of their retended Oracles; therefore alſo was the Charge f *Stellionatus*, that is, of cozenage, in ſelling heir ſpiritual Merchandize, laid againſt them. The Patriarch of this Order was one *Elceſai*; and ext to him was *Alcibiades*. They had very little r no Eſteem for St. *Paul*, or for his Writings, and magin'd themſelves more rapt into the Third Heaen than he; more converſant with the Celeſtial Myſteries, and better skill'd to unfold the Ἀῤῥητα ῥήματα than he was. Nay, according to *Theodoet*, they went ſo far as even utterly to reject him. Τὸν δ' Ἀπόστολον (ſays he) πανταχῶς ἠθέτησε. And

[a] Theodoret. Hær. Fab. *l.* 2. *c.* 7. Euſeb. H. E. *l.* 6. *c.* 38. Quaſi *Stelliones* variarum Hæreſium maculis inſignes. *Pap.*

both

both he and *Euſebius* do agree in this, that they added to this their Blaſphemy againſt the Holy Ghoſt, to forge a new Goſpel or *Alcoran*, giving out that it was written by Angels; for thereby they imagin'd they ſhould gain Authority to it, and to the Myſteries therein contained; and ſo propagate a certain Method there laid down, of arriving at Perfection never before to any revealed, and very different from the common Faith. On this account they could in no wiſe bear St. *Paul* for the ſake of his *Anathema*, *Gal.* i. 8, 9. with ſuch Solemnity repeated; and found no other way to defend themſelves from it, but by denying his Apoſtleſhip, as was ſaid, and making an home-ſtroak at once. They made a Story, how this Book of theirs was brought immediately from Heaven, and after what manner it drop'd down in the midſt of them, to the no ſmall ſurprize of all that were preſent: And there were found not a few who readily believ'd in what was thus related, having ſuch a Veneration for their Maſter, as one in whom the Fulneſs of the Spirit did (in their ſenſe) *bodily* dwell, that they preſerv'd his very *Spittle* as Holy, and would not ſuffer even the *Duſt* of his Shoes to be loſt; but kept the ſame, as if there were ſome latent Virtue transfus'd into it, among the reſt of their venerable Relicks. They look'd upon themſelves to be an inſpired Society, and a Communion of Prophets, that did all receive of his Fulneſs: Nevertheleſs they depended much on certain Magical Ceremonies and Operations, and were generally addicted to Aſtrology, and other forbidden curious Arts; by the help whereof they undertook to perform mighty things, and to lay open Futurities as if they were Preſent. They pretended to imitate the ancient Divine Prophets; and they obſerv'd as much of their Diſcipline and Cuſtoms as was ſufficient to gain them a Reputation among the Vulgar. They abſtained from Wine and ſtrong Drink,

Drink, and gave a ſort of Divine Honour to *Water*, as the Receptacle of the Spirit of God, that was conceiv'd by them to be continually *moving* and brooding *upon the Face of the Earth*. The deſcent of the Holy Ghoſt upon the Bleſſed Jeſus, when he came out of the Waters, was conſequently referr'd to this; in like manner as the Original of their baptiſmal Ablutions and Luſtrations was hence by them derived. Beſides the Myſteries which they had in common with others of the *Cataphrygian* Stock, they had ſome particular ones of their own: They held two Chriſts, that is, the Earthly and the Heavenly Chriſt; or two Perſons as well as Natures, co-habiting in the ſame Body, but not after the ſame manner. They ſaid this Earthly or Lower Chriſt was born of the Virgin *Mary*, and was no more than a mere Creature; but that the Heavenly or Higher Chriſt was wholly diſtinct from the other Perſon, and was indeed no leſs than the very Eternal Word and Wiſdom of God. They made Chriſt and the Spirit to be much one; calling indifferently Chriſt the *Spirit*, and the Spirit *Chriſt*. They ſometimes nevertheleſs diſtinguiſh'd the one from the other, and would maintain, that the Spirit was Chriſt's *Siſter*; holding faſt to that diſtinction of Male and Female in the Heavenly Natures and Eſſences, after an Heavenly manner, which has been ſpoken of. They had a myſterious *Cabala* alſo among them concerning the Longitude, the Latitude, and the Local Diffuſion of Chriſt and the Spirit; in which they broach'd the moſt extravagant Notions, as ſecret Revelations that were communicable only to the Perfect. They had ſeveral Women among them that they call'd Propheteſſes, and unto theſe, as Prieſteſſes alſo, they gave the Charge of the *Holy Water*, and the Care of the Myſteries and Rites thereto belonging. They are the Firſt that ſeem to have maintain'd the lawfulneſs of Equivocation and Mental

Reſervation in certain caſes, for prevention of any great and imminent Danger. Whence they counted it no Sin to deny Chriſtianity it ſelf with the Mouth, thereby to ſave themſelves from the outward Death, ſo they did but keep what was in their Hearts to themſelves. Wherein they went contrary indeed to the *Doctrine* of *Montanus*, but not to the *Practice* of many of his profeſt Followers; who when they were tried, frequently fell very ſhamefully. This we know was yet never allow'd, or defended by the others; however guilty they might be of what they are taxed with by the Catholicks. But on the contrary, it appears to have been engrafted by theſe laſt Enthuſiaſts into their very Religion, as a ſtanding Principle and Maxim; and the occaſion hereof was this: In the Perſecution of *Maximinus*, their Maſter *Elceſai* was caſt into Priſon for profeſſing himſelf a Chriſtian; but finding himſelf not able with all his Skill in the *Aſtral* Magick, wherein he was eſteem'd ſo deeply learned to deliver himſelf out of the ſame, as St. *Peter* had been deliver'd by the Angel of Chriſt; and being ſtruck with the Terror of the Tortures that were prepar'd, and of the approaching Death that was threaten'd, he ſolemnly renounc'd the Faith of Chriſt, ſeeing that he would not ſend him an Angel to deliver him in like manner. But that he might take off the Reproach hereof, and being willing that others ſhould be like unto him, leſt he by reaſon of his inconſtancy ſhould be thought inferior to them; he appointed it for a Law among his Diſciples, That they might do even as he had done. And thus we ſee how that which begun with the greateſt Zeal for Martyrdom, if this be not from a Principle of the true Divine Spirit, or an Energy of the Holy Ghoſt in the Soul, may come to end in the moſt abominable Apoſtacy and Antichriſtianiſm, that ever can be. Beſides theſe there were alſo ſome other Sects of the *Montaniſts*, or near akin

to

to them, which did arise from time to time, and cause great Troubles in the Church; whereof we cannot here particularly speak, but may perhaps mention somewhat hereafter in the Sequel of our History.

Now as the *Simonians*, the *Menandrians*, the *Basilidians*, the *Saturnists*, the *Valentinians*, the *Carpocratians*, the *Marcosians*, the *Colarbasians*, and a great many others who deriv'd their Pedegree from *Simon* of *Samaria*, would seem not to glory in the Name of any Man; and therefore, refusing to be call'd both from *Simon* himself, and from the other subsequent Founders and [a] Authors of their particular Heresies, especially too when their Names were grown ignominious, they did unanimously agree to pass under the general Name of Γνωστικοὶ, or the *illuminated*, as those that did possess the secret Key of Divine Knowlege, Τὴν κλεῖδα τῆς γνώσεως, *Luke* ix. 52. So in like manner all the sorts of the *Montanists*, both of the *Proclian* and *Æschinist* Schools, or the *Leucians*, the *Tertullianists*, the *Artemonists*, the *Priscillists*, the *Quintillists*, together with the *Theodotians* and the *Helcesaites*, did also consent with one accord, to quit every such Name as distinguish'd them by their Leaders, and to call themselves all by the one common Name of Πνευματικοὶ, or the *Inspired*, as those that had received the Holy Ghost, that was to lead them further on into all Truth. This has been before observ'd in general; but there are several particular Observations concerning their Appropriation of this Name to themselves, which may afford, perhaps, some Light to their History, and the History of those Times. These therefore I shall beg

[a] Atque horum omnium——discipuli uno deinceps nomine *Gnostici* dicebantur, ab excellente videlicet, quam falso sibi tribuebant, cognitione: Cùm repudiatis Majorum & Autorum suorum vitiis & odiosis jam nominibus, de nullo homine gloriari videri vellent. *Pap. de Hæresib.* p. 207. Ed. Arg. 1584.

leave just to hint. 1. They set not up under this Name but then when it was the *Time of the Spirit*, that is, before the extraordinary Gifts of the Spirit had ceased in the Church. 2. They took the Advantage when these began to *decline*. 3. They join'd not all at first with those that call'd themselves the *Illuminated*; but rather *by this* distinguish-ed themselves from them. 4. They seem to have pitch'd upon this Name, particularly with respect to those whom St. *Jude* [a], in his Catholick Epistle, had call'd ψυχικοὶ, *Sensual*, or merely Animal; as were generally those *Gnosticks* who *separated themselves*, under the pretext of greater Spirituality and Knowledg, from the Catholicks. 5. While they appropriated this distinguishing Character to themselves, they still oppos'd (even no less than the Catholicks) as many as *having not the Spirit* yet would separate themselves from those that really *had the Spirit*, that they might be thought to have more of the Spirit than they; and to be of the number of the divinely Illuminated, as the several *Simonian* Sects. 6. They prudently prefer'd the Name of *Pneumatici* or *Spirituales*, to that of *Gnostici* and *Sapientes*, as being much more comprehensive; and consequently more fully adapted to express the perfect State of the *whole* Church, as animated and acted by a Divine Spirit. 7. They by assuming this Title to themselves did not thereby pretend at all to *unchurch* the Catholicks; since there were in the very Days of the Apostles, many baptiz'd Christians who had not receiv'd the Spirit, and so there might be still; but then these they look'd upon as no other than *imperfect Christians*, whereas they took themselves to be *Perfect*, having the τελειώτης (the Perfection or Consummation) of the Spirit. Neither did they hereupon condemn the Catholicks as either Erroneous in Do-

[a] Verse 18.

trine,

ſtrine, or Superſtitious in Practice (which is well to be obſerv'd:) but did reflect on them as having left their First Love, and ſo fallen from the Spirit of Chriſtianity into the Spirit of the World; and that in conſequence of this their Lukewarmneſs, and the Remiſneſs of their Diſcipline, God had withdrawn from them the Powers of the Heavenly World, and all the greater Viſitations (at leaſt) of his Holy Spirit, which had been in the Age before them ſo eminently diffuſed in the Church. This is the beſt account of their Reaſon for diſtinguiſhing themſelves by ſuch a Name as they did, which I can at preſent meet with: But we ſee hereby when once a Sluce is open'd, let the Pretences for it be never ſo fair in the beginning, it is impoſſible to gueſs what an inundation of Evils may thence afterward follow. Beſide this, which was the moſt univerſal, there were ſeveral other Names which they were pleas'd well enough to be call'd by. As for inſtance, the Name of *Cathari*, or Pure, to expreſs their being *not defiled with Women*, or with the *World*, was firſt known among them: And though it was afterward turn'd to a Name of Reproach, they could not doubtleſs be diſpleas'd with it at firſt. Near akin to this was that of *Saints*, which was a Name originally given to all Chriſtians, but was more peculiarly appropriated to themſelves by certain of the Diſciples of *Montanus*, in oppoſition to thoſe they call'd *Pſychical* and *Secular*. Some again did pleaſe themſelves in that of the *Elect*, which was in uſe alſo amongſt the *Gnoſticks*; eſpecially thoſe of them who were noted for their diſtinction betwixt common Believers or Hearers, and their *choſen* Diſciple-hood, to whom the Knowlege of the Myſteries was ſecretly communicated: And theſe were thoſe chiefly of the *Pepuzenian* Society, who were *called* to a nearer Attendance than the reſt, and thence ſtood in the *Election* to be made (or reputed) Prophets,

or Prieſts, according to that Spirit which rul'd in them. Laſtly, Others of them did take a pleaſure in the Name of *Apoſtolical*; for which end they exactly imitated, as to their *outward* Behaviour, the Practice of the Apoſtles and of the Firſt Church at *Jeruſalem*. There were certain Companies or Faternities of theſe in *Phrygia* [a], and alſo in *Cilicia*, who had all things in common amongſt them, and led a ſort of Monkiſh Life. For they admitted none into their Community, who would poſſeſs the leaſt thing in Propriety, were it but a Pair of Shoes, or that was married. Some are of the Opinion indeed, that theſe were a Branch either from the *Encratita*, or the *Novatianiſts*: But as they were no where but in *Phrygia* and *Cilicia*, where *Montaniſm* ſo mightily prevail'd, and were in all appearance as Old as the laſt, there is no reaſon but to conclude, that they were ſtrict and proper *Montaniſts*. Such now were the Names whereby they dignify'd themſelves, or were dignify'd by their Admirers and Followers. However it muſt be acknowledg'd, they were not all for ſuch a diſtinction of Names; but that many of them were contented with the common Appellation which all Chriſtians went by, and thoſe Titles which the Uſage of the Church had render'd Authentick.

Sect. 12. But there were certain Names of Contempt that were given them by others: As, Firſt, All thoſe that are deriv'd from their Leaders, Men or Women, ſuch as *Montaniſts*, *Alcibiadiſts*, *Proclians*, *Æſchiniſts*, *Priſcilliſts*, &c. Next are the Names taken from ſome particular Action, Cuſtom or Ceremony, that had an odd appearance; ſuch as *Artotyrites*, *Paſſaorlhynchites*, *Toſcodnigites*, *Aſcodrogites*, *&c.* which relate to their Offerings, and their Behaviour in the Publick Worſhip. For it ſeems ſome of them had a Cuſtom of preſenting in the Church, a Cheeſe made of *Sheeps* Milk, as

[a] Aug. *c.* 20. Ad quod vult. Deum.

the

the Product of that Creature which God had been pleas'd ſo particularly to accept under the Law. Some had a Ceremony of putting the Fore-finger of the Right-hand into the Right *Noſtril*, in Token of Attention: Others put the ſame Finger to the *Mouth*, thereby to command Silence: And others carried about them a *Leathern Veſſel*, according to what has been already mention'd. Now becauſe Ἀσκὸς was the Name of the Veſſel which theſe laſt made uſe of, and Δρύγγος in the *Phrygian* Language did ſignify a Noſe; hence by a medly Compoſition of two ſuch Words they Nick-nam'd them Ἀσκοδρύγγιοι, *i. e.* Brethren of the Leathern Bottle, *or*, Thoſe that have always the Bottle at their Noſe. And this too was done by omitting but one Letter in a Name much of the ſame ſort, which was purely of *Phrygian* Origin: For Τάσκος, according to St. *Epiphanius*, did expreſs in that Tongue a *Pale* or a *Wedge*; whence they that in Prayer *wedg'd* in their Fore-finger into their Noſe, as a Sign of their Introverſion, were by thoſe of the *Phrygians* that adher'd not to them, vulgarly call'd Τασκοδρύγγιοι, or, *Wedg'd-Noſe-Puritans*: But the *Greeks* call'd them Παχυλοφυγχίται to the ſame ſenſe. Then there are alſo ſome other ſorts of Names fix'd to them, which by an eaſie Flexion are deriv'd from thoſe that have an innocent meaning, if not a good one. Thus beſides the common Reaſon that is given for the Name of *Cataphrygians* [a], as that they ſprung up firſt in the Borders of *Phrygia*, there is this alſo: As the ſeveral Sects of the Ancient (pretended) *Illuminati* of the Race of *Simon*, were call'd among themſelves by the Name of *Gnoſticks*, a Name very honourable among the firſt Chriſtians, as from St. *Clement* of *Alexandria* is evident; but were by ſome of the Catholicks in contempt call'd *Catagnoſticks*, or, *Falſe and Coun-*

[a] Article I. *Sect.* 1.

terfeit Gnoſticks, to diſtinguiſh them from the *True*; that is, from the ſpiritual and experienced Chriſtians. And as the *Anabaptiſts* are alſo in deriſion call'd in like manner *Catabaptiſts*; even ſo the *Montaniſts* of *Phrygia*, and of the Borders thereabouts, being together with the Catholicks of thoſe Parts at firſt indifferently call'd *Phrygians*, they being thought unworthy of that Name, or at leaſt to paſs under one common Name with the Catholicks, were therefore diſtinguiſh'd from the others by that of *Cataphrygians*. But there is no doubt but the *Montaniſts* that liv'd in that Province, rejecting this Name as a Name of Ignominy, did ſtill perſiſt as before, to call themſelves the *Phrygian* Chriſtians, or the Churches in *Phrygia*. And hence when *Conſtantine* the Great, had made certain Laws againſt the Hereticks, and the *Montaniſts* were involv'd with them in *other* Provinces, as *Sozomen* takes notice [a], they eſcap'd in this of *Phrygia*, and the Parts adjacent, without any moleſtation: The which was not probably on the account of their Numbers only, but that they were there reckon'd for the *Eſtabliſh'd* Church; otherwiſe the Laws of *Conſtantine* muſt needs have reach'd them. Moreover, as from the ſeverity of their Diſcipline, the *Montaniſts* might fitly enough deſerve the Name of Ἀσκηταὶ, that is, *Diſciplinarians*, or *Exerciſed*; by the change but of a ſmall Letter, hardly diſtinguiſhable, they ſeem to have been call'd Ἀσκαταὶ, a Title of utmoſt Diſgrace, with a ridiculous Tale pin'd to the end of it; to expreſs their being bloated as with a ſort of Dropſy by their Enthuſiaſms, and to repreſent them alſo as the mad Devotees of *Bacchus*. Of this nature there are ſeveral like inſtances to be met with in Chriſtian Writers, as well as Profane: As *Atyches* for *Eutycles*, *Anoetus* for *Noetus*, *Merinthus* for *Cerinthus*, *Aſebius* for

[a] Hiſt. *lib.* 2. *c.* 32. *p.* 494.

Euſebius,

Euſebius, *Dormitantius* for *Vigilantius*, *Scotinus* for *Photinus*, *Adoxius* for *Eudoxius*, &c. Thus was the Original of the Name *Aſcitæ*, as a general Nick-name of all the *Montaniſts*, not barely owing to that ſilly Badge which ſome are ſaid to have worn; but alſo, and perhaps chiefly to the religious *Aſceticks*, and penitential *Exerciſes* which the more ſober Part of them were wont to practiſe. To this it may be likewiſe the Name of *Montani Hæretici*, which in ſome Authors is found, as in alluſion both to the Name of their principal Founder, and to their retiring among the *Mountains* out of a religious Pretence, but really to ſhelter themſelves from Perſecution, may and ought to be refer'd. There is ſome Diſpute indeed concerning this laſt; but if the matter be conſider'd, there can be little or no doubt but theſe were either they themſelves that were ſo call'd, being look'd on as a ſort of skulking *Banditti* and *Mountaineers*; or at leaſt ſome Branch derived from them, of which hereafter ſomewhat may be ſaid.

Sect. 13. And now from all this it appears, what a fruitful Tree this of *Montaniſm* was, and how it branch'd forth of it ſelf into a great number of petty Sects, filling in a manner thoſe parts of *Aſia* where the moſt famous and flouriſhing Chriſtian Churches had ſtood; and how under the moſt holy Names which theſe Enthuſiaſts arrogated to themſelves, they went on to propagate their Image, adding ſtill ſome Peculiarities of their particular Leaders and Chiefs; while on the other hand the Orthodox, who could not bear their Preſumption, in aſſuming ſo to themſelves ſuch Appellations and Titles as they did, gave them generally theſe other ſort of Names which they thought did better become them. This had ſome influence to be ſure upon the Vulgar, who are commonly more wrought upon by Names and Appearances, than by Things and Realities: But the better ſort were not ſo eaſily mov'd by the Names which were given on one

ſide,

ſide, or on the other, but ſet themſelves ſoberly to examine the Merit of the Cauſe. This was the occaſion of a great many *Books* which were written on both ſides, and of a great many *Reſolutions* of eminent Perſons who were conſulted hereupon, but who did not undertake to write any ſet Treatiſe. Some of theſe being written with too much warmth, and making uſe of Reports that had no ſufficient Authority, could not anſwer the end that was propos'd by them: But others being written with more coolneſs of Thought and a ſtricter examination of Facts, did ſooner attain their aim. It is hard to tell who firſt began to draw in this Cauſe, or which of the ſides was properly the Aggreſſors: The *Montaniſts* pleaded for themſelves, that they were firſt attack'd, when they were at Peace; that they had been inſulted by certain *Thracian*, and other Biſhops that had nothing to do with them, againſt the Uſage of the Catholick Church; and that they did nothing but defend themſelves, as by all the Laws of God and Man they were allow'd to do, whence *Encyclical Epiſtles* were ſent in their Name not only to all the Churches in *Aſia*, but thoſe in *Europe* and *Africa* alſo, according to the Cuſtom in ſuch Caſes. On the contrary, the Catholicks complain'd that they were firſt of all aggriev'd, and were ſet upon by the *Montaniſts* when they were in the peaceable Poſſeſſion of their Churches; that they had done nothing but according to the undoubted Rights and Uſage of the Church in the Tryal of Spirits; and againſt the underminers of the Goſpel, by their falſe Pretenſions to a new *Paraclet*; and that they were oblig'd by all the moſt ſacred Ties of their Duty, to repel thoſe Attacks that were made, to vindicate the Truth in Chriſt againſt the repreſentations of thoſe Letters which were induſtriouſly diſpers'd up and down by them, to anſwer the Arguments which either by Word or by Pen, were produced on their behalf;

behalf, and by all proper ways to ſhew what manner of Spirit it was by which they were acted. We ſhall then begin with the Writers for the Church againſt the *Montaniſts*; and then next pick up what can be found concerning the *Montaniſt* Writers for their New Diſpenſation againſt the Church, and draw a Character of one of their greateſt Apologiſts, out of his own remains.

ARTICLE XV.

Of the Writers for the Church.

Sect. 1. THE firſt who ſignaliz'd himſelf in this Controverſy was St. *Apollinaris*, one of the greateſt Men that govern'd the Church under the Reign of *Marcus Aurelius*, the celebrated Biſhop of *Hierapolis* in *Aſia-Minor*, in the Province of *Phrygia*, ſuppos'd to have been the Succeſſor of *Papias*, a Witneſs of the Apoſtolick Age. It appears that he was a Perſon of great Learning, both Human and Divine: And St. *Hierom* has told us, that he therefore demonſtrated by his Writings from what Sect of Philoſophy every Hereſy among the Chriſtians drew their Errors; which was of vaſt Service to the Church. He deſerv'd the Title of *Moſt Bleſſed*, by the acknowledgment of [a] St. *Serapion*, Biſhop of *Antioch*, who liv'd a little while after him; and in the ſucceeding Times he was look'd upon by the Church as a Man worthy of all Praiſes, as a Biſhop whoſe Memory was Holy, as a glorious Ornament of Prelates, and as one of the firmeſt and moſt invincible Supporters of the Church againſt Hereſy. This *Claudius Apol-*

[a] Ap. Euſeb. *lib.* 5. *c.* 19. *p.* 187.

linaris

linaris having written a noble Apology for the Chriſtians, which he addreſs'd to the Emperor *M. Aurelius*; beſides five Books againſt the Heathens, and ſeveral other conſiderable Pieces, as particularly one againſt the *Encratites*, he crown'd all his Works with that which he wrote againſt the pretended New Diſpenſation of the *Montaniſts*, even then when they firſt began to ſpring up, or at leaſt not very long after. This ſeems to have conſiſted of Letters occaſionally written, and not to have been ſuch a Formal and Methodical Treatiſe as that cited by *Euſebius*, which ſome have taken to be his; as particularly *Ruffinus* and *Nicephorus*, *Baronius* and *Bollandus*. For St. *Serapion* making mention hereof in a Letter, that he might refute this Enthuſiaſtick Hereſy, ſpeaks of it in ſuch terms as theſe, *viz. But to let you ſee that this New Prophetical Diſpenſation, as they call it, was with execration rejected by the whole Church, I refer you to the Epiſtles of the moſt bleſſed* Claudius Apollinaris, *who was Biſhop of* Hierapolis *in* Aſia.

Sect. 2. But St. *Apollonius* [a] was not long alone in this War; the invincible Power of Truth ſoon aſſociated to him ſeveral Perſons, the moſt Eloquent and moſt conſiderable of his Province, and even of very remote Countries; if we may believe what one of the Ancients has aſſerted, That Pope *Soter* likewiſe himſelf, in whoſe Time theſe Prophets firſt appear'd, wrote a Book againſt them. Some will have it, that the Saint aſſembled at *Hierapolis* a Council of Six and Twenty Biſhops, who declar'd with him againſt theſe New Propheſies, and cut off *Montanus* and the chief of his Followers from their Communion. He liv'd to ſee little more than the Riſe of this Sect, for he dy'd before the end of the Second Century, and moſt probably, as the Criticks are able to judg, in the Life of

[a] Euſeb. H. E. *lib.* 4. *c.* 27. *p.* 149. v. *c.* 16. *p.* 179.

M. Aure-

M. Aurelius, and before the Year CLXXX. Yet *Blondell* ſuppoſes, that he did not die quite ſo ſoon, but that he writ a Year after this againſt their ſpreading Enthuſiaſms; and that this was a matter of Forty Years after that *Montanus* firſt began to ſet up himſelf. It is certain he was ſtrongly ſupported by the *Phrygian* Biſhops, who in this Affair heartily concurred with him.

Sect. 3. There is a probability that *Soter* in the Fourth Year of his Pontificate, that is, in *Anno* CLXXI, teſtified by ſome ſort of publick Act, that he could no wiſe approve the pretended Propheſies of *Montanus* and his Society; from whence *Euſebius* begins the *Æra* of *Montaniſm*. A pretty ancient Author [a] adds moreover, That he wrote a Book on purpoſe againſt them; which muſt have been conſiderable, if it be true, that *Tertullian*, when he became a Defender of this Sect, wrote another Book in Anſwer to this of *Soter*. True it is, that neither *Euſebius* nor St. *Hierom*, did make any mention of either; ſo 'tis moſt likely it muſt have been only ſome Epiſtle which is loſt, with that of his to the *Corinthians*.

Sect. 4. About the ſame time alſo aroſe *Miltiades*, a notable Defender of the ancient Spirit of Prophecy, in oppoſition to this New pretended one, who under the Reign of *M. Aurelius*, or *Commodus*, wrote they ſay againſt the Prophets of *Montanus* one of the beſt Books that was ever written on that Subject [b]. St. *Hierom* calls it *Opus Præcipuum*, or a Maſter-Piece: And both from him, and from *Euſebius*, it appears indeed to have been a moſt important Piece; the deſign of it being chiefly to ſhew, from all Antiquity, that a Prophet or Propheteſs, ought not to ſpeak *without underſtanding*, or without knowing what was utter'd under the Operation of the

[a] Prædeſt. Hæreſ. 26. & 86. *p.* 28, 19.
[b] Vit. Ill. *c.* 39. Euſeb. Hiſt. Eccleſ. *lib.* 5. *c.* 17.

Spirit.

Spirit. This ſtir'd up the *Montaniſts* to write againſt him, and others on the Catholick ſide to vindicate what he had written; as particularly *Rhodon* and *Serapion*, with *Thraſeas*, the firſt of whom is ſaid by [a] St. *Hierom*, to have compos'd a conſiderable Treatiſe [*Opus Inſigne*] againſt the *Cataphrygians*, wherein he had citations out of this *Miltiades*. Yet ſome will have the Treatiſe refer'd to by St. *Hierom*, to have been written by another Author; the Account hereof being a little perplex'd: However Mr. *Dodwell* decides it for *Rhodon*.

Sect. 5. *Rhodon* a Diſciple of *Tatian*, and conſequently well inſtructed in the Principles of the *Encratitæ*, and the *Apoſtolical*, that were near akin to the *Montaniſts*, being alſo learned in the Scriptures, and a Perſon of a ſolid Judgment, enter'd into the Liſts with the *Cataphrygian* Hereticks about the Year of Chriſt CXC, and came off himſelf with great Applauſe. He flouriſh'd in the Reigns of *Commodus* and *Severus*, and is ſuppos'd to have been an *Epheſian*, or at leaſt a Native of *Aſia-Minor*, where *Montaniſm* ſpread it ſelf ſo exceedingly. He had before got himſelf a good Reputation, by writing againſt the *Marcionites*, who in like manner condemn'd Marriages, and the Uſe of Fleſh: And now about the end of the Reign of *Commodus*, as is thought, he appear'd with his Treatiſe againſt the *Montaniſts*, which it ſeems he ſurvived not long. There are ſome that make him the ſame with *Theodotion*, the famous *Greek* interpreter of Scripture, that was alſo a Native of *Epheſus*, and a Diſciple of *Tatian*, and liv'd juſt about the ſame time. Others again have confounded him with *Aſterius Romanus*, another Writer againſt them; and ſome others with the Senator *Apollonius*. He is indeed not mention'd by *Euſebius*, but is put into the Ca-

[a] Hier. Vit. Ill. *c.* 37, 39.

talogue

talogue of Eccleſiaſtical Writers by St. *Hierom*, who muſt have ſeen what was written by him, it having then the Eſteem among the Catholicks of an excellent Piece, *Opus Inſigne*, a Work that made his Name famous. For he was they ſay, a Perſon every way qualify'd for ſuch an Undertaking; and having liv'd among theſe Viſionaries, had very great Advantages of getting Materials for his Deſign. The accurate Mr. *Dodwell* will have him to have written and publiſh'd his Book againſt the Diſciples of *Montanus* in, or about the Year CLXXXIX of the Vulgar *Æra*: But whether the diſputed Fragment in *Euſebius* be really his or not, it doth not follow but that he might ſtill be as good an Author as any of his Contemporaries in that Controverſy: And St. *Hierom*, who is a poſitive Evidence, may very well be allow'd to be in the right, notwithſtanding what ſome ſurmize to the contrary; ſeeing there is no Counter-Evidence produced to balance his, but Conjecture only. Nay, ſhould *Rhodon* have written againſt none but the *Marcionites* expreſly, yet cannot it be ſuppos'd but that in that very Piece, where he had the faireſt Opportunity for it, he muſt needs have attack'd ſeveral of the Principles or Inferences of the *Montaniſts*, which they are generally thought to have deriv'd from them, as well as of the *Encratites* or *Tatianiſts*, from whom he had deliver'd himſelf. It is a great pity we have loſt what he writ, which would probably have afforded us no mean Materials for this *Hiſtorical Account*, which is now ſo defective without it.

Sect. 6. St. *Thraſeas*, Martyr and Biſhop, being at that time accounted one of the great Lights of *Aſia*, is ſaid to have appear'd about the Year CXCVI, or ſomewhat ſooner, in behalf of the Church that began then to be much over-run with theſe Fanaticks, whoſe Revelations he could by no means be induced to aſſent to, as if they were from the mild and gentle Operation of the Evangelical Spirit; but concluded

concluded with *Rhodon* and *Miltiades*, that they did ſpring up from quite another ſourſe. [a] *Polycrates* of *Epheſus* mentions him with great Veneration; and the ancient Martyrologiſts have inſerted his Feaſt in their Calendar. He chiefly ſignaliz'd himſelf for his Zeal and Labour, as well in this Caſe in particular, as in his Vindication of the Chriſtian Faith in general about *Phrygia Pacatiana*, where theſe Matters were then very warmly debated. The *Roman* Martyrology ſuppoſes him to have been Biſhop of *Eumenia* in that part of *Phrygia*; but he ſuffer'd Martyrdom at *Smyrna*, where he was alſo interr'd, and his Sepulchre viſited by the Faithful, for the Remembrance of his Faith and Patience, and Encouragement of their own. And there were alſo ſome other Martyrs much about the ſame time, who with their Blood ſeal'd at once a Teſtimony both for the Truth of the Chriſtian Religion againſt Infidels, and for the Right of the Catholick Practice againſt the *Cataphrygians*: Of which number were St. *Caius* and St. *Alexander*, both of *Eumenia*, the City whereof St. *Thraſeas* was Biſhop, who were crown'd at *Apamea* upon the *Meander*, either under *M. Aurelius* or *Severus*. For meeting with the pretended Martyrs of the *Montaniſts* they ſeparated from them; and becauſe they would not have any Union with that Spirit which ſpoke by the Mouth of *Montanus* and his Women [b], they reſolv'd to lay down their Lives without communicating with theſe; deſiring that their Blood might not be mingled together in their Death, but that their Declaration might be accepted, of the diſtinction of the Spirit of Chriſtianity from the Spirit of *Montaniſm*. It is not certain whether theſe were perfected by ſuffering before St. *Thraſeas*, or after him. A learned Au-

[a] Euſeb. H. E. *l.* 4. *c.* 24. Bolland. 10 Man.

[b] Euſeb. *l.* 5. *c.* 26. *p.* 183.

thor

thor [1] that has written pretty largely on the Head we are upon in his Eccleſiaſtical Hiſtory, is inclin'd to place their Martyrdom under the Reign of *Severus*, from the Authority of a Paſſage cited in *Euſebius*, which he ſuppoſes not to have been written till about the CCXXXII Year of Chriſt; whereas he is of Opinion, that St. *Thraſeas* was put to Death in the Perſecution of *M. Aurelius*, which was many Years before. If it were ſo, he muſt have been ſome Years elder than *Rhodon*, and have ſtood up at the ſame time with *Miltiades* for a Witneſs againſt *Montaniſm*, and againſt all Pretences to new Divine Revelation that tendeth to break the Unity of the Spirit in the Church: But the matter is no wiſe clear, and the difference of Time not very conſiderable. And as for the two *Eumenian* Saints mention'd, whether he was encourag'd by them, or they inſtructed by him, in their oppoſing ſo ſtrenuouſly the Spirit of *Montaniſm*, and renouncing it even with their dying Teſtimony, it may indeed be diſputed on either ſide; but it matters not very much: Nor is it at all impoſſible that both ſhould be true together. *Uſuardus* and the other Martyrologiſts are poſitive in making them to be Martyrs under *M. Aurelius*: Which renders their Teſtimony ſtill the more weighty, as it is more ancient. It alſo entirely cuts off the Plea for that Pope, who communicated with the *Montaniſts*.

Sect. 7. St. *Serapion* of *Antioch*, in the Reign either of *Commodus* or *Severus*, wrote a Synodical Letter upon this occaſion, to ſhew that their pretended Inſpirations ought not to be receiv'd, and that their Prophetical Spirit was deſervedly had in Abomination by the generality of faithful Chriſtians all the World over. The Church of *Antioch* it ſeems was then infected with them.

[1] Memoires par le Sieur D. T. *To.* 2. *Par.* 3. Les Montaniſtes. *Art.* 3. & 11.

Sect. 8. St. *Clement* of *Alexandria*, in the Time of *Severus*, places them expreſly among the Hereticks. And it appears clearly that he had a Deſign of Writing alſo a Book againſt them, to refute their Errors and Enthuſiaſms; but whether or no he did ever perform his promiſe cannot be learnt.

Sect. 9. *Origen* ſpeaks little of the *Montaniſts* by name, yet is moſt zealouſly tranſported againſt thoſe who did give the great Name of the *Paraclet* to Dæmons, and to Spirits of Error, who under that Name did trouble the Churches of Chriſt, and divide the Brethren with woful Diſſentions; and who giving up themſelves to be ſeduced by a ſtrange pretending Spirit, cheated the Souls of the Simple by the Oſtentation of a more religious Abſtinence, and were the undoing of a great many whom they forbad to marry. He condemns thoſe who were always ſpeaking of the Holy Ghoſt the Comforter, the *Paraclet*, who yet were ignorant of his Majeſty (as the *Æſchiniſts* and *Montaniſts*) and believed not aright in his Divinity. In another place he condemns thoſe who pretended that the Prophets were *out of* themſelves when they did prophecy, and knew not what they did then ſay. Nay, in his Comment upon St. *Matthew* he rejects expreſly the falſe Prophets of *Phrygia*.

Sect. 10. *Apollonius* wrote Forty Years after the beginning of *Montaniſm*, according to the Calculation of *Euſebius*, a very elaborate and eloquent Treatiſe, whereof ſome Fragments are ſtill extant in *Euſebius*, againſt theſe Pretenders to the Spirit of Prophecy, while *Montanus* was yet alive and one of his Propheteſſes; which was *Maximilla*, for *Priſcilla* was then dead. The Hiſtorian tells us, that he fully and ſolidly refuted their Propheſies, anſwering them κατὰ λέξιν, or Word for Word, as it were Paragraph by Paragraph; and ſhewing the Falſhood of them ſeverally. And St. *Hierom* gives him the Character of a moſt eloquent Writer.

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Some notwithſtanding will have him a little too credulous, in picking up Relations of Fact. And *Rigaltius*, who is prejudic'd in favour of *Tertullian*, will have him to be a mere Declamer; but herein is not to be rely'd upon.

Sect. 11. After *Apollonius*, roſe up *Aſterius Urbanus*, a Perſon of very great Piety and Modeſty, as alſo of no mean Condition, who had a Conference with certain *Galatians* at *Ancyra*, that had ſuck'd in the *Montaniſt* Principles, and were admirers of this new Diſpenſation of the pretended inſpired: An Account whereof he wrote, at the deſire of thoſe that had heard him, and digeſted the Arguments which he had made uſe of for their Conviction into a ſet Treatiſe, which he addreſs'd to one *Marcellus*; and ſeems to have been greatly eſteem'd by the Ancients. This was about Twenty Years after the Labours of *Apollonius* for vindicating the Truth, and about Thirteen or Fourteen Years after the Death of *Maximilla*; when throughout the Churches of *Galatia* the Spirit of *Montaniſm* had ſpread it ſelf, and ſate as it were in the Temple of God, being grown too powerful to be driven out. He acquainting us in his Preface, which is preſerv'd by *Euſebius*, That going a little while before to *Ancyra*, he found the Church in much Diſorder and Trouble, by reaſon of this *new Prophecy* (ſo called) or *new* Prophetical Adminiſtration, which he truſted yet to be able to demonſtrate, that it was not ſo *new* as it was *falſe*.

Sect. 12. Before this time he was not ſo well able to do this, and therefore had for a good while withſtood the earneſt ſollicitations of *Marcellus*, preſſing him to write on this Subject; even till he began himſelf to be a little ſuſpected for a favourer of the Principles and Spirit of theſe Pretenders. He ſaw then it was time for him now to appear and bear an open Teſtimony for the Truth, becauſe he was apprehenſive that ſome might poſſibly

charge him too with an intent of *making Additions to the Holy Scriptures, and to the Rules which are preſcribed us in the New Teſtament, and ſpecially in the Goſpel: To which* (ſays he) *there is nothing to be added, neither is there any thing to be taken from it, if one would live according as the ſame Goſpel directs.* He could not therefore have a fitter occaſion than this which now offer'd it ſelf: which he accordingly laid hold of. And he was herein alſo aſſiſted with *Zoticus Otrenſis*, whom he calls his Brother or Fellow-Presbyter, and was for certain a Perſon of Note [a] in thoſe Parts; but 'tis not ſo certain that he was then a Biſhop, as ſome have contended. They were both of *Phrygia*, and had thence opportunity to acquaint themſelves as with Facts, which could not be ſo well learnt at a diſtance; ſo alſo with the Arguments which theſe new Prophets did make uſe of. This took them up a good deal of time; and the Conference was continued from Day to Day, till both the Lives of the ſaid Prophets were examin'd, and their Spirit tried by the Fruits which it brought forth, and their Reaſons alſo fully conſider'd, and anſwer'd to the general ſatisfaction. "For we had Diſcourſes (ſaith he) in "the Church for ſeveral Days together, where, "by the Grace of God, we clear'd up as much as "it was poſſible for us, as well all what concerns "their Perſons, as what regards their Objections "in particular. This ſucceeded in ſuch a manner "as the Church had Joy hereby, and was confirm'd "in the Truth; but the Adverſaries Sorrow, to "ſee themſelves ſo baffled, and in deſpair of "making any farther Progreſs. The Prieſts of "the Place entreated us to leave with them an Ac"count, or Memorial, of what we had ſaid againſt "the Enemies of Truth: And our Collegue *Zo*"*ticus* of *Otra*, was preſent when they made this

[a] Bolland. 7. Feb. *p.* 7.

"Requeſt,

" Requeſt, which yet we did not at that time; but " promis'd them, that at our return we would not " fail to write here [in *Phrygia*] the Account of " what had paſſed in the Conference, and would " ſend it them ſo ſoon as it was finiſh'd. This was about the XI Year of *Alexander Severus*, and the CCXXXII of Chriſt.

Sect. 13. And about the ſame time *Caius*, a Prieſt of the Church of *Rome*, ſet forth in *Greek* a Book of Dialogues againſt *Proclus*; wherein the Interlocutors are this *Proclus* and himſelf. It is the ſame *Caius* who wrote two Books of the Nature of the Univerſe, againſt *Alcinous*; which being extant in the Time of *Photius*, was by ſome then attributed to St. *Juſtin Martyr*, and by others to St. *Iræneus*: And wherein 'tis obſervable, that he had much the ſame Notion of the Human Soul, in oppoſition to the *Platoniſts*, as was communicated by a certain *Montaniſt* Propheteſs to *Tertullian*. As for theſe Dialogues of *Caius*, they were in Reputation for ſeveral Ages: But 'tis hard to paſs a Judgment upon them from a few ſhort Citations that are left us out of them. *Euſebius* and St. *Hierom* make mention of this Piece with good Eſteem.

ARTICLE XVI.

Of the Writers for Montaniſm.

Sect. 1. THERE is no doubt but on the other ſide there were Men alſo of Learning and Parts engag'd in defending the *Montaniſt* Cauſe againſt the Orthodox: But not only their Books are periſh'd, but we have hardly ſo much as any Account of them at all. The very Names of thoſe that anſwer'd *Miltiades* are loſt, which yet were

thought not unworthy the Conſideration of the ableſt Men in the Church, and particularly of *Rhodon*. And indeed the Writings of the Orthodox in this Controverſy, were generally but Anſwers to what had been written in favour of the *Phrygian* Prophets, by ſome that were conſiderable among their Followers. The Work of *Apollonius* ſeems to have been an Anſwer to a certain Collection of their Revelations and Prophecies, which was probably read in their Churches. And the Books of *Urbanus* and *Caius* were both written on purpoſe by way of Dialogue, as if they were real Conferences, that ſo all the Objections out of the *Montaniſts* Writings might this way come to be examin'd and refuted.

Sect. 2. Though we have nothing but the worſt part of the Character of *Themiſon* left us, he appears even thence to have been a Perſon very conſiderable; elſe he could never have been thought a Match by his own Party, for ſo venerable a Company of Biſhops as came together all in a Body, with a deſign to decide the Controverſy betwixt the Church and Them. True it is, that he is condemn'd by the Catholicks for his Behaviour in that Affair; and they might have good Reaſon to think him too Magiſterial: But had he not been a Man of great Preſence of Mind, and one of Parts as well as of Courage, he would hardly have been pitch'd upon to engage at once, ſo many of the moſt conſiderable Perſons of the Church. Doubtleſs his Friends eſteem'd him ſo, and made a great matter of it for One of theirs to ſtand thus againſt a Dozen at leaſt of the other ſide: Nor only to be able to ſtand againſt them, but even to put them to flight alſo, and quite defeat their Attempt. Whatever the Circumſtances of this Fact were, there muſt have been ſomewhat in it more than at firſt appears. The Catholick Biſhops diſcharg'd their Parts, though they were repuls'd, as faithful Shepherds

Shepherds under their Great Maſter: *Themiſon* diſcharg'd his, and was cry'd up for a Victor; but his Victory, inſtead of an advantage, was a diſadvantage to him; and by gaining his Cauſe he became the greateſt loſer. It was however to the no ſmall ſatisfaction of thoſe whom he ſo zealouſly defended; and he was therefore numbred by them among their Saints, as afterwards among their Martyrs. And very probably it was upon this occaſion that he wrote that *Catholick Epiſtle* which he ſent to the Churches in all Parts, in vindication of the Spirit which ſpake by *Montanus* and his Propheteſſes, the which the *Thracian* Biſhops would, by Exorciſing, have caſt out; but which he had appear'd for, ſtiffly maintaining it to be no other than the true Spirit of God. This Epiſtle manifeſtly ſhews him to have been at that time in great Fame and Authority; but of the Arguments that he made uſe of in it, there is not the leaſt Account to be had. The Character of the next is more unexceptionable.

Sect. 3. *Proclus* was certainly a Writer among them of very great Eſteem, and plac'd in the ſame Rank as *Juſtin Martyr* and *Irenæus* with the Chriſtian Apologiſts. He wrote after St. *Irenæus*, but before *Tertullian*. If he were not the very *Proclus* againſt whom *Caius* wrote, then we have another Writer alſo for the *Montaniſts*, that was a Man of Learning and Reputation. Some have alſo thought that there was *Miltiades* the *Montaniſt*, as well as *Miltiades* the Catholick; and place him accordingly in the Catalogue of learned Men and Apologiſts. As for *Alcibiades* and *Theodotus*, who were more ancient, we know little; but there is a probability they were both Writers in Defence of this Cauſe; for that otherwiſe they could ſcarce have arriv'd to make themſelves ſo conſiderable. The ſame may be ſaid of *Æſchines* too. But the only *Montaniſt* Author that we have remaining to this Day is *Tertullian*.

tullian. And though there be ſeveral of his Pieces preſerv'd, which he wrote when in actual Communion with that Spirit, yet have we nothing left of what he writ purpoſely for it, and in Anſwer to the principal Writers that had attack'd their new Diſcipline and Diſpenſation: Yet ſince there are abundance of Things that occur in him occaſionally, which may afford no mean Light in this matter; ſome for certain alſo that we can have no where elſe, it may not be perhaps unworthy our while to take a ſhort View of this illuſtrious Perſon at once, ſo far as concerns the Hiſtory of this Controverſy in the Church.

Sect. 4. *Q. Septimius Florens Tertullianus*, a learned *Carthaginian*, having after his Converſion to the Chriſtian Faith, render'd himſelf eminent throughout all the Churches by his excellent Labours in Vindication of oppreſs'd Truth, both againſt Pagans and Hereticks, was at length himſelf turn'd aſide from the Unity of the Catholick Church, and glory'd in profeſſing himſelf a Diſciple of *Montanus*, and an obedient Follower of that Spirit which ſpoke by the new Prophets of *Phrygia*. While he was yet but inclining towards them, about the Year CCII, he writ a Treatiſe againſt the publick Shews, and ſoon after another upon Idolatry; to ſhew how many ways, without committing the groſs Fact, one may be guilty of that Crime. In both which Treatiſes their Principles as to matter of Diſcipline, at leaſt, are very clearly found.

Sect. 5. After he had actually join'd himſelf with the *Montaniſts*, he compos'd Five Books againſt the Hereſy of *Marcion*; which yet is allow'd to be a very excellent Piece, and to contain nothing but what is perfectly Catholick and Orthodox. This was written by him in the XV Year of *Severus*, and the CCVII of Chriſt; and in it he promiſed his Book of Preſcription, for the Trial of all manner of Hereſies: Which ſoon after accordingly appear'd.

pear'd. In this he propounds and explains the Rules by which Chriſtians ought to proceed, in determining who are they that hold the Catholick Faith and Communion, and who not: From which it appears evidently, that the *Montaniſts* had ſtill the very ſame Rule of Faith as the Church, however they might err in the Application; and that they valu'd themſelves as much upon the Orthodoxy of their Faith and Apoſtolical Succeſſion, as any whatever. Then he ſet himſelf particularly to write againſt *Praxeas*, by the Rule eſtabliſh'd in the aforeſaid Book of Preſcription againſt Hereticks, as one notoriouſly Innovating in the Doctrine of the Church concerning the Bleſſed Trinity. He writ alſo after the ſame manner againſt the Hereſy of *Hermogenes*, who held the Eternity of Matter; and againſt the Enthuſiaſtical Sect of the *Valentinians*, upon whom he rallies very pleaſantly. He defended likewiſe, while in Communion with the *Montaniſts*, the Truth of the Incarnation of Chriſt, againſt *Apelles* and *Valentinus*; maintaining his Aſſumption of a Real Body, like unto ours, in his Book of the *Fleſh of Chriſt*: And the Reſurrection of the Body againſt the *Sadducees*, with the Followers of *Hymenæus* and *Philetus*, in his Book of the *Reſurrection*. In another he maintain'd, the Neceſſity and Excellency of Martyrdom, againſt the *Gnoſticks* and other Temporizers in Religion. And again, after this he undertook, in a ſet Diſcourſe, to prove, That it was utterly unlawful on any Pretence, to flee from Perſecution for Righteouſneſs ſake. His Treatiſe of the *Soul* ſeems purpoſely deſign'd againſt the *Platonizing* Chriſtians, and ſuch as were for introducing Philoſophical Notions into the Faith of the Church, without clear and ſufficient Preſcription. He writ alſo a Book againſt the *Jews*, when he was in Communion with the *Montaniſts*, even about the Year CCIX, wherein he firſt proves the Law of *Moſes* with its Ceremonies,

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to be only a Temporary Diſpenſation that was to have its Conſummation in the *Meſſiah*: And then ſhews that the *Meſſiah* expected by the *Jews*, and predicted by the Prophets, was accordingly already come, and had fulfill'd the ſaid Law; and that this was; or could be no other than the Perſon of that Jeſus whom the Chriſtians acknowledg'd and ador'd. A few Years after this, *Antoninus Caracalla* being Emperor, he drew up an Apology or Addreſs to *Scapula*, the *Roman* Governor of *Africa*, to divert him from his Perſecution againſt the Chriſtians; in which it ſeems thence, that both *Montaniſts* and Orthodox were alike involv'd together. This is a moſt noble Juſtification of the Primitive Chriſtians, as to their conſtant and inviolable Loyalty. And about the ſame time alſo, near about the Year CCXIII, he writ his Two Books againſt the *Gentiles*; in which he ſhews himſelf to have been a great Maſter in the Heathen Theology: And 'tis obſervable, that theſe are written with leſs Fire, and with more of Reflection and Method than his famous *Apology*, which he is generally ſuppos'd to have written when he was yet a Catholick. Which is a clear Evidence, that his Head was not turn'd by the Prophecies of *Montanus*, or his Women, as ſome might be apt to think.

Sect. 6. In his Book *de Pudicitia*, which was written in behalf of the *Montaniſts* againſt the Catholicks, he caſts not off Reaſon, but proceeds as much upon Principles as ever he had done. Here he maintains, that the Officers of the Church are not authoriz'd to forgive the Sins of Fornicators or Adulterers; but that when Men are once fallen into theſe Crimes after Baptiſm, let them do what Peance they will, they muſt never expect to be admitted again into the Communion of the Church, without ſome *extraordinary* Declaration at leaſt from Heaven in their favour; and ſo are to be left wholly to the uncovenanted Mercy of God, as they have

have broken the Seal of the Covenant, and deſecrated the Temples of his Holy Spirit. However he denies not abſolutely, that there is ſuch a Power in the Church; but will not have it us'd for fear of the Conſequences that might enſue. For which end he cites a Paſſage [a] out of one of the *Phrygian* Prophets, as in the Name and Perſon of the Holy *Paraclet*, ſaying, *The Church hath Power to forgive Sins; yet I will not forgive them, for fear of giving encouragement hereby to Men to Sin the more.* Where it is certain, that by the *Church* they underſtood their own; and by *Forgiveneſs of Sins*, the publick and authoritative Declaration thereof. In his Book of *Monogamy*, which was alſo written for the *Montaniſts*, he condemns Second Marriages as little better than Adulteries. In his *Exhortation to Chaſtity* he expreſſes the ſame Rigours. In his Diſcourſe *of Faſts* he commends the exceſſive Faſts of *Montanus* and his Diſciples, who kept ſeveral Lents, as has been ſaid; and obſerved the Faſts of the *Stations* as matter of Obligation; which they made to laſt till the Evening, and did not eat, according to him, any thing but Bread and Fruits. And there is a great deal to the ſame purpoſe to be found up and down in his Writings, as to matter of *Diſcipline*.

Sect. 7. As for the Rule of Faith and the principal Doctrines of the Chriſtian Religion, *Tertullian* and the *firſt Montaniſts*, were, as we before obſerv'd, in very good Agreement with the Church: This he acknowledges in thoſe Books which he wrote againſt the Catholicks, under the Name of *Pſychical*, or Animal, that is, mere Formal and Pretended Chriſtians; ſpeaking herein moſt advantagiouſly of *Montanus* and his Propheteſſes, not as if they made the leaſt alteration in the Rule of Faith and Doctrine, but as believing that the Holy Ghoſt had inſpired them to ſet on foot a more

[a] *Pag.* 139.

perfect Diſcipline than was then in the Church. He ſays that he always believed *One only God in Three Perſons*, and that he believ'd this yet more ſtrongly ſtill, ever ſince that he had been inſtructed by the *Paraclet*. And when he writes in another place, concerning the obligation of Virgins to be veil'd, he ſays, "That excepting the Rule of Faith, "which is unmoveable and immutable, and where- "to nothing is to be added, or any thing in it to "be varied, Manners and Cuſtoms may be reform- "ed and changed, according as occaſion may be: "And that this is that which the *Paraclet* had done "by the Miniſtry of *Montanus*, who had taught "Men a Diſcipline much more Perfect than even "that which the Apoſtles had taught.

Sect. 8. Now the main Principle upon which he proceeded when he turn'd *Montaniſt*, ſeems to me to be this: That among the Articles of Faith receiv'd before the moſt ancient Hereticks, and conſequently before ever the Diſpute of *Montanus* aroſe, this was certainly one, That Chriſt had ſent, according to his Promiſe, the Holy Ghoſt the *Paraclet*, to guide the Church into all Truth, and to govern the ſame in his Name. But notwithſtanding the Deſcent of the Holy Ghoſt on the great Day of *Pentecoſt*, in a manner ſo miraculous upon the Apoſtles, and others, the whole Will of God was not therefore ſuddenly, or all at once to be reveal'd, but ſucceſſively, and at ſundry Times. Hence he thought that the Spirit had not fully inſtructed the Church by the Apoſtles, but had reſerv'd ſeveral things to be in due Time declar'd by little and little, When he would, and by Whom he would; and this is what he had done by *Montanus* and his School of Prophets. This is what appears particularly from his Three firſt Chapters of the Book for *Monogamy*. He nevertheleſs maintains in the ſame Book, that the Holy Ghoſt had brought by this Pretender a new State or Diſpenſation, diffe-

rent from that either of Christ (in the Flesh) or of St. *Paul*; and that he had given forth by him the Perfection and Maturity to the Truth, which under Christ and St. *Paul*, had not yet arriv'd to its full Age, but was as it were in a Juvenile State. And hence St. *Hierom* attributes to the *Montanists* this Blasphemy, That God not being able to save the World either by the Law and the Prophets, or by the Incarnation and Death of Jesus Christ, he was at last descended through the Holy Ghost into *Montanus*, who had receiv'd that with Fulness, which *Paul* had receiv'd but in part, and with Measure. Upon which Principle the ancient Author of the Appendix to the Prescriptions of *Tertullian* says, That the *Montanists* held that the *Paraclet* had given more perfect and more exalted Precepts by *Montanus*, than Christ himself had done by the Gospel; they receiving as Oracles from Heaven all whatever this Visionary did say, of what was more severe than the ordinary Discipline of the Church; as if it must therefore be more Perfect because more impracticable, and above the common Capacity of Human Nature. The which is easily to be seen in the Writings of *Tertullian*, that relate to Discipline.

Sect. 9. He is also said to have written an Answer to *Apollonius* [a], in which he undertook to clear his Friend *Montanus*, and the Chiefs of that Party, of all that had been charg'd either against him or them; but this Piece is intirely lost. And 'tis the Opinion likewise of [b] some, that he did write another Book in the same Cause against *Soter* Bishop of *Rome*, who had writ something, whether by way of Epistle, or otherwise, against the *Cataphrygians*. Certain it is, that there were Six Books *De Ecstasi*, or of the Ecstatical Visions and Revelations of this

[a] Hær. Vir. Illustr. *c.* 11.
[b] Prædest. Hær. 26, 86. *p.* 79. Sirmond.

Montanist

Montaniſt Society written by him, which are mention'd by St. *Hierom* [a], and muſt have been conſiderable. And it may be, that after having written his Six Books of Ecſtaſy againſt the Catholicks, he might add to them a Seventh againſt *Apollonius* in particular, as ſome have concluded from St. *Hierom* [b]. But St. *Auſtin* [c] on the contrary, will have him to have written purpoſely againſt the Sect of *Montanus*, and to have overthrown it. Into which miſtake he muſt have fallen probably, either from the Catalogue of Hereſies at the end of his Preſcriptions, in which they are treated both as Hereticks and Blaſphemers, the which was afterward added in Tranſcribing [d] by ſome other Hand; or elſe from ſome ſcatter'd Paſſages in his firſt Writings, before he had left the Communion of the Church, in which he clearly favour'd the Catholicks againſt the *Montaniſts*: As particularly when he ſays [e], That *Women* ought not to Baptize or Teach in the Church, contrary to the Diſcipline of the *Montaniſts*: That the Chriſtians had but *one* ſolemn [f] Faſt, which was that before *Eaſter*, contrary to their Cuſtom, who had Two more beſides: And that Crimes committed *after* Baptiſm [g] were not unpardonable, but might be done away by Repentance; and the Perſons offending admitted, after Works of Penitence to Abſolution by the Church: Yet ſome doubt whether this laſt were ſaid by *Tertullian* or no. For it appears, that his natural Genius and Diſpoſition led him ſtill to purſue what was extreme. And if his Book *de Pallio* were indeed the Firſt Book which he ever writ, as *Scaliger* will have it, hence it may eaſily be ſeen that what afterward manifeſted it ſelf, through his Converſation

[a] De Vir. Ill. *c.* 40. *p.* 282. [b] L. Hiſt. Eccl. *Tom.* II. *Par.* III. Mont. *Art.* XI. [c] Aug. Hær. 86. [d] Du-Pin Nouv. Bibl. ac Ant. Eccl. *Tom.* I. Teſt. [e] *Lib.* de Bapt. [f] *Lib.* de Orat. [g] *Lib.* de Pœnit.

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with *Montanus* was at firſt rooted in his very Nature. The Conjecture of *Baronius* [a], that he turn'd becauſe he could not be made Pope, being diſpleas'd that *Victor* ſhould be preferr'd before him is without Foundation. And the Gueſs of *Pamelius* [b] is altogether as groundleſs; that his diſappointment in not obtaining the Archbiſhoprick of *Carthage*, which he coveted, was the Cauſe. For that he was, however deluded, a Perſon of Sincerity we cannot but conclude, as well from the Teſtimony of the Ancients, no wiſe Partial for him; as from his own undoubted Remains, which give us the cleareſt Picture of his Mind, and diſcover no leſs his Faults than his Virtues. The fundamental Miſtake, and original Motive which led him to all this, was a too forward Zeal for ſomewhat very great and extraordinary in Religion, before it was ſufficiently authoriz'd by the Church.

Sect. 10. *Vincentius Lirinenſis* bemoaning his Fall, allows him yet the Title of *Noſtrorum omnium facile Princeps*, or, The Firſt and Chief of all the *Latin* Church-Writers, without compariſon. And 'tis well known that St. *Cyprian* call'd him his *Maſter*, read every Day ſome Portion in him, made it his Study to imitate him, and compos'd moſt of his Works upon the ſame Deſign as he had, as might particularly be ſhewn. Wherefore alſo the aforeſaid *Vincentius* [c] breaks out in Admiration concerning him, after this manner. "Is there an Author "more learned than he? Is there any more con- "ſummated and experienc'd in the Sciences both "Eccleſiaſtical and Profane? Has he not included "in his vaſt and prodigious Memory, all the Phi- "loſophy of the Wiſe, the Maxims of different "Sects, with all the Hiſtories, and all the Arts and "Sciences? Is there not ſuch a Gravity and Man- "lineſs in his Genius, ſuch Sprightlineſs and

[a] Annal. Ad An. CCI. [b] Vit. *Tertul.* [c] Contra Hæreſ. c. 24.

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"Vigour in the Management of his Thoughts, "whereby he excell'd thoſe he engag'd with; as "he ſcarce ever undertook to oppoſe any thing, "but he either gave it a deadly Thruſt with the "*ſharpneſs* of his Wit, or elſe bore it down with "the *weight* of his Reaſon? Or who can commend "enough the Beauties of his Diſcourſe, that is ſo "bound together with a Chain of Reaſonings and "irreſiſtible Conſequences, as he even forces the "Conſent of thoſe whom he cannot perſuade. Al-"moſt every Word is a Sentence in him; and every "Sentence is as it were a Victory. For the Truth of which, appealing to what he had written both againſt the *Jews*, *Gentiles* and *Gnoſticks*; and in particular againſt the Hereſies of *Marcian*, *Apelles*, *Praxeas* and *Hermogenes*: He afterward applies to him that famous Text of *Deuteronomy* [a], againſt the Prophet enticing to go after *other Gods*, which he interprets of thoſe deluſive Spirits taking up the Name of God in *Montanus* and his Propheteſſes. Thus then we ſee how *ſo very learned, ſo zealous, ſo pious a Man was notwithſtanding ſeduced out of the Communion of the Church, and became the Head of a Schiſm by his too forward Zeal for the Prophecies* and Diſcipline *of* Montanus.

Sect. 11. It doth not appear by his Books that he ever return'd to thoſe he left; and there is not one of all the Ancients that ſays he did ſo: But on the contrary, they ſpeak of him generally as of one that dy'd out of the Communion of the Church: Yet nothing certain can be determin'd in this Point. And perhaps after all, they might mean no more than that he continued to the laſt to have the ſame favourable Opinion of the *Montaniſt* Principles and their Revelations, as he had formerly; or that he never retracted them by any ſolemn Deed: Which might be very true; and yet, in conſidera-

[a] Ch. xiii. v. 1—6.

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tion of his other Merits and Services for the Church, there might be ſome indulgence us'd towards him, and ſo he might not be formally cut off from the Communion of the Catholicks; eſpecially while he did not condemn theirs as in it ſelf unlawful, or by conſequence thereof ſeparate himſelf from it. 'Tis well known, that the Churches of *Africa* having not all thoſe Provocations as thoſe of *Aſia*, did in the Caſe of the pretended Prophets, carry themſelves with a greater appearance of Lenity and Moderation towards them and their Followers, than they that had been ſo provok'd to exert their Authority committed to them by Chriſt: That they did not proceed to any publick and ſolemn Determination againſt them till about the Year of Chriſt CCXXXI, which probably might not be till after the Death of *Tertullian:* And that before this time they bore with them in much Patience, ſuffering them rather to exclude themſelves, than to leave them any occaſion of complaining that they were excluded; and receiving them when they had broken the Catholick Peace, to Peace again by Impoſition of Hands. Alſo there is no manner of Proof that he did ever actually ſeparate from, or diſown the Orthodox Communion, either from his own Writings or the Writings of others; even when he exclaim'd ſo much againſt the Heads of it as no better than *Pſychical*, for condemning and excluding thoſe whom he eſteem'd to be the truly *Pneumatical*, or the *perfect* Chriſtians: Nor is it any wiſe probable, that a Man of ſuch Principles for Catholick Unity, ſhould, for the ſake of any private Speculations or Fancies, openly and manifeſtly violate that Peace which he had ſo ſtrenuouſly and ſo often defended; or ſhould break himſelf, the Bond of that Communion which he had upon Catholick Principles, ſo ſeverely charg'd upon others; even a Communion which we can never find that he once thought to be *unlawful*, but only

not Perfect. And if he ſeparated not himſelf from the Churches in *Africa*, ſo long as there was no poſitive and expreſs Deciſion of theirs made againſt thoſe whom he ſo extremely favour'd; much leſs is there any Evidence to ſhew that he was ſeparated by them, or that the Sentence of the *Aſiatick* Churches was ſo ratified, as to be particularly apply'd to him, and his Caſe; the which we may very well allow to have had ſomewhat in it that was peculiar. Moreover, had it been ſo, it can ſcarce be doubted but we ſhould have heard of it in one or other of thoſe Books which he purpoſely wrote againſt the Catholicks, as ſunk from the true Spirit of Chriſtianity into the Natural and Animal State; and that he would loudly enough have complain'd againſt them for ſuch a Proceeding as this. Wherefore there being no ſuch Complaint, notwithſtanding there was all the opportunity for it that could be expected, it may not unreaſonably be ſuppos'd that the *African* Biſhops, to whom *Tertullian* was ſo well known, were not willing to proceed againſt him roughly; but rather to bear with him, both for the ſake of the Good which was in him, and for the ſake of a greater Evil which was fear'd from the other Method: And that ſo, in condeſcention to his Infirmity, and in acknowledgment of the real Services he did the Church againſt moſt of the Hereticks of thoſe Times, as well after as before he was a *Montaniſt* in his Judgment; they choſe to let him alone, that if by any means they might ſo win him, leaving him to God, and waiting tenderly, and praying for his Converſion from the Error of his Mind. But tho' it doth not appear that he was formally caſt out of the Church, or depos'd from his Prieſtly Function; it is clear he was generally look'd upon as *Eccleſiæ non Homo*, as St. *Hierom* calls him, that is, Not one with the Church, or, a Man not ſo of it as was fit to be *appeal'd to* for a Witneſs in matters relating to its Diſcipline or

Practice-

Practice. Now then as he was a Presbyter of the Church of *Carthage*, and ſeems to have continued ſo even after he adher'd to the Party of *Montanus*, he in all likelihood kept with himſelf a great many that were *Montaniſts* in their Principles within the external and viſible Communion of the Church, and within certain bounds of Modeſty alſo, as to the boaſted Revelations of their Prophets: And that on the other ſide he, by the Authority both of his Learning and ſtrict Holineſs of Life, and his Zeal for the Propagation and Defence of the Chriſtian Religion againſt both *Jews*, *Gentiles* and Hereticks, made there ſo conſiderable an Intereſt with the Clergy, as well as People, as while he was at the head of that Party, they concluded it beſt on ſeveral Accounts, not to eject thoſe who did not eject themſelves. Thus then the *Africans* were for a while more reſtrain'd than the *Aſiatick Montaniſts*, and kept from running out preſently into all thoſe Extravagancies which theſe are charged with. However, they had in his Time, and probably under his Direction too, ſuch Meetings for prophecying as have been mention'd, to ſucceed the *Beth-Hammidraſh*, without pretending thereby to interfere with the publick Communion, ſo far as we can find: Nevertheleſs they could not but be very prejudicial to the ſame; as the Event did prove. Whether theſe were at firſt Occaſional or Stated, it is not to be known; but be it as it was, they at laſt for certain ended in a manifeſt and flagrant Schiſm. He had doubtleſs no ſuch Deſign, but he was carry'd farther than he ſaw; and ſo he more than laid the Foundation of ſubverting that Unity of the Church, which he had ſo earneſtly and ſo ſtrenuouſly pleaded for. One of the Ancients ſays yet, That he left at laſt the *Montaniſts*, and ſet up little Aſſemblies or Societies of his own. But this poſſibly might mean no more than that, having had Experience of their Spirit, he would not ſuffer himſelf

ſelf to be led by an implicit Faith to ſwallow every thing that they would have him, or be prevail'd on to own Theirs as a diſtinct Communion from that wherein he was baptiz'd, and whereof he was alſo a Prieſt: And that therefore he maintain'd thoſe private Meetings for prophecying, as they were regulated by him, and thought not inconſiſtent with joining in Communion with thoſe who had not yet publickly declar'd againſt them. There is, I know a Modern Writer [a] who pleads hard, that he did not from being Orthodox turn *Montaniſt*; but that on the contrary, from being at firſt a *Montaniſt* he turn'd Orthodox or Catholick: In which he had a manifeſt Deſign to repreſent the Catholick Doctrine concerning the Bleſſed Trinity, as a pure *Montaniſtical* Invention or Enthuſiaſm; and the *Arian* Doctrine as the true Orthodox Faith, in that Age univerſally receiv'd. But his Reaſonings at beſt are but mere Conjectures: And then he can hardly perſuade himſelf, either that this Father ſhould ever fall into an Hereſy which he had ſo oppos'd with all his Might; or elſe that St. *Cyprian*, who was ſo ſtrictly Catholick, ſhould ever pay him that Veneration as he did, and give him ordinarily the Title of his *Maſter*: When the whole is but an egregious Fallacy; ſince it is ſufficiently evident, that the firſt *Montaniſts*, and particularly the School of *Proculus*, or *Proclus*, did perfectly agree with the Catholicks as to the *Trinitarian* or *Homoouſian* Myſtery; and that he did not write *againſt* the *Montaniſts* when he wrote againſt *Praxeas* or *Hermogenes*, but rather *for* them, he being then actually a Diſciple of *Montanus*, and Believer in the new Prophets of *Phrygia*, ſo far at leaſt as he could reconcile them or their Revelations, with that Scheme of Principles which he had before laid down from Apoſtolical Preſcription, and the conſentient Te-

[a] Sand. Nucl. *lib.* 1. *p.* 53, 54, 55.

ſtimony

ſtimony of the Univerſal Church; which we do not find that he ever departed from, however he might happen to be miſtaken in the Application. Wherefore as there is no Proof that he was either formally degraded or excommunicated, notwithſtanding his open adherence to the *Cataphrygian* Reformers; ſo much leſs can we ſee any appearance that he ever acknowledg'd his Error, or was thereupon reconcil'd to thoſe whom he had ſo greatly offended, and who had treated him with ſo much Tenderneſs and brotherly Forbearance.

Sect. 12. It is thought by ſome that he dy'd a Martyr for the Faith of Chriſt, and that ſo the Errors of his Judgment were purg'd away by that Laſt of Baptiſms, which is nam'd *Baptiſmus Sanguinis*, or, The Baptiſm of Martyrdom. *Rhegino* reckons him in the number of thoſe Witneſſes, who in the Perſecution of the Church ſhed their Blood for the Teſtimony of Jeſus. *Rhenanus* follows him in the Account of his Life and Death. And in the Martyrology of the *Roman* Church by *Uſuardus*, there is upon the Fourth of *Auguſt*, mention made of the Paſſion of one *Tertullian*, or *Tertulline*; who after having been beaten with Clubs, and tortur'd both by burning his Sides and by extenſion of his Joints, had his Head cut off in the *Via Latina* by *Rome*. This is ſaid to have been taken out of the Acts of Pope *Stephen*, and it is dated under *Aurelian*. But it is not likely that this *Tertullian* could be then alive, tho' it ſhould be granted what ſome are willing to have, that he withdrew himſelf from *Carthage* to *Rome*, and there finiſh'd his Life: For he muſt needs then have been about one hundred Years old, by modeſt computation. And if *Aurelian* were a miſtake of the Tranſcriber, as perhaps it might, inſtead of *Valerian*, under whom the ſaid *Stephen* ſuffer'd, yet even then will his Life be extended the ſpace of Twenty Years, or more, beyond the common

Opinion of it. Indeed neither the Time nor Manner of his Death are exactly known, but he liv'd to an [a] extreme old Age, and was had in very great Reputation, not only with thoſe of his own Party, but even with the Catholicks, and this throughout all the Churches; notwithſtanding that the Error which he fell into detracted from the Authority of his Books [b] there, at leaſt, where there was not ſomewhat more than bare probability. He ſeems to have collected the Inſpirations which were given forth under the Name of the *Paraclet*; for from a Paſſage in his Book of the Soul we learn [c], that the Viſions of the others were brought to him; and that he himſelf was alſo ſometimes a Speaker in their Congregations. Which may well enough conſiſt with what hath been now advanced.

ARTICLE XVII.

Of the Progreſs of Montaniſm.

Sect. 1. AFTER the Death of *Tertullian* the *Montaniſts* did not preſently loſe their Ground, which they had gotten very much by the means of his Writings: For St. *Firmilian* finding their Sect to ſpread, and that they profeſs'd themſelves to have the ſame Faith and Baptiſm as the Catholicks, and only to differ from them in greater Spirituality and Purity, gather'd a Council of Fifty Biſhops at *Iconium*, who determin'd their Baptiſm to be Invalid and Null. This was in or about the Year CCXXXI, before which all Communion did not ſeem to be ſo entirely cut off be-

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[a] Hier. de Script. Eccl.
[b] Hilar. Commen. *in* Matth. V.
[c] De Anim. c. 9.

twixt

twixt them, becauſe the validity of the *Montaniſt* Baptiſm was hitherto allow'd, and ſo any one might be admitted, upon ſubmiſſion to the Diſcipline of the Church, into Catholick Communion. But after this none could be admitted by Penance (though never ſo great) into the Communion of the Church, having paſs'd now this ſecond Excommunication upon them; but were receiv'd into it by Baptiſm only: So were they never ſo ſolemnly before baptiz'd among the *Montaniſts*. This was held no manner of Advantage to them, but rather a Diſadvantage; as they were ſuppos'd to be admitted thereby into Communion with thoſe deceiving *Dæmons* that did poſſeſs and act thoſe that were thus cut off from all Communion with good Spirits, and deliver'd up to the Evil.

Sect. 2. And now all Correſpondence being entirely broken off, there was no further hopes of any Accommodation; for Matters hereupon grew to that extremity, as the one could not live by the other. The *Montaniſts* were look'd upon by the Catholicks as now given over entirely into the Power of Satan, to work in them with all the deceivableneſs of Unrighteouſneſs; and the Catholicks were on the other ſide reproach'd by the *Montaniſts* as Senſual and without the Spirit, who knew nothing of the true Life and Power of Chriſtianity, and as Perſons wholly apoſtatiz'd from the Primitive State and Love of the Apoſtolical Churches. The Catholicks had waited long, and tried all the means that could be us'd to reclaim and undeceive them, and bring them back into the Unity of the Church: But finding all to be ſo unſucceſsful, and themſelves alſo to be ſo highly charg'd, and contemptuouſly treated, they thought there a neceſſity for them to proceed after this manner, in order both to their own ſecurity againſt all contagion from the *falſe* Baptiſmal Spirit warring againſt the *true*, and to the Vindication of the Authority of

Chriſt and of his Apoſtles, and their Succeſſors, which was ſtill more and more ſtruck at by theſe.

Sect. 3. For they proceeded from one degree to another, never ſtopping, or knowing where to ſtop, while they wandred from the Unity of Chriſt's Body, and refus'd to return being invited. And hence, as the firſt *Montaniſts* were ambitious to appear more Spiritual and Holy than the Catholicks, ſo had the latter the very ſame Ambition to outdo theſe as much; and by giving themſelves up to the uncertain Dictates and Impulſes of a ſtrange Spirit which they knew not, they were inſenſibly led on by it whither they leaſt ſuſpected: So there was then the greateſt Confuſion imaginable amongſt them, and all manner of Extravagancies were committed by ſome of them, as if they had an expreſs command for ſo doing from Heaven. They divided and they ſubdivided without end into many Parties or petty Sects, all pretending in like manner to the infallible Guidance of the Spirit, which were denominated for the moſt part from their principal Leaders or Founders. Thus beſides the *Proclians* and *Æſchiniſts*, that have been already mention'd, there was one ſort of them who were call'd *Tertullianiſts*; another *Priſcilliſts*; a Third were the Diſciples of [a] *Leucius Carinus*, a ſub-diviſion of the *Proclians*; and ſo of the reſt. At *Ancyra* in *Galatia*, there was a certain ſort of them call'd [b] *Paſſalorrhinchites*, who had a ridiculous Cuſtom of holding their Fore-finger to the Noſe in Prayer. At *Thyatira* there was another ſort of them, that did ſeem to be a ſet of religious Ranters; whence *Epiphanius* is of the Opinion [c], that they were predicted by St. *John* in the Apocalypſe; and that the *Jezabel* of whom mention is therein made, and who has the Title of a Propheteſs aſcrib'd to her, doth expreſly

[a] Baron. Ann. cclxxvii. *c.* 42, 43.
[b] Hieron. *in* Gal. *l.* 2. Pr. *p.* 174. [c] Hær. 51, 53.

point

point at the Propheteſſes of *Montanus*. And Monſieur *Le Clerc* thinks it might be the Name of ſome one Woman that took upon her the Title of Propheteſs at *Thyatira*; but which for want of the Records of that Age, we cannot underſtand.

Sect. 4. Now thoſe *Thyatirian Montaniſts*, notwithſtanding their boaſted Revelations, were, it ſeems, guilty of very great Immoralities, and were alſo ſuch Latitudinarians in Religion as even to trim, upon occaſion, with the very Heathens, and to partake of their Sacrifices. But the greateſt Miſchief was, that they were here for ſome time freely tolerated, without putting the Cenſure of the Church in execution againſt them, till they got ſuch an head as they could no longer be reſiſted: For out of an over-great Tenderneſs and eaſineſs of the Biſhop or Angel of the Orthodox Church in *Thyatira*, they were it ſeems, permitted and indulg'd againſt an expreſs Admonition of Chriſt himſelf to the contrary (peculiarly addreſs'd to him and the ſaid Church) to ſpread their Enthuſiaſtick and Latitudinarian Doctrines, which tended directly to ſpiritual Adultery and Communion with thoſe very *Dæmons* that gave forth their lying Oracles among the Heathens. So that the true Apoſtolical Chriſtianity, whereof St. *Carpus* was here the laſt Martyr and Biſhop, became by their means wholly extinct in this City and its Dependencies, about the Year of Chriſt CCL, or a little afterwards. And hence the *Alogi*, a ſort of Hereticks that ſprung up in thoſe Parts much about the ſame time [a], who rejected all the Writings of St. *John*, pretending that none of thoſe were his, but were all counterfeited by *Cerinthus*; concluded without further examination, that there was no Church at *Thyatira* during St. *John*'s Life, and that conſequently St. *John* could never write ſuch an Epiſtle to them, or Chriſt

[a] Epiph. Hær. 51. c. 3, & 34. p. 423, 456.

dictate

dictate it to him by his Angel. They ſuppos'd there was none in his time, becauſe there was none in their own; and drew thence a concluſion as falſe as it was injurious to the Divinity of our Bleſſed Lord, whom they thus attack'd through the Sides of his beloved Diſciple. In ſuch manner then was the over-ſpreading of *Montaniſm* in this City, and their ſymbolizing with the idolatrous Rites and Practices of the Heathens, made uſe of by thoſe Hereticks as an Argument againſt the Divine Authority of a Book, which aſcrib'd greater Honour to the Perſon of Chriſt than they were willing to allow him.

Sect. 5. And indeed for above one Hundred Years there was nothing of a Chriſtian Church remaining in this Place; ſo entirely was the Foundation of the Apoſtles here overturn'd by the Enthuſiaſms of this Sect, and by their infamous Compliances; which made one of the Catholick Writers about that Time expoſtulate after this manner, ſaying, "Who of them has been ever perſecuted by the "*Jews*, or put to Death by the Pagans? Let them "name but one, if they can. Is there any one of "them that hath been apprehended and crucified "for the Name of the Lord Jeſus? It doth not "appear. Yea, was there ever found ſo much as "one of all their Women, calling themſelves Pro-"pheteſſes, who can ſhew that they receiv'd at any "time even ſo much as one Stripe, or one Blow, "for this Cauſe? Wherefore ſoon after the Death of St. *Carpus* the Inhabitants both of *Thyatira* and of the Country of *Lydia* thereabouts, being bewitch'd by the Sorceries of theſe falſe Propheteſſes, after having once departed from the Simplicity of the Goſpel of Chriſt, eaſily fell away into Idolatry, and made a ſtrange medly of the Chriſtian Religion with the Heathen. This continued till about the Year CCCLXX at leaſt, or a little before the Time that St. *Epiphanius* writ.

Sect. 6.

Sect. 6. Nor did the Power of the *Montaniſts* extend it ſelf in this manner only over the City of *Thyatira*, and the neighbouring Parts, but even over all the Province of *Phrygia*; ſince the Emperor *Conſtantius* having baniſh'd St. *Paulinus* of *Treves* into *Phrygia*, St. *Hilary* hereupon ſays, "That he "had relegated him out of the Chriſtian World, "ſent him to a Place where the Name of Chriſtian "was not known, and caus'd him to ſeek his Bread "either among the barbarous *Iſaurians*, that own'd "no ſubjection to the Empire, or elſe to *receive it* "*defiled and polluted for the Den of* Montanus *or* "*of* Maximilla, that own'd none to the Church. And that the *Montaniſts*, it ſeems, of that time, ever after the declaration of their Baptiſm to be invalid, were not ſo much as call'd by the Name of Chriſtians. And by the *Den* of *Montanus* and *Maximilla* there is a plain alluſion to thoſe *Dens*, or ſubterranean *Grotts*, from which the Heathen Oracles were commonly given forth. They continued in this Province in the time of St. *Auſtin*; however there were ſome remains of true Chriſtianity here left.

Sect. 7. About the ſame time, and afterward in all the Region of *Cilicia* the Spirit of *Montaniſm* went on to ſpread it ſelf, perverting the Churches and deceiving the ſimplicity of the Faithful, as it had done in *Phrygia*: For in the time of St. *Epiphanius* it had already over-run this Country, and it continued ſtill to make its Conqueſts or Ravages, till all being brought into the greateſt Confuſion, the Name of Chriſtianity was in a manner loſt; and then God by his juſt Judgment, ſuffer'd another Spirit to ariſe up, even that of Mahometiſm, which ſwallow'd up the former. Then after this came the Country, in proceſs of Time, by way of Eminence, to take the Name of *Turcomania*. And thus it being ordinary for Man to fall from one extreme to another when he is left to himſelf, the over-

ſtrictneſs

ſtrictneſs of the *Montaniſt* Diſcipline at firſt was the means of introducing the Mahometan looſneſs in the end.

Sect. 8. Thus alſo it was in *Galatia*, where there were a great many *Cerinthians* that were prepar'd to embrace the Spirit of *Montanus* and *Maximilla*: The entertainment of which Spirit did alſo afterward make way for an Inundation of another (and that a worſe) ſort of *Cerinthianiſm*, from the pretended Revelations of the Angel *Gabriel* to *Mahomet*; who likewiſe took upon himſelf the Name of the *Paraclet*, and that even in a groſſer ſenſe than ever *Montanus* had done, as the beſt Hiſtorians of his Life do juſtify. It is moſt probable that the *Cerinthians* of this Province having been here from the Days of the Apoſtles, and coming to their Declenſion about the Date of the Riſe of *Montaniſm*, or ſoon after, did chiefly fall in with the *Proclians* of that Sect, and incorporate with them: But that the *Ebionites* who were here alſo in great numbers, did rather chooſe to unite with the *Æſchiniſts*, on conſideration of their Conformity with ſome of their Notions. Now there were alſo among the *Galatians* ſeveral other Sects or Sub-diviſions, of this Enthuſiaſtical Sect.

Sect. 9. For we hear particularly of the *Taſcodrugites* among them in the Fourth and Fifth Centuries, who were a more ſuperſtitious ſort of *Montaniſts* than the reſt, that made themſelves even ridiculous to the others, by their exceeding Niceties in the obſervance of certain little Rites and external Formalities; as for inſtance, when they were to put ſuch a Finger into their Mouth, when to hold it to the Noſe, and the like; for which we may be ſure Inſpiration was ſtill pretended, as well as for other Matters of the moſt trivial Importance. Theſe are they that by *Philaſtrius* are call'd *Aſcodrogites*, whom he has put into the Catalogue of his Hereticks, but of whom he gives us a very ſlender Account.

Account. We hear however of the *Artotyritæ Montaniſts* in thoſe Parts, and principally in the capital City of *Galatia*, which is *Ancyra*. They had a Cuſtom, it ſeems, at their *Synaxes*, which they deriv'd from the *Jews*, of preſenting the Fruits of the Earth upon the Altar, and offering them up to God for a Bleſſing: And accordingly they brought beſides the Bread, which was to be conſecrated for the uſe of the Euchariſt, Cheeſe-Curds and Cream, or other Milk-Meats, as the Product of their Cattel; ſeeing that they generally counted it unlawful to feed upon their Fleſh, as hath been obſerv'd. Now as this was obſerv'd of them by the Catholicks, and as ſeveral Abuſes doubtleſs crept in among them ſucceſſively in their Feaſts which follow'd after the Communion, and perhaps too in the very Communion it ſelf, they came to have the Name of *Artotyritæ* commonly fix'd to them, according to what hath been before hinted; thereby giving us emphatically to underſtand, that it did appear by their Actions as if they look'd upon the Lord's-Supper only as an ordinary Meal, and that they went to it as if they were going to ſit down at a common Repoſe upon Bread and Cheeſe. There were alſo ſome other of the *Galatian Montaniſts* that are reported to have had a very odd and profane Cuſtom, of bringing into their religious Aſſemblies a Leathern [a] Bottle blown up with Air, and of [b] dancing round about it with very uncomely Agitations, like unto Drunkards; after which they carry'd this Leathern Bottle up to the Altar, and having placed it with much Ceremony upon the ſame, they pour'd out the Sacramental Wine into it, uſing theſe words, *viz. Put ye therefore after this manner new Wine into new Bottles.* Indeed about the latter end of the Fourth Century

[a] Auguſt. Hær. lxii. [b] Arnold *Kirchenund-Ketzer-Hiſtorie.* To. I. B. II. c. 4. §. 55.

Montaniſm

Montaniſm had here ſplit it ſelf into ſo many leſſer Sects, as *Galatia* grew famous for the number of its Hereſies, and was taken much notice of for ſending Colonies alſo into other Parts to pervert the Doctrine and Diſcipline of the Church, and introduce inſtead thereof their own Fancies and wild Innovations. And in the Fifth Century the ſame may be confirm'd by the Authority both of St. *Hierom* and St. *Auguſtin*.

Sect. 10. Moreover, that theſe could not be wholly extinct in the Sixth, though brought very low, we may very well ſuppoſe not only from the particular Hereſies of that Age, which did ſymbolize in ſome Points with the *Montaniſts*, and might poſſibly alſo be branched out of them, whether in part or in the whole; but even from certain particular Opinions and Cuſtoms ſpringing from the Leaven of the *Montaniſts*, which were about that Time receiv'd and eſtabliſh'd by the Weſtern Churches, that had impropriated to themſelves the Title of Catholick; as for inſtance, The Doctrine of Infallibility in one particular Perſon, or more; of Celibacy in the Clergy, and Perſons devoted to God; of Abſtinence from certain Meats, if not always, yet at ſet Times; the Inſtitution of the Monaſtick Diſcipline; the introduction of a multitude of Symbolical Geſtures, Veſtments and Actions; and laſtly, a voluntary ſubjection to Demonaical Spirits, or intermediate inviſible Agents, by unwarranted addreſſes to Saints and Angels. All which might ſeverally be traced from the Account here given of *Montanus* and of his Spirit: And though it be not pretended that theſe are all in themſelves abſolutely Evil, or in the ſame Degree; yet muſt it certainly be allow'd, upon the moſt impartial Scrutiny, that they make together a Burthen, when they are impos'd, much heavier than ever Chriſt and his Apoſtles did lay upon the firſt Chriſtians, and do conſequently fall in with the

the predominant Principle of *Montaniſm*. Nay farther, it might not be ſo very hard as at firſt it will appear ſtrange, to ſhew how, in the ſucceeding Ages alſo down to this very Time, Popery (properly ſo call'd) hath from this Principle chiefly gain'd ground, and got it ſelf eſtabliſh'd ſo generally. The Lives of the Popes, the Hiſtory of Councils, the Pretenſions of one and the other, the Rules of the ſeveral Monaſtick Orders, their Myſtical and Allegorical Divinity, with the Maxims, Inſpirations and Miracles of their Saints, whether real or pretended, would here afford no unſeaſonable Reflections. And though it be falſe what the *Arians* pretended, That the Catholicks learnt the Doctrine of *Conſubſtantiality* from the *Montaniſts*; and there be not the leaſt ground to ſuſpect the *Lateran* Fathers of any ſecret Deſign to introduce the Myſteries of the *Pepuzenians*, when they eſtabliſh'd *Tranſubſtantiation*, whatever ſome may have ſtarted concerning the Original hereof; yet ſeems it pretty fairly accountable, how the Simplicity of the Goſpel of Chriſt might by the *Weſtern Chriſtians*, more eſpecially come to be very much loſt by their ſucking in of that Spirit unawares, a Spirit not eaſily to be diſtinguiſh'd, ſo it kept it ſelf but within the Bounds of the Church; and how the greateſt number of Impoſitions, both in Doctrine, Diſcipline and Worſhip, may at firſt have been introduc'd by an extravagant *Montaniſtical* Zeal in ſome pious (but indifferent) Perſons, and then afterwards confirm'd. Thus then as *Montaniſm* fell in the Eaſt, it was in a great meaſure ſpirited up again in the Weſt under another covering; and ſo ſtrengthen'd it ſelf by an uſurp'd Eccleſiaſtical Authority, being as of far greater extent than that at *Pepuza*, ſo not very unlike it in Nature and Kind; the *Supremacy* of the Pontifical, or Patriarchal Power both at *Pepuza* and *Rome* being the ſame; and the *Canons* of the former agreeing with

with the *Cardinals* of the latter, both in the conſtant attendance upon the High-Prieſt of their Religion, and pretended chief Vicar of Chriſt on Earth, and in their being exalted above the Epiſcopal Order.

Sect. 11. Nay, even among the *Eaſtern Chriſtians* alſo this very Spirit, notwithſtanding the double Excommunication paſs'd againſt it, knew yet how to creep in unperceiv'd, and to infect the Churches that had caſt it out. And thus the outward Form of *Montaniſm* did not vaniſh from among them without leaving the Ghoſt of it to haunt them under ſeveral Shapes. There were Relicks hereof, which appear'd in moſt of the *Eaſtern* Hereſies of thoſe Times, in the Diſputes betwixt the *Neſtorians* and the *Eutychians*, betwixt the *Severites* and the *Julianites*, or the *Phthortolatræ* who maintain'd the natural Corruptibility, and the *Aphthertodocitæ*, who declar'd for the natural Incorruptibility of Chriſt's Body, betwixt the *Malchites* and the *Jacobites*; and in ſeveral more curious than uſeful Queſtions, that did then diſquiet the Minds of the Faithful, and might clearly be diſcern'd to have ſome Agreement with one of the Two chief Branches of *Montaniſm*. The Church of *Conſtantinople* it ſelf then, when having taken the Name of *New Rome*, it contended for Supremacy with the *Old*, was for certain infected alſo from this very Quarter: Since it was a general Complaint there by the Orthodox, that all the Hereſies which moleſted that Church had been tranſplanted thither out of *Galatia* and the neighboring Regions, where *Montaniſm* is known to have flouriſh'd in various Forms. And no wonder if it were not always diſcover'd to be what it was, when it had once branch'd forth it ſelf into abundance of petty Sects, according as every ones Fancy was, or the Spirit which they pretended to did lead them, till at length they were led by it out of Chriſtianity it ſelf. So de-

plorable

plorable was the State of the Chriſtian Churches in *Aſia*.

Sect. 12. In *Africa* the *Montaniſts* had their Churches and their Biſhops from about the beginning of the Third Century, as well as the Catholicks. It doth not any wiſe appear, that they were here condemn'd by any Council, in ſuch a ſolemn manner, as in *Aſia*; but 'tis certain, that even in *Tertullian*'s Time their Spirit complain'd of being ill treated in thoſe Parts, by ſuch as they call'd the Animal Chriſtians: And this very Author [a] tells us, that even upon the ſcore of their Innovation only in the matter of the Faſts and Penances, or the Reformation of Diſcipline without the ordinary Authority, they were charg'd with Hereſy, and accordingly put under an Anathema. But notwithſtanding this, in the Time of St. *Cyprian* there were yet certain Biſhops, who, according to the Principles of *Montanus*, refus'd to receive Adulterers and Homicides to Penance, or give them the Abſolution of the Church upon any terms; which Biſhops ſtill continued in Communion with the others that admitted them. Yet theſe might not be *Montaniſts* in other Points, as is moſt probable, but in all other matters perfectly conformable to the Cuſtoms of the Catholick Church; and generally they are ſo accounted to have been by learned Men, and that hence no Breach was made by them in the Unity. Indeed that great Man, Biſhop *Pearſon* [b], is clearly of Opinion, that in *Africa* there were abundanee of Perſons holding the Fancies of *Montanus*, who continued nevertheleſs in the Church. And he ſpeaks of it too as a matter certain, and well known. But on the other ſide, ſome [c] account this a very high Reflection upon the *African* Churches, that any engag'd in

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[a] De Jejun. *c.* 1. [b] De Ignat. *To.* 2. *p.* 95. [c] D. T. *Les Mont.* Art. XVI. *p.* 75.

the Errors and Enthuſiaſms of that Sect ſhould not be driven out of their Communion. They urge that there is no ſufficient Evidence for this from Antiquity, if any at all; and that 'tis not in the leaſt probable that the Church of *Africa* ſhould ſuffer in her Boſom, thoſe which the Church of *Aſia* had rejected. Be it as it will, this is undeniable, that the *Montaniſts* had for a long while a very conſiderable Intereſt in this part of the World; Nor is it ſo very unlikely, that variety of Circumſtances might very much alter the State of Perſons entangled in the ſame Error; or that Biſhops truly Orthodox and Catholick might have certain Reaſons to proceed otherwiſe in one Place, than their Brethren in another, with their Subjects when they are infected.

Sect. 13. Whether then the *African* Biſhops thought themſelves oblig'd to act with greater Tenderneſs towards thoſe of their Flock, who abhorred to make a Schiſm in the Church, and ſincerely ſtudied to preſerve ſtill the Catholick Communion, notwithſtanding ſome particular Sentiments and Practices by them taken up, wherein alſo they might perhaps agree with ſome that were caſt out of the Church elſewhere; than the *Aſiatick* Biſhops did towards thoſe who behav'd themſelves with more obſtinacy and refractorineſs, and openly trampled upon the Authority of the Church: Or whether theſe *Africans* did in like manner, and without any farther Proceſs, exclude them totally from their Communion, by virtue of the determination of thoſe they were in Unity with. This is certain, there were no ſuch publick Conteſtations here as in *Aſia*, and that the Writings both of *Proculus* and *Tertullian*, though they were *Africans*, and known to take the Party of *Montanus*, were ſo far from being here prohibited, that they were generally read with Eſteem by thoſe whoſe Orthodoxy was unſuſpected. There are ſome Paſſages both in

Tertullian

Tertullian himſelf, and in the Account of St. *Cyprian* given us by St. *Hierom* from his *Amanuenſis*, that put this laſt out of doubt. While therefore St. *Cyprian* was Biſhop of *Carthage*, it doth not appear that there was much done with the *Montaniſts*, ſo they did but keep themſelves within bounds, and not make a Separation from the Church. Yea, we do not find that he medled at all in this Controverſy (though none was upon all other occaſions a more ſtrenuous aſſerter of the one Orthodox Communion) as thinking perhaps that it would ſink of it ſelf the more eaſily, by how much the leſs it was taken notice of; after having ſeen the Effects of the contrary Method, where that had been taken: And that where no actual Schiſm was already made, there was hopes of healing the Wound without running to extreme Courſes; for that the affected Perſons would probably grow by degrees cooler, ſo long as nothing was done farther to heat 'em and keep 'em in a Ferment, and whilſt by continuing to frequent the Communion of the Church they might come to be better inſtructed, and ſet to rights. But then this Caſe did not extend to the Prophets or Propheteſſes of *Montanus*, if there were any ſuch in thoſe Parts; for as much as theſe being viſibly poſſeſſed with another Spirit than was that of the Catholick Church, it was impoſſible, upon Catholick Principles, to admit ſuch to Communion. But as there were for certain Churches of the *Montaniſts* where theſe were not (at leaſt after the Death of *Maximilla*;) ſo there is no account of any of them that were found in *Africa*, one Woman only excepted, that was known to *Tertullian*, and whom we muſt before this time ſuppoſe to be dead.

ARTICLE XVIII.

Of the appearance of Montaniſm *under ſeveral other Forms.*

Sect. 1. THERE are grounds to believe that a great many, and in *Africa* more particularly, did not diſlike the Diſcipline of the *Montaniſts*, who yet could not be brought to have Faith in their Enthuſiaſms or pretended Inſpirations: Of this number ſeems to have been *Novatus*, a Presbyter of the Church of *Carthage*, who being a Perſon of a ſevere and fiery Spirit, took Offence at the Lenity of the Catholick Diſcipline, and by the Obſtinacy of his ungovernable Zeal, made a Schiſm in that Church againſt his Biſhop and Metropolitan St. *Cyprian*, who inclin'd rather to purſue the more mild and gentle Methods for the reſtitution, of the Lapſed, ſo far as was conſiſtent with the true ends of Diſcipline, than to caſt ſuch into deſpair, by exceeding the juſt Temperament, and ſo leaning towards the Rigours of the *Montaniſts* and *Encratites*. This *Novatus*, who was leaven'd not a little with their Principles, being diſguſted at *Carthage*, poſted away therefore to *Rome*, where he made a moſt ſtrict Acquaintance with *Novatian*, a Presbyter of that Church, a Perſon Learned and Eloquent, but withal Ambitious; who, after that *Cornelius* was choſen Biſhop of *Rome*, made a very ſtrong Party againſt him, and proteſted againſt his Conſecration as invalid, becauſe he had receiv'd into Communion again ſome Perſons who, through Fear, had committed Idolatry. For, according to the Diſcipline of the *Montaniſts*, he maintain'd with great Zeal, that the Communion was never to be granted to thoſe who had fallen into the Crime of Idolatry: And hereupon he ſeparated himſelf from

from *Cornelius*, and from as many as believ'd that it was in the Power of the Church to receive theſe with Penance. *Novatus*, that was juſt come out of *Africa* preſently join'd him, and egg'd him on; and the moſt part of thoſe that had been conſtant Sufferers for the Faith of Chriſt, and never had flinch'd in Perſecution, with ſeveral alſo of the Prieſts adhering to him; the *Carthaginian* Prieſt is ſaid to have put it into his head, how he might make himſelf Pope in the room of *Cornelius*, that was declar'd uncapable, and ſo eſtabliſh a more perfect Diſcipline in the Church. *Novatian* was eaſily prevail'd on to fall in with the Propoſal, in which there appear'd no great difficulty; for as much as he was generally eſteem'd and belov'd, and had but a little before been made choice of to write a Letter in the Name of the Clergy of *Rome*, to the Biſhop and Clergy of *Carthage*; which is ſtill extant among the Letters of St. *Cyprian*, and is eſteem'd a valuable Piece. So by the Advice and Intrigues of *Novatus*, and under pretext of appeaſing the Troubles and ſetting Matters again to rights, he ſent for ſome of the *Italian* Biſhops that living more remote, might appear to be wholly diſintereſſed in this Quarrel; and manag'd the matter ſo as to get himſelf conſecrated into the See of *Rome*, according to Form, by Three of thoſe, as the immediate Succeſſor of *Fabian*; for *Cornelius* was conſider'd as an Uſurper only. Preſently after this he diſpatch'd Letters to the Biſhops of the other Provinces, to acquaint them with his Elevation to that See, and ſent alſo Deputies into *Africa* that his Conſecration might be there approv'd. But the *African* Biſhops would not admit theſe Deputies, but declar'd themſelves for *Cornelius*. With whom alſo the other Biſhops ſoon join'd, and even one of thoſe that had conſecrated *Novatian* own'd his Fault, and ſubmitted to do Penance for it. The Confeſſors made likewiſe their ſubmiſſion, having

been wrought upon ſo to do by the Authority of St. *Cyprian*; proteſting yet, that though they had communicated with *Novatian*, they were all the while united in Heart with the Church, and were fully convinc'd, that as there was but one God, one Chriſt, and one Holy Ghoſt, ſo likewiſe there could be but one Biſhop in one Church: And they writ to St. *Cyprian* to ſignify to him, that after mature deliberation, in conſideration of the Peace and Benefit of the Church, forgetting all what had paſs'd, and leaving Judgment to God, they were reconcil'd to *Cornelius*, to the Clergy, and to the whole Church of *Rome*. But *Novatian* continued ſtill, without being mov'd hereby, or by his own Excommunication (wherein Threeſcore Biſhops had join'd with *Cornelius*) to teach that the Church neither could, nor ought to receive into her Communion thoſe that had once Apoſtatiz'd from her.

Sect. 2. And as this ſeverity was pleaſing to many Perſons, and nothing was taught contrary to the Doctrine of the Catholick Church, but only a purer Rule of Diſcipline pretended to, he became the head of a Sect which continued for a long while to diſturb the Church. At the ſame time *Novatus* was ſent back by him to propagate the ſame in *Africa*, to the Churches whereof he created great Diſturbance, in that *Montanus* had there ſown the Seeds of his Diſcipline by *Tertullian*, and others. Wherefore not a few judging it unlawful, according to thoſe Principles, to flee on any Pretence from Perſecution, condemn'd the retreat of St. *Cyprian*, which he was commanded of God in a Viſion to make, even in order to a more publick and glorious Confeſſion. Of which number was one *Felicisſimus*, a Deacon of his Church, who in the Abſence of the Saint made a Faction againſt him on that occaſion, and was the cauſe of very great Trouble both to the Church and him. On the ſame grounds alſo there were ſeveral then in Communion with the Church,

who

who were not at all pleas'd with the Reſolutions of the Council of *Carthage*, *An.* CCLVII, concerning the Penances of the Lapſed; though it allow'd not any that had either offer'd Incenſe, or eaten Meats offer'd to Idols, to be admitted to Communion but in extreme danger of Death; nor even then too where there had not been the Signs of Repentance before their falling Sick, and a Supplication to be put into the State of the Penitents. For all this was not yet ſevere enough, upon the Principles of *Montanus* and *Novatus*: And though Eccleſiaſticks were for ever hereby depriv'd of all Office in the Church ſhould they happen to recover, being reduc'd to mere lay Communion; yet did not this content thoſe that were of an uneaſy and fiery Spirit. And from all this it appears, that the Spirit of *Montaniſm* did actually enter into *Novatianiſm*; or that *Novatus* and *Novatian*, the one in *Africa*, the other in *Italy*, were both *Montaniſts* in the Point of Diſcipline at leaſt.

Sect. 3. But it ſeems moreover, that *Novatian* was not a *Montaniſt* only as to Diſcipline, but alſo as to the Myſteries in Religion; and this whether with reſpect to the *Judaical*, or the Chriſtian Diſpenſation, or rather a *Tertullianiſt*, to ſpeak more ſtrictly. 'Tis pretty plain he was an admirer of *Tertullian*, he ſtudy'd his Books, he alſo made Extracts out of them as he read, and then digeſted theſe for his Purpoſe; of which there is an inſtance given us by St. *Hierom*. But by the Event it appears he made a very different uſe hereof from what St. *Cyprian* had done, according to the different Views which each of them might have; the which it were eaſy to ſhew by particular inſtances in them both. Nor would it be difficult to date the firſt Seeds of *Novatianiſm* from the Time of *Tertullian*'s being at *Rome*, and the Diſguſt which was given him there by ſome of the *Roman* Clergy; though there ſhould be found to be very little or nothing

in that Charge againſt him of his aiming at the Pontificate, even as *Novatian* did afterward; which has been by ſome ſuggeſted, as we before took notice. Some perhaps will be apt to ſurmiſe, that *Novatian* might have had a perſonal Acquaintance with him; and ſo during his ſtay at *Rome*, have ſuck'd in certain Principles, that afterward led him into the Schiſm, whereof he was the reputed Head. But whether he was acquainted with *Tertullian* or no, ſeeing he muſt then have been but very Young, he may well enough at leaſt have remember'd him: And 'tis not unlikely that ſome impreſſions may have been made pretty early upon him, either by this learned *African*, or by ſome of his Friends abiding at *Rome*; whence alſo *Novatus* probably might have afterward ſo eaſy an acceſs to him.

Sect. 4. *Novatian* then being a Diſciple of *Tertullian*, and conſequently of *Montanus*, though he was wiſe enough to drop their Enthuſiaſms and pretenſions to extraordinary Revelations and Miracles, which had been ſo well baffled by ſeveral Catholick Writers; yet adher'd to ſuch other Tenets of theirs as were advanc'd for *Rules of Perfection*, in reſpect either to Diſcipline or Worſhip. And hence it might be, that ſome of his Writings crept in unperceived among thoſe of *Tertullian*, and are indeed ſo like to thoſe that are undoubtedly his, as it was no eaſy matter to diſtinguiſh them for a long while. His Book *of the Holy Trinity*, which was attributed very early both to *Tertullian* and to St. *Cyprian*, was by St. *Hierom* firſt diſcover'd to belong to him. And 'tis the ſame to all appearance which is even to this Day extant among the Works of *Tertullian*, being a part of an Abridgment of all what this Father had any where written upon that Subject brought into a better Style. The Book aſcrib'd to *Tertullian*, of *Judaical Meats*, is another inſtance of this, which was written moſt probably by *Novatian*, under the Perſecution of *Cellus* and *Voluſianus*,

Voluſianus, when he had made himſelf head of a Party; wherefore he thought fit to addreſs it as in Form of a *Paſtoral Letter* from a Biſhop to his Flock; which can no wiſe agree to *Tertullian*, who never once pretended to that Dignity, and of whom it cannot certainly appear from any thing (at leaſt) he himſelf has written, that he was even ſo much as a Prieſt, or more than a gifted Inſtructor among the *Montaniſts*. The Original upon which this ſeems to have been form'd, and which was ſeen by St. *Hierom*, and by him refer'd unto under the Title *of clean and unclean Animals*, not being preſerv'd, no compariſon can be made betwixt the one and the other: But by parity of Reaſon it may be concluded, that he herein alſo imitates his Author and follows his way of reaſoning, according to the Principles of the *Proclian Montaniſts*, as who were more delighted with Myſtical Interpretations than the *Æſchiniſts*. The ſame Father alſo makes mention in his Letter to *Fabiola* of another Piece of *Tertullian*, which is loſt, being his Book *of the Habits of Aaron*; the deſign whereof was no doubt proſecuted by *Novatian*, in his *of the High-Prieſt* after the ſame manner, and upon the very ſame Principles, or elſe it muſt have been but one and the ſame Treatiſe, which in St. *Hierom*'s time did paſs both under the Name of *Tertullian* and of *Novatian*. Nay, it farther appears from the ſame learned Father, that both theſe did write likewiſe a Treatiſe of *Circumciſion*, as upon the ſame foot; which was to explain the Myſtery of the internal and ſpiritual Circumciſion, that had been hid from the *Jews* and revealed to the Chriſtians. Accordingly in his Epiſtolary Treatiſe of *Judaical Meats*, *Novatian* himſelf makes mention both of this and another which he had written in the ſame Form, *of the Sabbath*; that is, of the Internal and Spiritual Sabbath, or the Quiet of the Soul, to which myſtical Writers have given ſeveral Names; his deſign

being in this laſt to demonſtrate, that as the literal *Jews* were wholly ignorant both of the true Circumciſion and true Prieſthood, ſo alſo of the true Sabbath; the Myſtery whereof could only be known by the Myſtical *Jew*, or the Chriſtian, whom Chriſt by his Truth had enlighten'd in the Inward Man. Neither is there any doubt to be made, but his Diſcourſe *of the Paſſover* was alſo grounded upon the ſame Bottom as the reſt; which is call'd by him *the Spirit of the Law of* Moſes. But here it muſt be obſerv'd, that notwithſtanding the myſtical Interpretations of Scripture which he gave, and wherein he and the firſt *Montaniſts* had apparently a good agreement together; he preſs'd yet with great earneſtneſs the Obſervation of *Rules*, which, contrary to the practice of the *Gnoſticks*, he declar'd to be no wiſe inconſiſtent with *Chriſtian Liberty*; and in this alſo betwixt the *Montaniſts* and him there was an expreſs accord. Neither would there have been herein betwixt the Catholicks and him any difference, had he not extended theſe too far: which was in him a Fundamental Miſtake, from whatever cauſe it might at firſt poſſibly ariſe, and was the occaſion of all thoſe Miſchiefs that afterward befel the Church on his account.

Now of theſe *Rules* there are but Three that we can find, out of the ſlender Remains that we have of his Hiſtory: The firſt of theſe is, that of not eating Meats offer'd to Idols, or againſt ſymbolizing in any manner with the Heathen Superſtitions and Idolatries. This Rule we find in that Book [a] of his about *Jewiſh Meats*; and we may well enough ſuppoſe that he extended it ſomewhat farther than St. *Paul* would have done. The ſecond Rule is that of not fleeing in the time of Perſecution, but of abiding conſtant to the Death. It ſeems this was the Subject of his Book concerning *Attalus*,

[a] De lib. Judaic.

which

which is mention'd by St. *Hierom*, and intituled, *Of Constancy*, or Firmneſs: Which he very probably alſo copy'd from *Tertullian*, as *Tertullian* from *Montanus*. Had *Novatian*'s Book been preſerv'd we muſt needs have ſeen the Agreement betwixt them, for never could there be fairer Originals of this, than thoſe of *Tertullian*; as namely, his Book *de Fuga*, with his *Exhortation to the Martyrs*, for him to draw after. The third Rule is that of perpetual Excluſion from the Church, of as many as ſhould after Baptiſm have, either through Fear or Torture, been once overcome to deny Chriſt. And the ground of this was laid upon the Epiſtle to the *Hebrews*. The whole Conduct of *Novatian* bore Teſtimony to this laſt Rule, wherein it muſt be own'd that he plainly agreed with the *Montaniſts*. Who therefore may be charg'd in a great meaſure with the conſequences of that Schiſm, as well as of their own, before it became ſo fruitful as to generate others; and indeed of all the Schiſms or Hereſies that have ever ſince been brought forth, as it were out of its Womb. This Account of the Riſe of *Novatianiſm* as a Branch of *Montaniſm*, or as *Reform'd Montaniſm*, might be further corroborated, if need were, by ſeveral Obſervations drawn from the Writings of that Age; and particularly from the Characters of thoſe that were chiefly infected therewith, and the Arguments that are made uſe of by the Catholick Apologiſts againſt theſe later Pretenders to a purer Diſcipline, and an higher Spirituality.

Now as *Novatianiſm* was a Branch of the *Proclian*, ſo was *Noetianiſm* of the *Æſchiniſt Montaniſm*: For *Noetus* [a], the Founder of this Sect, having been a Diſciple of *Montanus*, but not being

[a] Noetiani Hæretici à Noeto Aſiano nomen adepti, diſcipulo ipſo quoq; Montani. *Pap. H. E. de Hær.* p. 240.

able

able well to digeſt his Doctrine *according to Proclus*, as being too myſterious for him, thought it moſt reaſonable to take the Party of *Æſchines*, whom he could better underſtand. And as he was of a moſt ambitious Spirit, he could not forbear ſetting up himſelf for ſome great Prophet and Lawgiver ſent from God, in order to reform the World, and renew the State of the Church; thinking by this means to make himſelf conſiderable. And herein he was aſſiſted by a Brother of his, that was appointed by him for *his* Interpreter to the People, in like manner as he was to paſs for *God*'s Interpreter: So under this Character he took upon himſelf the Name of *Moſes*, or rather pretended that it was given him of God; and gave to his Brother that of *Aaron*. Then did this new *Moſes* and *Aaron* gather to themſelves many, that for a while believed in them, hearkning to their great Pretenſions; but among their Diſciples there were none found more conſiderable than *Cleomenes* and *Calliſtus*, whom they therefore pitch'd upon for their Succeſſors, having firſt fully inſtructed them in the Myſtery of their pretended Miſſion from Above. Now they had taught their Diſciples, as the Fundamental Doctrine of their Society, that there was only one Divine Perſon in the Godhead, which according to different Relations was both Father, Son and Holy Ghoſt: and that this one Perſon was both Viſible and Inviſible, Mortal and Immortal, Paſſible and Impaſſible. In Heaven they call'd him God the *Father*; in Earth they call'd him the *Son*; and in the Powers of the Creature the *Spirit*. Again, they ſaid he was in Heaven Impaſſible, Inviſible and Immortal; but on the Earth Viſible, Paſſible and Mortal. Moreover, they ſaid that this one Perſon was in Heaven *God*, and in Earth *Man*. They ſeem to have been for introducing a ſort of *Judaical* Theocracy, that ſo this ſecond *Moſes* might be

be in all things like to the Firſt, but only Superior to him. They are thought to have kept ſome Correſpondence with the *Helceſæites*, a Branch of the later *Montaniſts*, who aroſe up either at the ſame time with them, or preſently after. The Church of *Smyrna* was chiefly afflicted with them, and the City, whoſe Inhabitants had ſo blindly and earneſtly ran after this pretended *Moſes*, was not many Years after viſited with an Earthquake, wherewith it was terribly ſhaken, and a great part of it ſwallow'd up or deſolated. This by ſome was interpreted as a Judgment upon the Place, for their ſo greedily ſucking in the Poiſon of this Pretender, and for departing from their Primitive Fervour and Conſtancy, which in the Days of St. *John* render'd the Church hereof ſo approv'd in the Eyes of Chriſt, as he had nothing to reprove her Angel for. It was about the Year CCXXV when this *Noetus* ſet up his School in *Smyrna*, of which he was a Native, and held his Schiſmatical Aſſemblies. Though there were many that apoſtatiz'd to him, whom he had bewitch'd with his fine ſmooth Pretences; yet on the other ſide there were a great many, and they the beſt and moſt conſiderable, that perſiſted ſtedfaſt in the Faith they had receiv'd from St. *John*, and condemn'd this falſe Prophet; who liv'd long enough to ſee himſelf diſappointed in his big expectations of being as another *Moſes* to the Church: And in his Death he was abhor'd, and after his Death his Body was caſt out as an Abomination, the Burial of an Aſs being deem'd good enough for him. So very unlike was both his *Death* and *Burial* to that of the *true Moſes*, even no leſs than his *Life*. However, his Hereſy dy'd not with him.

For *Sabellius* [a], a Diſciple of *Noetus*, not to

[a] Epiph. Hær. 62. Hilar. de Trinit. *l.* 2. Baſil. Ep. 64.

mention

mention here *Cleomenes* and *Calliſtus*, ſoon ſtood up in his Maſter's room, and made himſelf even more famous than him; ſo that the Hereſy of *Noetus* came ever afterward to be known by the Name of *Sabellianiſm*. And thus alſo it came, that the *Montaniſts* were by a great many taken to be *Sabellians*; whereas the truth is, the *Sabellians* were but a Branch deſcended from one Party of the *Montaniſts*. Hence the *Sabellians* ought rather to be call'd *Montaniſts*, than on the contrary; though they were but *Montaniſts* in the *Fourth* Generation: For *Æſchiniſm* begat *Noetianiſm*, and *Noetianiſm* begat *Sabellianiſm*, and *Æſchiniſm* was no other than *Praxeaniſm*, or a ſort of baſtard Off-ſpring of *Montanus* by *Praxeas*. This was the Pedegree of *Sabellianiſm*, which has laſted to this very Day, and made for ſome time ſo great a ſtir in the Church. As for *Sabellius* himſelf, there was nothing found to be objected againſt him, but his declaring for the *Noetian Principles*; for he was not concern'd in the *Fanaticiſm* of his Maſter, and had nothing to ſay for it. He was a Perſon, it ſeems, of a clear Reputation, and of good Parts, and had an eaſy way of explaining his Notions to ſet them off; which he did very much by familiar Compariſons. Thus he compar'd, for inſtance, [b] the Father to the Subſtance of the Sun, the Son to the Light of it, and the Holy Ghoſt to the Heat of it. Again, he compar'd the Trinity with the Body, Soul and Spirit in Man. He was of *Pentapolis*, and roſe up preſently after the Perſecution of *Decius*. *Cleomenes* and *Calliſtus* at the ſame time, or even ſomewhat before, propagated the Spirit and Doctrine of their Maſter in *Aſia*, ſucceeding in his School: And *Paulus Samoſatenus* within a little while after-

[b] Baſil. Hom. 27. contr. Sabell.

ward

ward appear'd at *Antioch*, as ſpringing from the ſame Root.

And as *Noetianiſm*, which was the Off-ſpring of the *Æſchiniſt Montaniſm*, was continued in *Sabellianiſm*; ſo was *Novatianiſm*, deſcended from the *Proclian*, in like manner continued down in *Donatiſm*. For notwithſtanding that this Schiſm was ſo ſtrenuouſly oppos'd by St. *Cyprian* of *Carthage* and St. *Denis* of *Alexandria*, with *Cornelius* of *Rome*, it could not be extinguiſh'd; but while it loſt ground in one Place it got again in another; and ſo at length it *paſs'd over*, as a learned [a] *Calviniſt* freely acknowledges, *into Donatiſm*; and became thence forward one with it. The Hiſtory of this Schiſm, as under this ſecond Denomination, is to be had at large in the *Six* Books of *Optatus*, againſt *Parmenian* a Ring-leader of the Sect (for the *Seventh* is by Criticks allow'd not to be his) and in the Life of *Conſtantine* by the Eccleſiaſtical Writers: And having been written alſo [b] in *Engliſh*, with a particular application to our Times, and the Caſe of the *Engliſh* Separatiſts, nothing need here be ſaid of it further: Only we can but take a little notice, that the *Donatiſts* were ſo far from being *Sabellians*, that they inclin'd rather ſomewhat to the *Arians*, as deriving their Pedigree not from the *Æſchiniſt*, but the *Proclian* Order of *Montaniſm*, and eſpecially from the *Tertullianiſts*: And that as the Catholicks Re-baptiz'd the *Montaniſts*, ſo the *Donatiſts* Re-baptiz'd the Catholicks: Yea the *Donatiſts* are ſometimes actually confounded with the *Montaniſts*, as it appears from *Baronius*; and to this did viſibly contribute the giving the Name of

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[a] Duraturum tamen Schiſma fuit, & in Donatiſmum abiturum. *Spanh. Iſag. ad Hiſt. N. T.* Sect. 3. n. 8.

[b] *Hiſtory of* Donatiſm *by Mr.* Long. 8°.

Montani

Montani or *Montenſes* to them in *Italy*, as of *Parmeniani* in *Africa*. Whether this might not proceed from their having a kindneſs for the Name of *Montanus*, as much, or more than from their manner of Living, I ſhall not undertake to determine; but 'tis certain they had a very good Intereſt at *Rome*, as well as *Montanus* had in the beginning.

But to return to our *Æſchiniſts*, how inconſiderable ſoever they were counted in compariſon with the *Proclians*, it is evident that ſome of their Succeſſors did no wiſe fall ſhort of theſe, or of any that branched from them. The *Neſtorians* for certain were a very conſiderable Body; but they would never have been ſo conſiderable, had they not built upon *Æſchiniſt* Principles. When *Borchardus* wrote his Deſcription of the *Holy-Land* they were then thought by ſome to be full as many, if not more than the whole Weſtern Church, and that their Patriarch in the Eaſt, call'd *Jacelich*, had as large a Juriſdiction as the Pope: Nay, one has been ſo bold as to pretend to *demonſtrate*, that they are at this time no leſs than *five* times ſuperior in their Number to the entire Body of the *Roman* Church. And however he is miſtaken not a little, there can be no doubt but that they have been, and are even ſtill a Body prodigiouſly great, if compar'd with the little diminutive Sects which make ſuch a noiſe in theſe parts of the World. The occaſion of this great Diviſion is known to have been from one *Anaſtaſius* a Presbyter, who could not bear to have the *Virgin Mary* call'd the *Mother of God*, but thought it enough to have her call'd the *Mother of Chriſt*. The Biſhop of *Conſtantinople*, who was *Neſtorius*, having determin'd in favour of *Anaſtaſius*, it was infer'd that his determination was contrary to the Council of *Nice*, in that *Chriſt* muſt be hence born of the *Virgin*, but not *God*, or the *Son of God*:

God: Whereupon he was oblig'd to explain his Senſe, which he did, by declaring how he conceiv'd the *manner of the Union* of God and Man in Chriſt; and this he did by making Chriſt to be rather Θεοφόρος than Θεάνθρωπος, a Man *bearing God*, or filled with God, than a *God-Man*. So that the main Point wherein his Heterodoxy did conſiſt was this, [a] That the Man born of the *Virgin Mary* was not *born God*, but that God was afterwards united to him and *dwelt* in him, and ſo he became the *Tabernacle of God* upon Earth. Wherein he certainly went upon *Æſchiniſt* and *Noetian* Principles; for that he was a Friend to the *Arians*, there is no manner of Proof, whatever ſome may ſay out of Prejudice againſt him: For on the contrary it appears from *Socrates* [b], that he had a deſign to raze the Churches of the *Arians*. And *Evagrius* [c] relates, That *Neſtorius* utter'd blaſphemies againſt Chriſt, teaching that he was a *mere Man*; which upon *Arian* Principles he could never have done. Add to this, that in the Council of *Epheſus*, where he was condemn'd, he oppos'd not only the Catholicks but the *Arians* alſo, even as many as aſſerted Chriſt to be born a God [d]: And that it was the Opinion of very many from the firſt, that he was ſtudying to introduce the Opinion of *Paulus Samoſatenus* into the Church. [e] From all which, and from the canonizing of this *Paulus*, with others of the ſame Rank, by the later *Neſtorians*, it may fairly be preſum'd, that there was a great deal too much of the Spirit of the *Montaniſt Æſchines* in all this.

Yet that the *Proclian Montaniſm* might fall no wiſe ſhort of the other, there was conjur'd up

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[a] Ambroſ. de Incarn. Verb. *c.* 6. Caſſian. de Incarn. Verb. *l.* 1. [b] Hiſt. Eccl. *l.* vii. 29, 31. [c] Evagr. *l.* 1. 4. [d] Socr. Hiſt. Eccl. *l.* vii. 33. [e] 32.

another Spirit out of *Perſia* to join with it: This was the Spirit of *Manicheiſm* that join'd it ſelf with that of *Montaniſm*, and fortify'd it ſelf by it, making uſe of many of the *Apocryphal* Revelations of the *Montaniſt* Prophets, and other ſuppoſititious Scriptures, to confirm their Notions. But they chiefly built upon the Writings of that *Leucius Corinus* of the *Proclian* School, that has been already mention'd (*Art.* XIV.) which mightily contributed to the Eſtabliſhment and Propagation of *Manicheiſm* thus mixt. This *Leucius*, who is otherwiſe call'd *Seleucus*, was a ſpiritual Father to many of the better ſort of them, or an Arch-prieſt and Prophet, having under his inſpection the Candidates for the Prophetical Order, or Sons of the Prophets, who boaſted that they were *illuminated* by his means: Which illumination of his was the Introduction of them into the very Principles of *Manicheiſm*, that is, of what was afterwards ſo called; and the Tranſplantation of the *Zoroaſtrian* Theology, or a good part of it into the Myſteries of the Chriſtian Religion. Now after that he had laid the Foundation, and brought together Materials under the great and venerable Names of the Apoſtles, *Manes* aroſe with as high Pretences as ever *Montanus* did, if not even higher.

For if *Montanus* was honour'd by his Followers as the *Paraclet* that was to come, or as the Repreſentative of him at leaſt, 'tis no leſs certain that *Manes* ſet himſelf up alſo for a *Paraclet*, or for the Spirit and Power of God in the Fleſh, and ſuffer'd his Diſciples to honour him according to that Quality. Yea, it is known that he called *Twelve Apoſtles*, as Chriſt had done, whom he appointed in like manner that they ſhould go forth and miniſter in his Name, as the *Paraclet* that was ſent into the World, to convince all Mankind not only of *Sin*, but alſo of *Righteouſneſs* and *Judgment*, by a new and more perfect Law than ever yet had been

been given. To theſe Apoſtles of his he gave the very Names of the Twelve Apoſtles of Chriſt, promiſing that in like manner they ſhould ſit upon Twelve Thrones, to judge the World, and that they ſhould go forth in greater Power than the firſt Twelve had done, as brought up now into an higher diſpenſation than they. He made them moreover believe that he, by the Power of the Holy Ghoſt dwelling bodily in him, had elected them out of the World to communicate unto them the Treaſures of Divine Wiſdom, and that they were to be led by him into *all* Truth, even ſecret and hidden Truth; and ſhould have the Myſteries of the Kingdom, which were wholly unintellegible to others, clearly manifeſted to them. And ſince he was properly call'd an *Anti-chriſt* [a], in the ſame ſenſe that *Simon Magus* was an Anti-chriſt, or that *Doſitheus* and *Menander* were Anti-chriſts; as pretending to the ſame Πλήρωμα, or Fulneſs and Original Power of the Divine Λόγος, as was in Jeſus Chriſt; whence he appropriated to himſelf the Title of Ἄλλος Παράκλητος, *i.e. another Paraclet* or Comforter (*John* xiv. 16.) and ſo ſet himſelf up as one in all Things like unto him; as being not only Partaker of, but even *filled* with that very *Fulneſs* which was in him, and whereof he did communicate firſt to his Apoſtles, and then to the reſt of his Diſciples. Now the ground of this, and of all the *Primitive Anti-chriſts*, as well as of the *Modern* alſo, appears to have been a certain Notion of the Tranſmigration [b] of the Λόγος Ἀρχικός, which was by them ſuppos'd to conſtitute a *Chriſt* no leſs than of the Λόγος Μερικός, which was ſuppos'd to conſtitute a *Prophet* or an *Apoſtle*. *Manes* therefore out-ſtrip'd *Montanus*, who never once preſum'd to

[a] Μαθησαὶ ὃ τέτε ϕ ΑΝΤΙΧΡΙΣΤΟΥ Μάνης γεγόνασι Δώδεκα. Petr. Sicul. Hiſt. Manich. p. 30. Ed. Roder.

[b] *Vid.* Dodwel. Differt. in Iren. II. §. 34, 35.

act Chriſt after ſuch a manner, and who 'tis plain proceeded on quite another ground than this; ſo that though *Montanus* might be call'd a *falſe Apoſtle* or a *falſe Prophet*, he ought not yet to be call'd a *falſe Chriſt* or an *Antichriſt*. Now as Chriſt had call'd himſelf the *Bread that came down from Heaven*, ſo it ſeems alſo that *Manes*, who by virtue of the aforeſaid Tranſmigration, thought he might lawfully pretend to the ſame Titles and Appellations as *He*, would give out himſelf for the *ſpiritual Food* of his Diſciples, and make them believe that he could pour into them the delicacies of Heaven, the ſweet Conſolations of the Spirit, which ſhould be as *Manna* to the Taſte. And hence his Diſciples that were of the [a] *Greeks*, they tell us, chang'd his Name from *Manes*, which in their Tongue had but a bad ſignification, as approaching to Μανία, i. e. *Madneſs*, into that of Μαννίχαιος, *Mannicheus* (*Diſcipulis ſuis erat fundens Manna.* Mannicheus Aut. Prædeſt. *c.* 46.) one whoſe Words were all Honey and Manna. Whereas alſo Chriſt ſaid [b] *I am the Bread of Life* and the *living Bread*. It is reported of *Manes* that he went even farther, and gave part of himſelf to be *literally* fed upon, and even that wherein he conceiv'd the *Life* chiefly to conſiſt, or to be concenter'd in it: And nothing ſure can be more deteſtable than his magical Rite of preparing, in order to this the Bread for his Sacrament, by ſowing his Seed into the Flower whereof the ſaid Bread was to be made, that ſo it might be called *his Body* thereby, more than in a Figure. How incredible ſoever this may appear, there is nothing ſo extravagant or ſo abominable, which Enthuſiaſm and Superſtition have not led into, or may not lead again into. And the Matter

[a] In Græcia Diſcipuli non Manetem, ἀπὸ τ μανίας, ſed Mavνίχεον, ἀπὸ τ χέειν μαννα, vocabant. Beyerl. *p.* 20.

[b] John vi. 35, 48, 51.

as

as to the main is indeed ſo well vouch'd by capable Witneſſes, and by one among the reſt that was no leſs than nine Years a Member of his Church: And there are ſuch inſtances of a much freſher Date as might be given of a nature not much unlike this, as there will be found nothing ſo very improbable in it, if we allow that he was a Magician (as it is generally agreed) and was poſſeſſed of a Spirit, as *Montanus* was, but of a *worſe* kind. But not to inſiſt hereupon, ſince even his Diſciples could not for certain agree about this Cuſtom, ſome rejecting, but others embracing it, we will paſs to what is more clear and unconteſted; that ſo we may be better able to compare the Spirit of *Manicheiſm* and *Montaniſm* together.

The true Name then of *Manes* was *Cubricus*, or (as St. *Auſtin* has it) *Urbicus*; and his Riſe was after this manner. There was of the *Alexandrian* School a certain *Arabian* Philoſopher, who led a retir'd and aſcetical Life, being a Man of Learning, but who had no knowledge either of the Jewiſh or Chriſtian Religion; who wrote Four Books [a], the firſt of which he called his *Goſpel* (but which contain'd nothing of Chriſt;) the ſecond his *Capitula*, being the Rules and Orders of his Philoſophy; the Third was his Book of *Myſteries*, and the Fourth was his Book of *Treaſures*. Having a deſign to propagate his Doctrine in *Judæa* he was diſappointed by Death, and ſo bequeathing his Books to one *Terebinthus* his Diſciple, he left him to execute what he had but deſign'd. *Terebinthus*, after his Maſter's Death, accordingly travell'd into *Judæa*, where he learnt ſomething of the Religion both of the *Jews* and Chriſtians; but as he was beginning to propagate there the Doctrine contain'd in thoſe Books, he was not able to proceed for the oppoſition he met with: And ſo he fled into *Perſia*,

[a] Cyril. Catech. 6.

thinking to find among the *Magi*, a better Reception; but the Prieſts of *Mithra* there alſo oppos'd him, and in Diſputation had the better of him: Whereupon he thought fit to retire, and changing his Name, that he might not (they ſay) be known, from *Terebinthus* to *Buddas* [or *Buddin*] though this be indeed no more than the Interpretation of that in the *Perſian* Tongue; he aſſociated with a certain *Perſian* Woman, who was a Widow, but was childleſs, and almoſt deſpairing of Children had bought this *Cubricus*, who was then a very promiſing Boy, with a deſign to adopt him for her Son, in caſe ſhe had none by *Buddas*. So *Cubricus* was under the inſtruction of *Buddas*, who found him a very apt Scholar. But it was not long before *Buddas* going up to walk on the Roof of his Houſe, and there (after certain Ceremonies us'd) making an attempt to fly in the Air, by the help of the Aerial *Dæmons* whom he called upon, fell down and daſh'd out his Brains. Such was his end, while he pretended to work Miracles, as his Maſter had done before him, and thereby to ſet himſelf up for ſomewhat more than Man. The young *Cubricus* came by this means to inherit both the Opinions and the Books of this *Alexandrian* Magician; and his Foſter-Mother took care that he ſhould be educated in all the Learning of *Perſia*, as he had before been initiated by *Buddas* in that of *Egypt*. But being obſerv'd alſo to have a particular Genius for Painting and Sculpture, he was encourag'd to apply himſelf to it, and in a little time he became ſo famous in the firſt of theſe, as to be call'd by way of Eminence, *the Painter*. Whence the Name of *Manes* ever afterward ſtuck to him, the Name for a *Painter* being in the *Perſian* Tongue *Mâni*. Now that he might the better ſet off his Doctrines, and recommend not only the Goſpel of *Scythianus*, with the other curious Books that he had left to him, but alſo all that he had any wiſe learnt either of the ſecret Sciences of the

Perſians

Persians or of the *Egyptians*; his Custom was finely to adorn all with most curious lively Drawings, and surprizing and beautiful Hieroglyphicks. And having compil'd the Doctrine of the Secret Books, and of the Traditions of his Master into one Volume, he richly illuminated it, and embelish'd it with Pictures of various kinds; which he call'd in the *Persian* Language *Ertchengh* or *Ertengh*, and by abbreviation *Tengh*. And because this [a] Picture Book of *Manes* was call'd *Tengh*, therefore also afterward all the Books of Pictures by the most excellent Hands; as particularly of the *Grecian* Masters, and among the rest of *Zeuxis* himself, were call'd by the same Name as the *Tengh* of *Zeuxis*, and the like. Now he pretended that he had receiv'd the Gift of Painting by immediate Inspiration, and therefore in those Parts where he liv'd they say to this Day, that this was the true beginning of his setting up to be divinely inspir'd: For, as if there was as near a relation betwixt Painters and Prophets, as there is said to be betwixt Painters and Poets: They say, that from his surpassing all others in this Art he grew so very proud as he would needs also pass for a Prophet. And he despaired not but he might come to be esteem'd as a great Prophet as he was a Painter. Now an occasion for this thus presented it self; he had heard of the Miracles which Jesus Christ had wrought both by himself and his Apostles; and he had heard also that he had given himself the Name of a *Paraclet*, and had withal at the same time promis'd that *another Paraclet* should be sent in his Name; who should not only do as great, but even greater Works than he had done. Hereupon he strait

[a] Cum esset professione Pictor, impiorum Dogmatum suorum librum (ut speciosior appareret oculis; & eo nomine multo gratior esset) eleganter qua potuit depinxit, & varii generis Picturis ornavit & decoravit. *Hyde Hist. Relig. Vet. Pers.* c. 21.

flatter'd himſelf that he, by his Skill in all the Wiſdom of the *Egyptians* and of the *Perſians*, might arrive to be this great *Paraclet* and wonderful Prophet, that had been predicted to work ſuch mighty Miracles: But at the ſame time it happen'd that there was another that entertain'd as high Thoughts of himſelf as the *Painter* could, and gave himſelf out for the great Power of God. This was *Shabur* the Son of *Ardeſhir*, that contended with him, but prevailed not againſt him. And when *Shabur* ſought to ſlay him, for that he could not bear that any ſhould be thought equal to himſelf in the Prophetical Spirit, he fled into *Turkiſtan*, where he drew after him great Numbers. And finding here a Cave in which was a Fountain of excellent Water, he got Proviſions in hither by Stealth, that might be enough to ſuffice him for a whole Twelvemonth. Then he pretended to his Followers that he was to aſcend up into Heaven, but that after the ſpace of one Year he would deſcend to them again. So withdrawing himſelf from them, while they were in a profound Amazement, he went and hid himſelf in this Cave in the Mountain; and there he abode for the appointed time: Which being expir'd, he again appear'd as he had promiſed, and brought along with him thoſe wonderful Tables adorn'd with all that Art could invent, which are commonly call'd *ERTENGH-MANI*, or, the Pictures of *Manes*; being the ſame that were before mention'd. Theſe were Pieces ſo exquiſitely perform'd, as he obtain'd thereby his end; for he raviſh'd herewith almoſt as many as beheld them, ſo that they could not forbear ſaying, It was more than the Finger of Man. And he affirming with great Solemnity that he had received them from Heaven, and that they were not his Work, but the Work of God; very many believed in him, and became his Diſciples. But after this he made haſte to go into *Perſia* again, fearing perhaps leſt he might

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be here discover'd, if he continued much longer. And being return'd into *Persia* he went immediately to the King thereof, whose Name was *Behram*, and shewing him the Book of the Tables, which he said he had received from Heaven, he invited him to embrace his Religion. The King was exceedingly surpriz'd and pleas'd, and was one of the first that was perverted by him, and made to believe that he was that great Prophet and *Paraclet* he pretended to be; and with the King not a few also of the Courtiers believed in him, or made a shew at least, of embracing the Religion of their Prince. And when he had got a great number of Followers, by the King's Interest and Favour, the *Persian Magi* and Priests hereupon grew very uneasy, so the King thought fit to order that a Disputation should be held betwixt them and *Manes*; who having the King on his side, did not much fear the success; yet how he came off we are not told. But soon after the King's Son fell sick, and he undertook to cure him by his Prayers; and the King having Faith in him, and greedy to see a Miracle wrought, committed his Son and the Hope of his Kingdom, to this pretended *Paraclet*; under whose Hands he died, and not without a suspicion of being murther'd by some of those Spirits he was thought too familiar with: Whereupon he was cast into Prison and commanded to be put to Death; but some way or other finding means to escape out of Prison he fled into *Mesopotamia*, where proceeding as before to propagate his Religion, and taking upon him to be *in the Form and Person* of Christ, *Archelaus* the Bishop, disputed with him, and confounded him. Whereupon being not able to stay here any longer, he took his flight again and went back into *Persia*, where disguising himself he endeavour'd to lie conceal'd; but the great Men of that Court having some suspicion hereof, made a diligent inquisition after him, and so at last apprehend-

apprehended him. Being now taken, Sentence was pronounc'd upon him by the King, that he ſhould be crucified in the Great Gate of the City, even his Capital City, and that he ſhould be flea'd while he was yet alive, and his Skin ſtuff'd with Chaff and kept. And for a long while after they ſay his Skin ſo ſtuff'd was to be ſeen in *Perſepolis*. Alſo at, or about the ſame time all throughout the Kingdom, whom he had bewitch'd to believe him, and follow his Religion, were by the command of the King *Behram* put to Death: And then the King was at reſt, and the fire of his Indignation (ſaith *Chandemir*) was quench'd. Nevertheleſs his Sect did, after this, mightily ſpread; and the Day upon which he ſuffer'd was kept as an high Holy Day among his Diſciples, they accounting it no leſs than the Day of his Tranſlation. Wherefore the *Grecians* that adher'd to him call'd this Day Βῆμα, upon which they plac'd in the Church an high Seat or Throne, known commonly by that Name; to which they went up by Steps: And this they cover'd with rich Clothes curiouſly embroider'd, not without various Decorations, as it was their manner upon ſuch ſolemn and Feſtival Occaſions. Thus it ſeems that both Muſick and Painting came to be in very great eſteem among them; for as much as they were perſuaded by their Maſter that they were really the Gift of the Holy Ghoſt: For he was an excellent *Muſician*, they ſay, as well as a *Painter*; and both by Inſpiration. And he is to this very Day believ'd in *Perſia* to have been the Inventer of a certain Muſical Inſtrument that they call *Oud*; as do likewiſe the *Arabians*; and is a ſort of *Lute*, which he probably us'd to invite the Spirit or *Damon* to come upon him; that he by his Art had render'd familiar to him. Beſides, it appears that he was skill'd in the *Orphean* Magick, in which Muſick always made a part: And hence as he was both *Painter* and *Muſician*, we

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may well think that he was a *Poet* alſo, if we conſider the Genius of the Man, or the Syſtem of his Thoughts, or the common manner of Delivery of ſuch ſort of Secret Knowledge and Wiſdom as he pretended to among the *Eaſtern* Nations. And for as much as his Diſciples rejected the Uſe of *David*'s Pſalms, from the Principles of his pretended Revelation, there was a neceſſity for him to introduce a Pſalmody of his own: And for the ſame reaſon that the *Valentinians* did in their Publick Worſhip uſe the Hymns of their Maſter, the *Manichees* being ſuperſtructed upon the ſame Magical Foundation with them, muſt have commonly ſung the Hymns of their Founder, which he had compoſed to his Lute. In which Hymns doubtleſs it was, rather than in any ſet Doctrinal Diſcourſe, he compar'd the Sun and the Moon to *two Ships* for the Tranſportation of ſeparated Souls in their Aſcent to the ſuperior Paradiſe, which has not been hitherto taken notice of as I know, by any that have given an account of his Opinions; and hence no wonder it is, that ſome Poetical Repreſentations or Fictions, have been miſtaken for his real Sentiments. He was both an Aſtronomer and an Aſtrologer; this being a great part of the Learning of the Eaſt, in which he was certainly converſant; and was far from being ſo ignorant and ſtupid as many do imagine, and that juſtly too, if the confus'd Accounts that are given of him and his Doctrines might fully be depended upon. He was not a Stranger to the Language of Hieroglyphicks, to the Muſick of the *Orphean* Harp, or to the Style of the Magical Poets and their Metamorphoſes; and in one word, may be ſaid to have been a *Poetical Philoſopher*. Hence beſides his *Tengh*, which was no leſs *Philoſophical* than *Theological*, he wrote likewiſe, according to *Ibn Shahna*, a Book of *Philoſophy*, which he tranſlated into the *Perſian*, but tells us not in what Language it was originally written; probably

probably it was either in the *Ægyptian* or the *Babylonian*, but I moſt incline to the latter: Wherefore he is call'd by the *Arabian* Writers *Manes the Philoſopher*. To all which Qualifications this one farther is to be added, that he was properly what they call *Dæmoniacus Natura*; ſuch as moſt of the Founders of Empires and of Sects have been, and which we want Words in our Language to expreſs. This Demoniacal Conſtitution is ſomewhat beſide, or beyond what is ordinary in Human Nature, and ſuch a Perſon as has it, if he be Fortunate, we call a *Genius* or an *Hero*; but if he be otherwiſe a *Lunatick* perhaps, or an *Epileptick*; and ſeveral other Names there are which we give him in this laſt Caſe, according to ſome difference of Circumſtances, as a Perſon *Double-ſighted*, a *Viſionary*, and a *Natural Enthuſiaſt*. If he be partly Fortunate and partly Unfortunate, we have then other Names for him; or we characterize him according as we are prejudiced for, or againſt the Perſon; but we have no manner of Word which can here convey an Idea that is proportion'd to the Subject. *Manes* was *naturally* for certain of ſuch a Conſtitution or Diſpoſition, *in whom* there was, according to the *Chaldean* Phraſe, [a] *the Spirit of the Gods:* He was one after Nature of an *excellent Spirit* or Genius, and what we call a *maſterly* Wit; but which was ſometimes accompany'd with extravagant Sallies. Nothing that is related of all the *Grecian* or *Italian* Painters, can come up to what is ſaid of his exactneſs in Proportion, without the aſſiſtance herein of Art; particularly to his drawing a Line even of ſeveral Yards, with the help only of his naked Eye, according to all the Mathematical Accuracy that could be requir'd with the aſſiſtance of Rule and Compaſs. No wonder then is it, that his Converſation was ſo accepted that he had ſo eaſy admiſſion

[a] Dan. iv. 8, 9.

into the Courts of Princes, that he was ſo admir'd and courted by Perſons of all Parts, and that his Sentiments conſequently ſo ſoon and ſo far ſpread themſelves, notwithſtanding ſome great Diſappointments; as particularly, that about the *Perſian* King's Son. To conclude, He was a Maſter in Picture, Sculpture and Muſick; and at the ſame time a Poet and a Philoſopher, an Orator and a Divine, an Aſtrologer and a Magician: And he had a Reach that was able to reconcile the greateſt Extreams; ſo that he was at once both an *Epicurean* and a *Pythagorean* in his way of Philoſophizing; and while he out-went the very *Phariſees* themſelves in his *Apocryphal* Traditions and Revelations, merited yet to go by the Name of *Manes the Sadducee*. Indeed he ſeems to have been, all things conſider'd, a Prodigy in Nature.

But to return to his Religion, and the Parallel of it deſign'd:

The Doctrine of the *Manichees* conſiſted chiefly in theſe Points. 1. That God is a Being *infinitely extended*, and comprehending all Things; by whom, and out of whom, all Things are made; the Light, the Life, and the Eſſence of whatever is or can be, Viſible and Inviſible: So that all Things are real Parts of God, exiſting in him and out of him. 2. That there are yet *two Principles* from all Eternity, the one of Good the other of Evil; and the World as a *Third* (or mix'd) Principle, compounded out of both: Or, that the Darkneſs is Co-eternal with the Light, and Matter with Spirit, and enters into the Compoſition of every Thing. 3. That there are *two Souls* in every Man, the one from the Good, the other from the Evil Principle; and that theſe with the Body do conſtitute in Man a leſſer, as the two infinite eternal Principles with the World do conſtitute a greater Ternary. 4. That the good Soul may *converſe* with Good Spirits, out of the Good Principle, and the Evil Soul with Evil Spirits,

Spirits, out of the Evil Principle: And according to the Pre-dominion of either, ſo may *Revelations* be obtain'd from each of theſe. 5. That the Good Soul which is created out of the Light, and is a part of God, is the *Light within*; which is capable of communicating with the Infinite Light, and of being made Wiſe and Happy by it, but that the Evil and Adventitious Soul which is out of the Darkneſs, and is a part of the Evil Principle (which they call *Saclam* and *Hyle*) is with reſpect to the former the *Outer-Darkneſs*, which God made not, but which always exiſted with him; and that this *dark Soul* which they made to be *Material*, can never in all Eternity be admitted into the Inheritance of the other *in Light*. 6. That hence alſo the *Body*, as created out of the ſame Principle, can never enter into the Kingdom of God, but muſt paſs away into the Elements which compounded it, in order to ſome New Revolution: And conſequently there is to be expected *no Reſurrection* of the Body. 7. That the two eternal Principles being alike extended throughout all Things, there is an eternal War betwixt them in Nature; and there is a Portion of the Divine Being in every Creature, even of the very *loweſt* Claſs, which is to be *ſeparated* from the adventitious Darkneſs, Veil or Covering. 8. That the World is one great *Animal*, and that there is nothing dieth therein; but is only changed: And more particularly, that all and every part under every Tranſmutation, ſtill liveth unto one or other (if not both) of theſe eternal Principles; and that all Things that exiſt *in rerum Natura*, have *Life* and *Senſe* inſeparable from them. 9. That there are Spirits both in the Good and in the Evil Principle of various Orders and Degrees, *eternally* exiſting in and flowing from their proper Principle or Matrix, that have each of them their ſeveral *Kingdoms* appropriated to them. 10. That among theſe latter there are ſome that are properly *material*

Dæmons,

Demons, being principally generated out of the *dark Hyle* or Seed of *Arimanius*; and that all Matter having Life in it ſelf may be made capable of Cogitation, and ſo of becoming *Demoniacal*. 11. That there are no Spirits that are ſtrictly and properly *immaterial*, but that they have all, more or leſs, of a Light or Dark Materiality: Yea, that even the Supreme Light it ſelf, the Fountain of all the better Spirits, is not to be conceiv'd without ſomewhat of a Body to it. And hence, 12. That Matter and Neceſſity being inſeparable, there can be no ſuch thing as *perfect Liberty* in any Spirit whatever; and that Fate doth govern all, and all Things are done by Fate, according to the eternal *Predeſtination* in God, with reſpect to the ſaid contrary Principles. 13. That *Sin*, in particular, is neceſſary, with all the conſequents of it; that it is alſo a Subſtance, not an Accident; and inevitably flows forth from the Evil Principle which enters into our Conſtitution, and makes a part of it. Whence *Original Sin* muſt be the Evil Subſtance which they ſuppoſe to be in the dark Soul, and to conſtitute its Nature. 14. That there is a natural and inherent Impurity in the *Fleſh* of every Creature, which is therefore to be abſtained from by all that would be *Perfect* or *Pneumatical*; and that certain Creatures, partaking more of the Evil Principle than others, are for the ſame reaſon to be likewiſe wholly abſtain'd from, as particularly, *Wine*. 15. That the Light-Soul of Man is polluted by *Marriage*, and obſcur'd by all Carnal Communion. That the State of Matrimony may nevertheleſs be permitted to them that are in a lower and more imperfect Degree, having been introduced with the Evil Principle which yet predominates in them; but that it is by no means to be allow'd in them that are called up to be of the number of their *Electi* or the Spiritual. 16. That this Light-Soul is of the ſame Perſon and Subſtance with God, Life of his Life and Light of his Light,

Pars molis Divinæ, a part of his very Eſſence, and *Conſubſtantial* with him from before all Time, of an Infinite Nature, without Beginning and without Ending, and may be called the *Son of God*: But that by the order of Fate, it is made to paſs thro' ſeveral Revolutions and Appearances, till at length it return back into its firſt Station. 17. That there is both a *Tranſmigration* and a *Tranſanimation* of all the Light-Souls paſſing from their eternal Pre-exiſtent State, through the (whole) Temporal State of their Captivity, even both in their Deſcent and Aſcent *Per gradus Lucis & Tenebrarum*, through all the Forms of the Light and Dark Worlds; and that accordingly there are various Manſions, Regions or Kingdoms prepared for theſe, according to their reſpective States, aſcending or deſcending: As for ſome the *Air*, for others the *Moon*, for others again the *Sun*, and the like. 18. That the *Sun* is the Kingdom of thoſe Light-Souls that have been fully redeemed from this Earth, and all Contagion of the Darkneſs, and is the City of the Bleſſed, into which Chriſt aſcended from the Earth, and where he has his Palace as King thereof. 19. That ſuch of theſe as having Deſcended, are again Aſcended into the higher Regions, whether into the Sun or elſewhere, do become thereby *Angels* or *Genii*, and are ſerviceable to others in their Aſcenſion; and that therefore they may be lawfully courted and *invocated* to aſſiſt us, according to this or that Talent which was obſerv'd to be moſt eminent in them here. 20. That the Invocation both of Souls departed, and of Angels, *Genii* or *Dæmons*, as ſtanding in a *middle* Order betwixt us and the One Infinite unapproachable Light, is a Practice not only Lawful, but Commendable. Thence *Scythianus*, *Buddas*, *Manes*, and others of Eminency in that Sect, both practis'd and recommended this Δαιμονολατρεία, or the Cuſtom of coming to God by the means of theſe *Middle Beings*,

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and herein alſo did their *Magick* chiefly conſiſt, with the whole Train of *Theurgical* Rites and Operations. 21. That all Beings from the firſt to the laſt in the whole Scale of Nature, having ſome or other Matter, and there being no ſuch Thing ſtrictly as an *Immaterial Subſtance*, it is not thence unlawful to make the *Images* both of the Things that are *in Heaven above* and *in the Earth beneath*, in order thereby to honour their Originals, and to worſhip that Divine Nature by them and in them, which is every where Preſent. 22. That God is well pleas'd in the *variety of Religions*; which do all ſtand in the Order of his eternal Purpoſe, and have proceeded forth according to his Will by an inevitable Fate; and that the *Gentile*, Chriſtian and *Manichæan* Theology, do all proceed from the ſame Root, and are very well to be reconcil'd together. 23. That the *Law of Moſes* however, was not given from the Good but from the Evil Principle; *Light* was not manifeſted by the Law, but by that which came to put an end to the Law: And that the Prophets before Chriſt, the Holy Ghoſt being not then given, muſt have propheſy'd from the ſame, and conſequently that all the Old Teſtament was abrogated by the New, and totally to be rejected. 24. That the *Goſpel of Chriſt* was from the Good Principle only; that he proceeded, *de Maſſa luciditſima molis Divinæ*, out of the brighteſt Maſs of the Divine Materiality for the Salvation of Mankind; that therefore he was not born of the *Virgin Mary*, as is commonly believ'd, [a] leſt he ſhould be defiled with Fleſh; but *dwelt* only in that Body which was born of her, as in a Veil or Garment, but took it not into his own Perſon: And that conſiſting only of a Divine Nature *appearing* in Fleſh, but not united with Fleſh, he did not really ſuffer,

[a] Metuebam credere in carne natum, ne credere cogerer ex carne inquinatum. *Aug. Confeſſ. lib.* 5. *c.* 10. *n.* 5.

but only *ſeem* to do it: and that the end of his coming in ſuch an *appearance* was to ſave our *Souls*, but not to redeem our *Bodies*. 25. Laſtly, That *Manes* was the great Prophet of God, ſent of him to *perfect* what Chriſt had begun, and the *Paraclet* which was promiſed to lead into *all Truth*; and that his Diſpenſation was the *higheſt* and the *beſt* that had ever been, or was to be expected. Theſe are the principal Articles of the *Manichæan* Doctrine, wherein are included the reſt, repreſented with all the clearneſs and impartiality I was able. They may all ſeverally be prov'd without much difficulty, and more particularly confirm'd and explain'd, which would ſerve much to ſet off the Parallel betwixt this Spirit and that of *Montaniſm*. However it appears at firſt view from this Summary of their Principles, that the *Manichees* did agree with the *Montaniſts* in ſeveral moſt material Points, that in ſome again they did plainly diſagree with them; that in others they agreed with the *Proclians* againſt the *Æſchiniſts*, and that in as many more they were Friends with theſe latter againſt the *Proclians*: And that though the Superſtructure be not, the Foundation was the ſame both in one and the other ſide. Which will ſtill further appear by conſidering their Diſcipline and Worſhip.

As to the manner of their *Diſcipline*, it was at the ſame time both very ſtrict and very looſe; that is, with reſpect to the different Subjects living in their Society. Their *ſtricter* Diſcipline differ'd very little, if at all, from that of the *Montaniſts*; and was, if not only, yet chiefly for the Order of the *Spiritual* among them, for as much as they did not promiſcuouſly give that Name to all their Fellow-Members. By this they were oblig'd to keep the *Stations* and *Faſts*, ſo as to ſurpaſs herein, if poſſible, all others, *Montaniſts* as well as Catholicks; to maintain the *Xenophagia* inviolable; to uſe all the Means of mortyfying the Body, in order to

attain the *inward* and *ſpiritual Reſurrection*; to be indefatigable in ſubduing the Darkneſs of the Inferior to the Light of the Superior Soul, by Labours, by Watchings, by Exerciſe, by Silence, by Abſtractions, *&c.* to diſtinguiſh between clean and unclean Foods, and abſtain from the Uſe of certain Creatures that have, as they ſuppos'd, more than a legal Impurity, being moſtly out of the dark Principle; to labour particularly by a total Abſtinence from Wine and ſtrong Drink, to keep under the Senſitive Soul and captivate the Darkneſs thereof, that it may not with its Fumes obſcure, or any wiſe reſiſt the Divine Light within; to abſtain from all kinds of Fleſh, and even the very Products thereof, as Eggs, Milk, Butter and Cheeſe, from a Notion that theſe did too much invigorate the *Pſychical*, and conſequently depreſs the *Pneumatical* Life, or ſet the Darkneſs to rule over the Light. And, laſtly, Never to marry, or to know any Woman carnally, but to poſſeſs their Veſſels in all Purity, to the end that by *Virginity* they may be redeem'd out of the Darkneſs of the Earth, and brought up into the Light of Paradiſe again; from which they ſay *Adam* and *Eve* firſt fell by luſting after each other. This was the Diſcipline of the higher Order of the *Manichees*, that is, of their Illuminated and Inſpired, or elſe Candidates for that Degree: At leaſt this is what they pretended to. As for the Diſcipline of their Lay Hearers, that was eaſy enough of all conſcience; for only a few ordinary Obſervations whereby to diſtinguiſh them from others, were requir'd of them. In general, there were recommended to them *Tria Signacula*, as they were call'd, or, The Three Seals of the *Paraclet*, *e. g.* 1, *Signaculum Oris*, or, The ſealing of the Mouth, in keeping a Guard over their Words. 2. *Signaculum Manuum*, or, The ſealing of their Hands, in the watching over all their Works. And, 3. *Signaculum Sinûs*, or, The ſealing of

their Reins, in the reſiſting all impure Thoughts and Imaginations. But then the ſtrict keeping of theſe Seals was not expected of them, but was committed to the elect Diſciples: As for the reſt, they might eat Fleſh, till the Ground, and take Wives if they pleas'd; but they were by no means to bear Arms, or follow ſome certain Profeſſions that ſtand in the Evil Principle, and were thought more eminently to promote Violence and Uncleanneſs, and draw down the Light Soul into a *mere Animal* State; whereby they conceiv'd it might come even to be confin'd in the Body of a Brute.

As to the manner of their *Worſhip*, they agreed herein both with the *Montaniſts* and Catholicks, in ſeeming to aſcribe all Glory and Honour to the Principle of Good *alone*; that is, to the God and Father of Lights: And they had the Names alſo of Father, Son and Holy Spirit, but interpreted them much after the ſame manner as the *Æſchiniſts* and the *Noetians* did. Tho' they held the Principle of Evil to be Co-eternal with God, and to have its proper Kingdom, *ab origine*, yet denied they that it was to be therefore worſhip'd with God; and ſaid, That the Evil was from the Beginning (and ever muſt be) *leſſer* than the Good; whence they compar'd the Evil Principle to the Earth and Atmoſphere thereof, but the Good one to the Heavens, even whatever is beyond the Limit of the Moon. They pretended alſo to come to God by the help of one Mediator, whom they acknowledg'd to be begotten of God before all Worlds, and could freely confeſs with the Catholicks, to be *God of God, Light of Light, very God of very God, Begotten, not Made, being of one Subſtance with the Father.* But then while they own'd him to come down from Heaven for us Men and for our Salvation, and to take upon him our *Form* as a Man, they at once by taking away the *pure Spirituality* of the Divine Nature virtually deny'd his *Divinity*; and alſo by diſowning

owning the *reality* of its Incarnation openly caſt off his *Humanity*, and ſo thereby entirely ſubverted the whole Myſtery of our Redemption. It doth not appear that they paid any diſtinct Worſhip to a certain Being which they commonly call'd the *Mother of Life*, and taught to be that Womb out of which Chriſt was *only* born, as well in Time as in Eternity: Perhaps they might mean much the ſame with what has been already mention'd in our Account of the Myſteries of the *Montaniſts*; and the *Helceſaites*, a Branch of them may have partaken with the *Manichees* as well as with the *Gnoſticks*. But it appears enough that they made no ſcruple to form their addreſſes to Beings of a *middle Order* on this account, that they took them to be the very *Parts of God*: Thus an inferior ſort of Worſhip was by them attributed to theſe *leſſer Lights*, as Particles of the one Infinite Life, whoſe Repreſentative had, according to them, his Throne in the Sun; and thus the invocation of Good *Dæmons*, as of Angels and the Spirits of thoſe that were thought to be made Perfect, was allow'd and practis'd among them; by which means no doubt but the Evil *Dæmons* did frequently inſinuate themſelves, of which inſtances might be produc'd out of St. *Epiphanius*. It alſo too plainly appears by the moſt impartial Accounts of this Hereſy, that they had a great Veneration for *Pictures* and *Images*; and ſeem to have been the very firſt that ever brought them into Churches, that they might be for holy Memorials and Symbols of a Divine Preſence. For there was a Church in *Turkiſtan* belonging to the *Manichees*, that was fill'd with Pictures which were drawn, they ſay, by the Pencil of *Manes* himſelf, who liv'd thereabouts for ſome time, and thus employ'd himſelf: And there was ſaid to be another alſo in *China*, which was believ'd to have been in like manner perfected by him; that was call'd the *Picture-Houſe*, by way of Eminence, as the Work-

manſhip of ſo Divine a Maſter. Whether yet this Latter might be of him or of ſome Diſciple of his that went into *China*, and there propagated the Doctrine of his Maſter which remains to this Day, is not any wiſe to be decided; there being no Proofs that he himſelf was in *China*. Now the ground upon which both he and his Diſciples went in, requiring that ſacred Images, whether Painted or Graven, ſhould be venerated was this; that they were not to be look'd on as barely *Repreſentative* of the Heavenly Prototypes by them imag'd forth, but that they were alſo really *communicative* of certain Vertues and Influences to them appropriated, being made under ſuch or ſuch Conſtellations, and after ſuch or ſuch Rules deliver'd by the *Chaldæans* and others. And I am very apt to think that both the Images of the *Tengh*, and thoſe alſo in the Churches of *Tchighil* and *Ghalbîla* in the Province of *Turkiſtan*, were of this nature; and that he had never been noted in the Eaſtern Nations for ſo eminent a Sculptor and Statuary, had he not, in imitation of the ſtrange Statues, which among the *Jews* were nam'd *Teraphim*, and are by ſome Chriſtians defended; and perhaps alſo of the Cherubim over the Ark, made certain wonderful Figures either in Gold, or Silver, or Braſs, or Stone, to be honour'd in like manner as the holy Symbols and Memorials; yea even as Vehicles and Veſſels of the heavenly Light and Power to be reverenc'd by his Diſciples. Moreover, the *Perſians* make this Obſervation, That in the *Manichean* Books, wherever the Goſpel is mention'd with the Name of Chriſt, or the *Syrian*, or the Croſs, there to be ſure is meant the Goſpel of our Lord; but where there is any mention either of Painting, or of a Roſe, or of a Tulip, or of Colours, there we are to conclude that no other is meant than the Goſpel of *Manes*. In the adminiſtration of the *Sacraments* the *Manichees* had likewiſe from him certain particular

Cuſtoms

Customs and Rites, which the Catholicks esteem'd as no better than Conjurations. In that of Baptism they believ'd a *substantial* Change to be wrought in them by the *Mother of Life*; and that the Proselytes in consequence hereof were, from being *Terrestrial*, first made *Lunar* and then *Solar*, as they were either baptiz'd with the *Heavenly Water* or with the *Heavenly Fire*, out of the Fountains of the Moon and of the Sun: And they boasted that none but those were admitted by Baptism into their Communion, could ever arrive to be Citizens of the Sun; declaring every other Baptism besides to be utterly ineffectual for this. They are said never to have given the Communion to any but in *one kind* only; and absolutely to have taken away the Cup both from their Clergy and Laity, for fear they should defile themselves with the Grape, which they held to have a natural Unholiness in it.

As to their *Hierarchy* and the manner of their Government, there never was a nearer imitation of the Truth, or an exacter counterfeit of the Divine Establishment of our Blessed Lord. It is known they had Bishops, Priests and Deacons among them, after the same manner as the Catholicks had. But that which was more peculiar to them was the Order of their *Elect*, out of which these were elected and ordained, even as they were out of the Multitude that *believed*. Now the Institution of this *elect Order* is said to have been after this manner: *Manes* had his Twelve Apostles, as before has been said, to whom he gave Names according to their Ministrations; and out of these Twelve he chose Three, to whom he more freely communicated his Mysteries, which were *Hermas*, *Thomas* and *Addas*. Moreover, he appointed in an inferior Order Seventy Two Disciples, whom he sent forth in like manner by Two and Two, as Christ had done. And besides these, as many as were content to give themselves up entirely to his Discipline, and to

live in Community, abſtaining from Wine and Marriage, and obſerving the Rules of Perfection, he honour'd with the Name of *elect Brethren*; and diſtinguiſh'd them from the reſt of his Followers that could not come up to that pitch. Accordingly the *Manichees* had then at the head of their elect *Twelve* of the Illuminated, whom they call'd *Maſters*; and over theſe a Preſident or *Prince of Maſters*, as Vicegerent of the *Paraclet* and Chriſt's Repreſentative. Every one of theſe *Twelve* was to act by virtue of an Apoſtolical Power, and was ſuppos'd to enjoy a Principality in the Church that was not limited to any particular Diſtrict. They ſeem to have been the very ſame with the *Cenons* of the *Montaniſts*; and the *Thirteenth* that preſided as Prince of the Princes, and a Prieſt of Prieſts after a New and Royal Order, was as *their* Patriarch. By theſe Maſters or Vicars Apoſtolical, there were ordained Seventy Two *Biſhops*, choſen and ſeparated out from the reſt of the Elect; that is, by every Maſter Six Biſhops, whereof he making the *Seventh* was accounted as their Head; in whom the Fulneſs of all their Epiſcopal Power was eminently lodg'd, next under their Sovereign Pontiff and Prince of their Sanctuary. And theſe Biſhops elected and ordained under them their ſeveral *Presbyters*, out of the remaining number of Elects, being the fitteſt of them they could find to propagate their Religion, and ſerve in the Miniſtry of the New *Paraclet*. And the Biſhops and Presbyters again ordained others from among them to be *Deacons*, who were to miniſter under the Presbyters as the *Levites* did under the Prieſts: And herein alſo there ſeems to have been no diſagreement betwixt them and the *Montaniſts*. Now it was a Cuſtom for thoſe that were of the body of their Church, and were call'd *Hearers*, to bring Preſents or Offerings to all the *Elects*, as to the Prieſts and Prophets of the Moſt High: And it was alſo an ordinary Practice amongſt them

them to fall down on their Knees, not only before a Biſhop or a Prieſt, or even a Deacon, to beg their Bleſſing, but likewiſe before every one whatever of this elect Order, that they might receive Impoſition of their Hands: So high a Veneration was paid to thoſe of the *Spirituality* by the Lay Order of Hearers, who were to think themſelves as much *below* them as they were *above* the reſt of Mankind in their own Conceits, by being initiated into the Doctrine of this pretended *Paraclet*.

As for their *Myſteries*, which did properly belong to this Superior Order, ſpecially thoſe of an higher Nature, and that are call'd *Teleſmatical*, it cannot be doubted but ſeveral of them were the ſame with thoſe of the *Montaniſts*; particularly of ſuch as were in the School of *Proclus* and of the Order of *Leucius*. Alſo the *Theodotian Montaniſts* may poſſibly have ſupply'd the *Manichees* with ſome of their ſublime Notions; as by comparing one with the other will appear pretty clear: Nay, the whole body of the *Manichean* Myſteries that were ſo exceeding numerous, without the Spirit of *Montaniſm* to ſupport and animate it, muſt have immediately ſunk into nothing. Whatever the *Marcoſians*, the *Cerdonites* or the *Carpocratians* might contribute hereto, they never would have been ſwallow'd by any ſober or thinking Perſons, had they not been put on the finer Dreſs of the *Montaniſts*, and their ſpecious Pretences for a New Diſpenſation of the Holy Ghoſt cunningly apply'd. There might be a great deal gather'd out of the Ancients concerning their Myſteries, both Purgative, Illuminative and Perfective to confirm this, if there were need: But whoever will take the pains to compare the myſterioufneſs of thoſe two Spirits, namely, that of *Montaniſm* and this of *Manicheiſm*, will find that the former was with reſpect to the latter, but as a new Beginner to a complete Artiſt, or as a Child to a grown Man. Without the one the other could

could not have been; but without this other that might have been, yet without it neither could have been perfected: So that the Myſtery of *Montaniſm* is the ground-work of *Manicheiſm*; and the Myſtery of *Manicheiſm* is the Top and Covering to that of *Montaniſm*. There were a great number of ſecret Books among the *Manichees*, which treated of the *Arcana* of their Religion, and were only to be communicated to their Adepts in the elect Fraternity; in which number not a little eminent was *the Book of* their *Myſteries*, written with a deſign to ſubvert the Law and the Prophets, by turning all into a mere Allegory or Parable, and the *Commentaries of* Adda *and* Adimantius, againſt *Moſes* and againſt the reſt of the *Hebrew* Prophets; with the *Theoſophy of Ariſtocritus*, who undertook therein to be a Catholick Reconciler, and pretended to demonſtrate that both Judaiſm, Paganiſm and Chriſtianity were but one and the ſame Religion, being underſtood; and that this was no other than the true *Manicheiſm* before it came to be interpolated. Abundance might here be ſaid of their Myſteries of ſeveral ſorts, more than has been ſaid of the *Montaniſts* themſelves; and of their pretended Apoſtolical Traditions and Revelations confirming the ſame, borrow'd from another and older Spring, which would give no contemptible light to our Subject, and wonderfully clear the Parallel we are upon, as well as the different Progreſs of Enthuſiaſm in theſe two Sects: But we muſt haſten to ſpeak a word or two of the Subdiviſions among the *Manichees* in like manner as among our *Montaniſts*, leſt we ſhould ſeem tacitly to involve them all, without diſtinction, under the charge of the ſame Crimes as well as Hereſies, which by the ancient Fathers, and more particularly by St. *Auſtin* (in his Book *de Moribus Manichæorum*, and other Pieces) are laid upon them.

Some do make *Three* principal Sects among them, that is, the *Catharists* or *Puritans*, the *Macarians* or

or Saints, and the *Manichees* ſtrictly ſo call'd. Now the *Catharist Manichees* were the worſt of all, committing ſuch Abominations, and under a pretext of Holineſs too, as are not even to be once named among Chriſtians. Theſe were they, in particular, that profan'd the great Myſtery of our Union with Chriſt, after ſo deteſtable a manner as before has been hinted at: Whereby yet they pretended, forſooth, to nothing but to [a] *purify* the Human Nature, and to ſet free the heavenly Portion of Light and Life from the Bondage of Corruption. And there was nothing ſo extravagant or abominable, which for the ſame Reaſon theſe ſpiritual Ranters would ſtick at. This made the other *Manichees* aſham'd of them, and to diſown them to be of their number, though they could not deny but they held their Principles. The *Macarian Manichees* were in outward appearance of a much better ſort, and ſeem'd to have been thoſe that chiefly join'd with the *Montaniſts*: They were called Μακάριοι, that is, *Bleſſed Saints*, as pretending above all others to an Heavenly and Angelical Life; but they were not in all Points perfectly of the Faith of *Manes*, and moſt probably might be ſome that were for incorporating the *Perſian Magiſm* into Chriſtianity, without falling in yet with all thoſe meaſures which the ſtricter *Manichees* ran into. The *third* ſort, or the *Manichees* ſtrictly ſo call'd, were ſuch as ſubmitted to the whole Law of *Manes*, and acknowledg'd him to be the true and only *Paraclet* ſent of Chriſt to enlighten the World, and to teach them in his Name and Perſon, the perfect Law of Truth: For 'tis plain, that all that were call'd *Manichees* did not ſubſcribe to this Article; yea, that ſome of them writ againſt it, as did *Ariſtocritus*; and could

[a] A *Purgando* nomen accepêre; exceptum namque farinâ ſemen Virile in concubitu, ut id *purgarent*, divinamque partem liberarent; hi boni viri comedebant. *Toll. Fragm. Græc. de Manich.*

not

not be perſuaded that *Manes* was a Prophet, or ſo much as a good Man at bottom; however by indirect means he had attain'd to the knowlege of certain Divine and Natural Myſteries. But the *ſtrict Montaniſts* could by no means bear to have his Paracletſhip queſtion'd, and chiefly buſied themſelves in Reading and Commenting upon the Books that went under his Name; as his *Tengh* in particular, or *Divine Hieroglyphicks*, his *Greater* and *Leſſer Treaſure*, his *Prayer-Book* or *Ritual*, his *Acts of the Giants*, his *Goſpel*, his *Epiſtles*, and his own *Acts* collected by his Apoſtles, and containing all his memorable Deeds and Sayings. But beſides theſe *Three* there were ſeveral other Sects alſo among the *Manichees*; and the *Perſian* Hiſtorian *Megidius*, makes mention of the *Charauphim* or the *Literales*, being ſuch as were moſtly addicted to the bare *Letter* of their Scriptures, without ſearching further: As alſo of the *Nahatauim* or *Punctuales*, that were a more Cabaliſtical Sect of theſe, and principally given to follow after curious Arts; together with the *Metempſychoſiſts*, ſtrictly ſo call'd, who in the groſſer Senſe held the Revolution of Human Souls, not into brute Beaſts only, but into Plants alſo, yea even into Metals and Stones; and that they were to be redeem'd in their *vegetable State*, by paſſing into the Food of the Elect. Theſe laſt were the true *Materialiſts* or *Sadducees*, who with the Reſurrection deny'd alſo the ſeparate Exiſtence of Spirits, and more openly than the reſt, maintain'd that there was no Order of Immaterial Beings in the World: By which they purſued the Principles of *Manes* as far as they would lead them.

And here it muſt be own'd, that the grand Myſtery of *Manichæiſm* or Myſtery of Myſteries, was a Myſtery of Atheiſm under all theſe covers, and the fineſt Myſtery perhaps of the kind that ever was invented. This would require ſome time to explain, it being a complete Syſtem that is adapted

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to all ſorts of *Phænomena*, and cunningly calculated for all ſorts of Perſons; but it might very much lay open the grounds of our modern Atheiſts and *Sadducees*, that pretend to Thinking, and at once both diſcover the *Lock* of their Strength, and ſhew withal, that the very *fineſt* Atheiſm is really no other than a *moſt groſs* Enthuſiaſm. But in ſhort, whatever the Holy Scriptures do aſſert concerning the true God, or whatever ſound Philoſophers have written concerning the Infiniteneſs, Eternity, Immutability, Perfection, Omnipotence, Omniſcience, Omnipreſence, Incomprehenſibility and Superſubſtantiality of the Divine Being; all this did the *Manichæan* Atheiſts aſcribe to *what they called* God or their *Moles Divina*; ſo that it was hardly poſſible to diſcover them from thoſe that believ'd aright in this firſt and grand Article of our Faith, by the manner of their Speaking or Writing. For they pretended to have Faith in God as much as any others, and to ſpeak as honourably of him, yea even more honourably; by ſaying, That God neither did nor could create any thing Evil, as being himſelf infinitely Good, and that therefore the Evil which is in Nature proceeded not after *any* manner (or with his *Permiſſion*) from him, but purely from a Principle that was *uncreated*, and if uncreated then alſo *Eternal*; and ſo Co-eternal with God, yet not God, as in whom there is no Darkneſs. Thus pretending to honour God, they ſubſtituted another Principle, according to them, Uncreated and Eternal, but not God, leſt they ſhould ſeem to diſhonour him, by making him, tho' ever ſo diſtantly, the Author of Sin and Evil: And ſo by making ſomewhat that was not God, nor of God, to be Uncreated and Eternal, they hereby plainly inſinuated, that while they confeſſed what they did call God to be Uncreated and Eternal, they meant This alſo (however call'd) might be no more a God than That, its eternal Exiſtence notwithſtanding

withſtanding; which is, that there might very well be no God at all, yet Two that were called Gods as unoriginated Beings. They ſaid that God created the Light, but that the Darkneſs which was before the Light was created, was not, neither could be the Creature of God; and that this Creation of Light was nothing but the firſt Manifeſtation of Light in Darkneſs, or through Darkneſs, from their ſuppos'd infinite Maſs of un-originated Light; which pre-exiſtent Darkneſs they imagin'd to have proceeded in the Beginning from their other Co-eternal (but not Co-infinite) Maſs of un-originated Darkneſs. And thus after their manner they labour'd to explain the whole Myſtery of the Creation, and to give a ſort of mechanical Account of the Origination of the Forms and Eſſences of particular Subſtances: For this end from their firſt Element of Light they deriv'd Five other Secundary Elements; and out of theſe by the eternal Laws of Nature, which they call *Fate*, they made to be generated all the Orders of Beings in the Light-World or Paradiſe. And from their firſt Element of Darkneſs they in like manner deriv'd as many other ſecondary Elements of the Darkneſs, directly oppoſite to theſe; out of which, by the ſame eternal Laws or fatal neceſſity of Matter, they made alſo to be generated all the Orders of Evil Beings in the Dark-World or *Tartarus*: And then out of the mixture of theſe Elements of Light and Darkneſs, Primary and Secundary, they taught that this mixt and viſible World was produced by an inevitable Fate, according to the aforeſaid Laws. Theſe ſecondary Elements of theirs, tho' they did ſuppoſe indeed the *Atomical* Philoſophy, we find were near akin to the *Chymical* Principles; and both from that and many other concurring Reaſons there can hardly any other concluſion be made, but that there muſt have been in all this the Finger of ſome *Ægyptian* Chymiſt or other. And moſt probable

probable it is, that *Scythianus* was a Chymiſt [a], and had ſtudy'd in *Egypt* that ſort of *Occult Chymiſtry*, which the *Egyptian* Prieſts are ſaid originally to have deriv'd from *Cham*, as diſtinguiſh'd from that other ſort of it that ſome maintain to have continued chiefly in the Holy Line, if not only; and the Books which this Philoſopher left, if we but conſider the Titles thereof, ſeem to have been of this kind; which might not be underſtood ſo well by thoſe into whoſe Hands they came, and ſo might be variouſly interpreted according to the various imaginations of the Readers; whence enſued a difference of Sects among them, ſome being call'd by the others *Literales*, and thoſe again by theſe *Punctuales*; when perhaps neither one nor the other underſtood the true meaning of their Maſter. It might be ſo perhaps as to theſe Elements in both of their eternal Principles, as well as in that which is compounded of them both; however I ſhall juſt name them in the order I find them, without pretending to give the Expoſition, or diſcover thereby the *Arcana* of Atheiſm: They are then theſe, *viz.* In the Evil Principle, 1. The *Body of Darkneſs* or a dark *Earth*. 2. An evil and poiſonous *Water*. 3. A malignant *Wind* or deadly *Air*. 4. A deſtructive *Fire* or ſulphurous Flame: And 5. a *Smoke* or *Fume* aſcending up out of all the other Four, and comprehending in it the whole *Power of Darkneſs*. In the Light Principle, 1. The *Body of Light* or a Lucid Cryſtalline *Earth*. 2. A bright and living *Water*. 3. A benevolent *Wind* or Breath, the Living *Air*. 4. A Vital *Fire* or pure Heavenly *Flame*. And 5. a Quinteſſence of all the Heavenly Fire, comprehending in it the whole *Power of Light*, as the *holy Fifth Element*; or the Crown in the Kingdom of Light, to which the very Names of Chriſt and the *Paraclet* were given. Now to each one of

[a] Mundan. Ep. ad Dickenſon.

theſe

theſe Ten there was a proper Matrix or Receptacle allotted by them, and to theſe Repoſitories they gave the Name of *Antra Elementorum*; but as for the Elements themſelves that were contained in them, they could find no Names properly to expreſs them by, ſo they call'd them by thoſe that moſt nearly approach'd to them, and which before had been in uſe. And they held that there was a continual Circulation of all the ſaid Elements of Darkneſs and Light, according to their ſeveral Powers, Figures and Weights; ſo that when they had proceeded forth thence, they could not reſt till they return'd back each one into their proper *Antrum* or *Crater* again; neither could reſt there, but muſt revolve again and again, without end. Hereupon they grounded all the Viciſſitudes and Changes in this Viſible World, even according to the different Combination of the Elements, their Separation or Liberation, and Revolution into their original Sourſe; while at the ſame time they ſtifly maintain'd that all this, even to the very minuteſt Change in the ſmalleſt Things of Life, from the vileſt Inſect to the greateſt Philoſopher, did ſo depend upon what they knew how to call the *Divine Predeſtination*, or a fatal Chain of Cauſes and Effects; as it was abſolutely impoſſible, from the Conſtitution of theſe Elements, *ab origine*, and from the conſequent Laws of Motion, for any thing to be *otherwiſe* than it was; and that all the ſaid Elements, Good and Evil, did conſiſt of certain Corpuſcles or Atoms that were Self-exiſtent, Eternal and Immutable; being alſo not dead or inſenſible, but having an innate Life and Motion in them. So having eſtabliſh'd the Vitality and Senſibility of Matter, and having dreſs'd up hence to themſelves the *Image* of a God, they not only in Words profeſſed to *believe* a God, but boaſted moreover that they were *illuminated* by God, yea that they were likewiſe actually *united* with him, being made partakers of his Divine Nature,

Nature, and thus ſtood in the *Unitive* and moſt Perfect State. When by all this *Atheiſtical Cant* it was plain they meant no more than that they were *parts* of the World, which being without Beginning muſt alſo be without Ending, and which was penetrated with a certain infinitely extended ſubtil Matter, to which they gave the Name ſometimes of *Light*, ſometimes of God, and other times of *Chriſt*; and that their Superior or *Rational* Souls being but parts of this *Material Light*, call it either God or Chriſt, might be properly ſaid to be *enlighten'd* by and *united* with the Maſs of it, whereof they were Parts, and Parts inſeparable from the whole; and that theſe Souls could not by conſequence but be *Immortal*, as being very Parts of God, and ſo upon the Diſſolution of the Terreſtrial Body muſt go to God, and abide with God; that is, return into their proper *Crates* of Light: Which Light being *infinite*, they ſaid could no wiſe be confin'd, much leſs by any Terreſtrial Being; and therefore they upbraided the Catholicks that it was a great Shame [a] for them to think that God did (or could) ever confine himſelf in the fleſhly Body of a Man, or that God could become Man; ſince he is a perfect Light by reaſon of its Pureneſs paſſing and going through all Things, and by reaſon of its Infiniteneſs filling all Things, and comprehending them within it ſelf, being comprehended of none. Wherefore they call'd this Maſs of Material Light the *Incomprehenſible God*; and ſo of all the reſt of the Divine Attributes which they confidently aſcribed to it: For they ſaid of this that it was *Eternal*, and the God and Father of Eternity; that it was *Immutable*, without the leaſt

[a] Multumque mihi turpe [ſc. *Manichæo*] videbatur, credere te figuram habere humanæ carnis, & membrorum noſtrorum lineamentis corporalibus terminari. *Aug. Confeſſ.* l. 5. c. 10.

ſhadow of Change in it ſelf, but the Cauſe of all the Changes in the World by the internal Laws of its Motion; that it was the moſt *Perfect* Being, having in it ſelf the Perfection of all the particular Beings that are, or can be; that it was *Almighty*, having all the Power that is ſcatter'd in all the Orders of Beings, Celeſtial and Terreſtrial, compriz'd within it ſelf, and as making all things daily new by its penetrating Activity, which influences their ſeveral Revolutions; that it was *Omniſcient*, and overſeeing all Things, in as much as Matter was capable of *Cogitation*, and every Duſt of Matter in the World had even actually ſome degree of it, but this muſt have all Collectively that was Diſtributively in all the Parts of the Univerſe; that it was *Omnipreſent*, an infinite Extenſion being no where to be excluded, and ſo this Deity being every where Preſent after ſuch a manner might be every where, and in every Thing worſhip'd, as in an Onion, a Stone, or a Worm; that it was moſt *Juſt*, there being no Injuſtice of an Univerſal towards a Particular Being, or of the Whole towards any one Member, as alſo becauſe the diſtribution of it ſelf was Univerſally, according to certain Eternal and Immutable Laws founded in the very Conſtitution of the Elements; that it was moſt *Good*, the Sourſe and Fountain of all Good in the World being no other than Light; that it was moſt *Holy*, ſeeing nothing can be even ſuppoſed purer than the Beams hereof, and no defiled Thing can fall into the Light ſo as to interpoſe and become one with it: And, laſtly, that it was a moſt Tranſcendental and *Superſtantial* Being, as infinitely ſurpaſſing all the particular Species of Beings, and eminently rais'd above all Individual Subſtances. This in ſhort is the ſubſtance of the *Manichean Atheiſm*, which ſpread it ſelf over many Nations, and is far from being extinct at this very Day: But to diſcover the

the whole Myſtery thereof and take it in pieces, as it deſerves, falls not under our preſent Conſideration. Let it be remember'd that the *Manichees* in general were not let into this Myſtery, nor even all their Elect, but that it was committed only to ſuch in whom they could perfectly confide, or who had ſmelt it out before of their own accord. I am not able to judge by all the Search I can make, whether *Manes* himſelf were really an Enthuſiaſt or an Atheiſt: But as he was a Perſon of delicate Parts and a very exalted Imagination, without the Balaſt of Judgment, he might probably *by fits* be both one and the other; of which it would not be hard to give examples. Nothing however can be more plain to any one that will be at the pains to take in the whole Scheme of his Religion, than that his Principles in the *firſt* place do in themſelves directly tend to Atheiſm; and *ſecondly*, tend to ſuch an Atheiſm as is very conſiſtent both with Polytheiſm and Enthuſiaſm. Thus then it appears here the Enthuſiaſm of the *Montaniſts* led the Van to the Atheiſm of the worſt of the *Manichees*, and how the Atheiſm of theſe laſt again ſupported the Enthuſiaſm of the former, and prov'd the ſame to be *Divine* by Two more Arguments; the one of their being real Parts of God, and the other of the inevitable Neceſſity for their Propheſying as they did, according to the Direction of Divine Fate or whatſoever elſe you pleaſe to call it. No doubt but there were ſeveral that manag'd the Springs, who laugh'd in their Sleeve: And even among the *Montaniſts* too that were generally honeſt at firſt, there is a ſhrewd Suſpicion that ſome got in among them from the very beginning and manag'd the weak well-meaning People, who were themſelves of no Religion at all, but only put on a Mask to deceive. Certain it is that the *Aſiatick* Biſhops complain'd of ſome of the Advocates for the Spirit of *Montaniſm* to this effect; and no wonder is it

if they met with the greateſt Trouble and Oppoſition from ſuch as theſe.

The Order of the *Helceſaits* did not ſo derive their Genealogy from the Spirit of *Montanus*, but they were certainly infected not only with the *Superſtitions*, but even the *Atheiſm* of the *Manichean* School. Hence they thought it no ſhame to abjure Chriſt whom in Words they profeſs'd, rather than to ſuffer Perſecution when call'd to it. And hence alſo it ſeems as if they ſcrupled not to pay a kind of religious Homage to the Elements, and particularly to that of *Water* above the reſt, as the one general Receptacle (or *Antrum Catholicum*) of all the Elements in the *Manichean* Coſmogomy abovemention'd: Nay according to the number of theſe Elements both in the Good and Evil Principle, there were Ten unmarried Women, who in honour of the Water, as the univerſal Mother and firſt Matter of all Things, containing in its Bowels all Principles and Elements, did in their Enthuſiaſtick Fits Dance together, holding up their Fingers to the Sun, and uſing ſeveral other Magical Ceremonies taken from the Theurgick Cuſtoms of the *Chaldeans* and *Zabians*; whereby it was believ'd that they had power over the Waters, and could either command them to ſpring up where there was before not the leaſt appearance; or could cauſe Showers to deſcend in the time of Drought, for fructifying the Earth. There were alſo abundance of other Superſtitions as ridiculous as this, that were about the ſame Time introduced by this odd medly of Enthuſiaſm and Atheiſm. For this Myſtery of *Enthuſiaſtick Atheiſm* was ſo manag'd as to be a ſeeming Apology for all the Religions in the World, and for all the extravagant Madneſſes that could ever come into the Brain of any under the pretext of the Inward Light or Spirit: So it was eaſily propagated under the Veil of deep Myſteries, and the awful Solemnity of Myſtical Rites; and

took inſenſibly with a world of People, who were caught before they knew it; there being ſomewhat contriv'd to pleaſe the Imaginations of every one without letting them too ſoon underſtand the hidden Ground which lay under ſo much religious Farce. Thoſe that were of quick Wits and unpois'd Judgments were for the moſt part all Tinder to catch this Fire.

The very ſame heat of Imagination which fir'd *Tertullian* to follow the Spirit of *Montanus*, fir'd alſo St. *Auſtin*, at a time when his Blood and Spirits could not but be in the ſtrongeſt Agitation to embrace this Spectre of *Manes*: For being juſt at the Age of *Nineteen*, and having evidently in his Genius ſomewhat of a natural Enthuſiaſm; the high Pretenſions of the *Manichees*, particularly their very myſterious Cant about the Light-within, and the Methods to be us'd for ſetting it free from the Internal Darkneſs; their pretended Familiarity with God and his Holy Angels; their boaſted Participation of the Divine Nature and Subſtance in the higheſt Senſe; their moſt eaſy way of explaining how we might come to be even *Hypoſtatically* united with God and *Chriſted* with Chriſt, ſo as to be made really *Chriſt*'s; and the bringing down all this, laſtly, to our Natural Senſes, and making the Imagination the Judge of Spiritual Things, were certainly no ſmall Baits and Incitements to engage a Perſon even of leſs Flame than he was. It was for certain the dreſſing up of a *Material God*, or the placing of an *Image* of God in the very room of God himſelf, by aſcribing to it all the Divine Attributes and rendring it all the Divine Honours, which prov'd the grand Snare to a multitude of Souls that had but dull and groſs Conceptions of the Deity. St. *Auſtin* confeſſes, that when he was young, he was ſo fooliſh as to imagine that all Subſtances muſt needs be Bodies, and that there was no ſuch thing properly as a pure Spirit; and acknow-

ledges [a] that this was *the chief and almoſt only Cauſe* of his falling into *Manicheiſm*, that he could never think of God but as a Being that was *Corporeally extended*. Thus the Prejudices which he had ſuck'd in from his Infancy, made this his Fall in a manner unavoidable, while he did not exerciſe as he ought, the ſuperior Faculties of his Mind, but was content to ſink down into the Sphere of Imagination. And this in a great meaſure alſo was the Caſe of *Tertullian*, who could never have fallen ſo deep into the Enthuſiaſm of *Montanus*, or been ſo bewilder'd with his Spirit and the Spirit of his Propheteſſes, had he had but right Notions of the *Spirituality* of God, and of all his Operations; or had he not form'd to himſelf ſuch groſs Conceptions both of the Nature and Origination of his own Soul: For both *Montaniſm* and *Manicheiſm* will be found upon the moſt impartial Inquiry to center in *Materialiſm*, though one might not be quite ſo groſs as the other. And this ground therefore being once laid in the Fancy, and well riveted by Habit, the Promiſes both of *Montanus* and *Manes* being ſo ſingular and ſurprizing, could not but prevail; as they accordingly did, great Multitudes both in *Aſia* and *Africa* being thus preſently won over to them.

But that in all this we may not be unjuſt to the *Montaniſts*, we muſt in the laſt place ſhew their *Agreement* and *Diſagreement* with the *Manichees* in ſome principal Points at leaſt, leaving every one to judge hereof as he ſhall ſee fit. The *Montaniſts* then agreed with the *Manichees* and the *Manichees* built upon the *Montaniſts* in theſe following Points. *viz.* 1. That the Revelation of Jeſus Chriſt was a *true*, but not a *perfect* Revelation of the Will of God.

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[a] Et quoniam cum de Deo meo cogitare vellem, cogitare niſi moles Corporum non noveram; —— ea maxima & prope ſola cauſa erat inevitabilis Erroris mei. *Confeſſ. lib.* 5. *c.* 10. *n.* 3.

2. That

2. That he was the Son of God, and ought to be called God. 3. That he reveal'd not *perfectly* all the Will of God, becauſe it was not then the Seaſon, or elſe becauſe there were none found able to bear a more perfect Revelation of the Divine Myſteries. 4. That God had determin'd to bleſs the World with higher Communications of his Preſence and Light than ever he had done, and to dwell as it were *bodily* in Man. 5. That God was not the Author of Evil, and would therefore put down all Evil under him. 6. That this would be the Kingdom of God in the Soul, and the Kingdom of Light. 7. That Chriſt is the Light of all Souls, and that he was ſent into the World to deliver them from the Power of Darkneſs, and to bring them up into the Inheritance of Light. 8. That the Separation of the Light from the Darkneſs was a State of the Soul's Purification, and ſo was neceſſary to precede and prepare for the *Pneumatical* and Elect State. 9. That this Separation was to be effected by the means of certain corporal Auſterities and Abſtinences. 10. That the Soul, after it was hereby deliver'd from the Darkneſs of the *Pſychical* State, became as an *elect Bride* of the Univerſal and Everlaſting Light, and ſo was made *Pneumatical* and Perfect. 11. That there was a natural Impurity in ſome Creatures, to partake whereof did defile the Soul. 12. That Virginity was the State of Perfection. In theſe, and in many other things they agreed, as from comparing their Doctrines, their Myſteries, their Diſcipline and their manner of Worſhip and Government, will appear. In others, on the contrary the *Montaniſts* diſagreed with the *Manichees*, or theſe with the *Montaniſts* rather; and the diſagreement was more, or leſs, according as the Sects that were in each of theſe Bodies did more or leſs vary one from another. The one therefore held, that there was but *one* true Catholick and Spiritual Religion, in which

the ordinary Means of Salvation were to be found; but the others, that *all* Religions were accepted of God much alike, and well-pleaſing to him; excepting that the *Manichean* Diſpenſation was the higheſt of all, and containing all the reſt under it, had ſome ſpecial Privileges above them. The one diſtinguiſh'd not enough betwixt the Spiritual and Corporeal Natures; but the others proceeded ſo far as to make all Spirits ſtrictly Corporeal, and not barely *clothed upon* with a Corporeal Vehicle. The one had, for the moſt part, a ſound Faith concerning the Object of Divine Worſhip; but generally the others were moſt miſerably blind as to this; as appears from what has been ſaid. The one believ'd that Chriſt was Man as well as God; but the others pretended to believe that he was God only, and dwelt in the Fleſh of *Jeſus of Nazareth*, without being Perſonally united with it. The one believ'd there could be no more than *one Mediator* betwixt God and Man; but the others fancy'd there might be beſides this One a Multitude of other leſſer Mediators and Interceſſors. The one own'd the Propitiatory Sacrifice of Chriſt on the Croſs; the other took it quite away. The one confeſs'd the Reſurrection of the Body and the General Day of Judgment; but the others deny'd Both, making both the Reſurrection and the Judgment to be ſpiritual only. So far was the Second Spirit worſe than the Firſt.

Now the *Manichees* then and *Montaniſts* continued ſtill Two diſtinct Bodies; yet notwithſtanding this diſagreement betwixt them, as they had in common a great many of the ſame *Apocryphal* Books, and built very much upon the ſame Principles, they ſeem to have remain'd pretty good Friends, and to have mutually aſſiſted each other with a reciprocal Communication of their Inſpirations and Traditions: So that it is difficult hence to know ſometimes, whether they be originally from one or from the

the other. *Manicheiſm* conſider'd both as an *Hereſy* and as an *Atheiſm*, could never have taken ſuch rooting in the World, had not *Montaniſm* prepar'd the way for it: They both could appear in ſeveral Diſguiſes and Forms, and ſo were the more eaſily propagated, without being much diſown'd at the firſt. And thus *Montaniſm* was propagated not only in the ſeveral Sects thereof, all of which we knew not; but alſo in quite other Forms, as in the Schiſms of *Novatian* and *Donatus*, and the Hereſies of *Noetus*, *Sabellius* and *Neſtorius*; and chiefly under this Miniſtration of a New pretended *Paraclet*. So it viſited *Meſopotamia*, *Arabia*, *Egypt* and all the Coaſts of *Africa* under this new covering; and travell'd even to *Rome*, where it met with a very favourable Entertainment for ſome time, and flouriſh'd much. Hence in the Fifth Century there were great Numbers found of theſe *Manichees* about this City, that had adopted the *Montaniſt* Revelations into their Syſtem; and notwithſtanding ſeveral Laws againſt them, they are ſaid to have continu'd in *Rome* above Two Hundred Years from their firſt Riſe; till at length their Abominations growing ſtill greater and greater, they were expell'd thence by Pope *Hormiſda*, and all their Books burnt: For they began to eſtabliſh themſelves about an 100 Years after that the Spirit of *Montaniſm* had been condemn'd, in the Reign either of *Aurelianus* or of *Probus*; and giving forth from time to time a great Multitude of moſt ſtrange and odd Books, ſome of them under the very Name of Chriſt himſelf; as particularly an Epiſtle *concerning Magick*, to Two of his Diſciples, and another Epiſtle to Themſelves, ſuppos'd to be ſent from Heaven by him, in like manner as their celebrated *Tengh*: They greatly propagated themſelves out of the Weſtern as well as Eaſtern Chriſtians, among ſuch chiefly whoſe Brains had been before heated with the *Montaniſt* Enthuſiaſms, or who had a good degree of

Superſtition

Superſtition and Credulity in their Conſtitution; before the Myſtery of their Iniquity came to be reveal'd in the Eye of the Sun, and a ſtop put to their further Progreſs, till the total Expulſion of them out of *Italy* was brought about under *Theodorick* King of the *Goths* and *Anaſtaſius* Emperor of the Eaſt. And high time it was when ſome among them grew ſo mad, after all their boaſted Communion with God and bleſſed Spirits, as to overthrow at once all *Divine* Worſhip whatever; and after having caſt out the True God, caſting alſo out of the World even that very God too whom they themſelves in their blind Imaginations had form'd, to introduce in the ſtead of the former a Service that was directly and purely *Diabolical*. For theſe made their Evil Principle, whom they call'd *Arheman* or *Arimanius*, to be in ſuch a ſenſe the God of this preſent World, as if it did *of right* belong to him; and that therefore he both might and ought to be *worſhipp'd*: But the *Heavenly* Father, or the God of *Heaven*, (as they call'd him) that is, the Good Principle, they made to be the God (not of this, but *only*) of the World to come, as if he had nothing to do here, and his whole Concern was taken up entirely about that; ſo that there was no ground for any, while here, to worſhip him. Moreover, they introduc'd *two* other Perſons into the Unity of *Ahreman*, their Maker and Father of this World, namely, *Sacha* and *Nebroda*, the one a Male the other a *Female*: And out of the Womb or Matter of this laſt, they blaſphemouſly ſaid that *Adam* and *Eve* were at firſt created; with a deal of other inſignificant ſtuff invented by Satan, on purpoſe to ridicule all that is Holy. Such reaſon had Pope *Gelaſius* to call that *Montaniſt* Prophet and Legendary, who ſtruck out the firſt Sparks of *Manicheiſm* ſome time before *Manes* aroſe, a *Son of the Devil*: And the Primitive Holy Biſhops in watching ſo ſtrictly over their Flocks, againſt the Spirit

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of *Montanus* and *Maximilla*, notwithſtanding all its fine pretenſions at the firſt, are thus ſufficiently juſtified.

In the mean while *Manicheiſm* being driven from among Chriſtians, and with the utmoſt Execration anathematiz'd in a manner ſo very ſolemn, as perhaps is not to be parallel'd again; it united it ſelf with *Paganiſm*, and incorporated it ſelf with all the idolatrous Ceremonies of the Heathens throughout many Nations. And thus it ſpread it ſelf through *Perſia*, *China*, *Japan*, *Cochinchina*, *Turqueſtan*, and other Kingdoms and Provinces of the Eaſt; and proſelyted vaſt Multitudes in all thoſe Parts, taking ſuch a deep rooting as it remains there to this Day, and flouriſhes; if the beſt Accounts of Travellers can be credited. And ſome have obſerv'd, that it is in a manner impoſſible to diſcern the Worſhippers of the *True* God from the Worſhippers of the *Manichean* God, both in *China* and *Cochinchima*; and that there are in thoſe Places great numbers of *Manichean Atheiſts*, who to all appearance ſeem to worſhip the God of Heaven, as the God of Gods and the one ſupreme infinite Good, when by this they mean no more than a certain *firſt Matter*, or the whole Maſs and Collection of the more Spirituous and Light Corpuſcles, which penetrate and fill the World, wherein they ſuppoſe the Life and Vegetations of all Things therein to conſiſt. But what is here chiefly to be obſerv'd, and which is not ſo very ſtrange as it may at firſt appear, is, that theſe notwithſtanding are high Pretenders to Revelation, and often ſeem to fall into Ecſtaſies, wherein they are marvellouſly agitated and do ſpeak abundance of ſtrange Things; and that their Myſteries and Magical Obſervations and Rites, in order to the attainment of ſuch a Divine Familiarity as they boaſt of, are without number, even as among the old *Manichees*. And that they proceeded from this very Stock originally,

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can hardly be ſo much as doubted by any that will be at the Pains to conſider and compare, how they have been inſtructed to ape almoſt every thing that is found in Chriſtianity, and with the reſt, ſeveral Cuſtoms which were introduced into the Church in the Fifth and Sixth Centuries, even about the Time of the Expulſion of the *Manichees*; and which probably they can have taken from no others, however they may call themſelves the Diſciples of *Confucius*, or of *Xaca* [or *Chaca*] that is nam'd the *Epicurus* of the *Indies*. Nor would it be difficult to add ſeveral other Obſervations for a farther confirmation of this Point, to thoſe which have been made by the Jeſuits *Borrhi* and *Bartolo*; the one in his Relation of *Cochinchina*, the other in the Hiſtory of his Society, concerning the prodigious mimicking of all the Chriſtian Myſteries and Rites in the Diſcipline of *Xaca*, who by ſome alſo is called *Buddas*, the adopted Name of the Maſter of *Manes*, as alſo of one of his Apoſtles. Thus this *Manichean* Spirit travel'd from Country to Country, over that part of the World which remain'd chiefly in Idolatry, and pretended to be that *great Light* which came out of the Maſs of Infinite Light, on purpoſe to *enlighten* all them that ſit in Darkneſs, and bring them to the knowledge of the Truth.

Nor did it ceaſe even here, but after having blaſphem'd againſt the Law of *Moſes*, as proceeding from a Root of the dark Magick, it join'd with the Zealots for that Law againſt Chriſtianity, and united it ſelf with the worſt and moſt degenerate *Judaiſm*, that ſprung up in the Dregs of that State after their laſt Captivity. Hence it is obſervable, that the *Talmudiſts* and latter *Rabbins* have generally dreſs'd up juſt ſuch another God as *Manes* had done, adopted ſeveral of his Principles, and copy'd after certain Myſteries and Fables that are in their Original undoubtedly *Manichean*, or elſe

Egyptian

Egyptian and *Chaldæan*, from whence the *Manichees* themſelves had them. For the capital Error of *Manicheiſm*, or the τὸ πρῶτον ψεῦδος, the Firſt and Fundamental Lie on which all the reſt do hang, is the *Conſubſtantiality of Spirit with Matter*, or, which is all one, the introducing of a *material* God into the World, whence all Spiritual Operations muſt be produced *out of Matter* mechanically. And this is that which by innumerable Texts of the *Talmud*, as learned Men obſerve, appears to have been a commonly receiv'd Notion among the *Jewiſh* Doctors, after that they had rejected the *True Light*; which would have taught them that *God is a Spirit* in quite another ſenſe than they underſtood, and muſt therefore be *worſhipped in Spirit*: For as much as it is plain they had no manner of Idea of an *Immaterial Spirit* or Mind, but did carnally grope after a God that might come under their Senſes, and *go before them*, carving out to themſelves ſuch an Image of the Deity, according to the Firſt Principle of *Manes*, as either *Xin* of the *Chineſe* or the *Parabrama* of the *Indian Brahmins*. But as for the other Capital (but not ſo Fundamental) miſtakes concerning *Fate* and the *Eternity of Evil*, they are properly ſaid to be held for Corollaries from this; and ſo they may be more than ſufficiently inſinuated, where they are not explicitly expreſs'd. There are abundance of *Rabbinical* Fables or Riddles, which ſavour of *Manicheiſm* as to thoſe Points too, which might be inſtanced in, were it worth the while; as there are others alſo, not a few, which might have ſuited well enough with the Propheteſſes of *Montanus*; and may not unreaſonably be ſuppos'd to have had the very ſame Origin likewiſe, that is, an Imagination exalted and expos'd to the Invaſion of all ſorts of Spirits. Yea, not only the Enthuſiaſms and Myſteries of the *Rabbins* are not unequally match'd with thoſe of the *Cataphrygians*

phrygians and their Succeſſors; but alſo that very *ſuperſtitiouſneſs* [[a] *ſupra Statutum*] in a voluntary ſuperadded Religion of their own, beyond what the Law or the Goſpel ſtrictly requir'd, was *common* to one as well as the other; being no more Characteriſtical of the *Jewiſh* than of the Chriſtian *Phariſees*, or of the Chriſtian than *Jewiſh* Pretenders to the *Divine Neſhamah*. The *Montaniſt* Prophets and Propheteſſes did doubtleſs gratify many of the *Jews* by their Predictions of the glorious State of the Church, as then at the Door, under the Triumphant Reign of the Meſſiah, who ſhould gather in the whole Houſe of *Iſrael*: And therefore no wonder it is, if, in requital to them, or oppoſition to the Catholicks who rejected their Spirit, ſome few of the late *Jewiſh* Doctors, contrary to a known and univerſal Tradition among both the ancient *Jews* and Chriſtians, did advance ſuch a Paradox that the true ancient Prophets were agitated under Inſpiration even as theſe Pretenders, or as the Sybils are ſaid to have been. And it is ſhrewdly to be ſuſpected that this might be done alſo with ſome farther proſpect; and that if there were not downright *Sadduciſm* or *Manichean* Atheiſm under it, they might intend to flatter ſuch as theſe, not without a deſign thereby to undermine the Revelation of the Goſpel, as having been given forth by the Miniſtry of ſuch Perſons, who were generally acknowledg'd not to have had any of thoſe violent and tumultuous Agitations. However a Plot there was, and it had its effect too much. Now for the *Jewiſh Manichees*, they were chiefly known by their being much addicted to Aſtrology, by their holding the Eternity of Matter and ſo denying Creation in a proper Senſe, by their making the Angels Co-creators with God, by their allegorizing the

[a] Ἐθελοθρησκεία.

Moſaic

Moſaic Geneſis and the Hiſtory of the Fall in ſuch a manner as to ſubvert them both, by their bold Criticiſms on the Scriptures and Arts of Enervating the Authority of Prophets truly Divine, by their Superſtitions about Angels, by their Doctrines of the Revolution of Human Souls and their Eternal Pre-exiſtence in and with God, by their making Darkneſs to be in God as well as Light, by their laying the Foundations of an Heathen and *Manichean* Magick both in *Moſes* and the Prophets, by their favour for many of the *Egyptian* and *Chaldean* Cuſtoms: And, laſtly, by their having ſuck'd in the *Ariſtotelian* Principles, whereby a late learned Phyſician [a] has clearly, I think, made out that the *Jews* came to loſe intirely the Knowledge of the Primitive and Moſaick Philoſophy, and even of their own *Technical* Term for the *Firſt Matter* as by God created. For there is no agreement betwixt the Principles of *Ariſtotle* and *Moſes* for certain; and thoſe of the Former being but once allow'd, the *Eternity of the World* muſt of neceſſity be granted: And from thence it will be eaſy to derive not only the Co-eternity of Matter and Form or of Darkneſs and Light, but alſo moſt or all the Principles and Myſteries of the *Manichees*, who are ſaid to have been much beholden to that Philoſopher. Nay, it ſeems that their oldeſt Partiarch was even of his School, St. *Cyrill* [b] of *Hieruſalem* telling us expreſly, that he was an *Imitator of the Life of* Ariſtotle. And here I cannot but obſerve, as by the bye, that there ſhould be near about the ſame time at *Alexandria* Two ſuch great Men, who taught a quite different Cabbala from each other; the one ſitting in the Chair of *Ariſtotle* the other in that of *Plato*; I mean *Scythianus* and *Ammonius*, out of the School of which laſt came both *Porphyry* and *Origen*.

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[a] Edm. Dickenſoni Phyſica Vetus & Vera. *cap.* 4. §. 19, 23. Lond. 1702. [b] Cyril. in Catech. 6.

Thus

Thus then *Manicheiſm* ſpread it ſelf, after it had been midwif'd and nouriſh'd by *Montaniſm*, and fill'd great part of the World. But it would here be abſurd to expect that there ſhould be either Unanimity or Uniformity among ſo many different Colonies of this Sect, when the very Foundation of their Religion was Strife and Diſcord, as without Beginning ſo without Ending. Wherefore if the *Jewiſh Manichees* differ'd from the Heathen, or the Heathen *Manichees* from the Chriſtian, or the Chriſtian *Manichees* from them both; they did not differ more than the ſeveral Sects of them did one from another in this laſt Body, or than ſome of the Sects of the *Manichees* did from ſome of the *Montaniſts*. This is a Myſtery, out of which all Evil and all Error did heretofore manifeſt it ſelf; and is indeed fundamentally oppoſite to the Myſtery of Chriſtianity, out of which all Good and all Truth can only be deriv'd, though it pleaded its Genealogy from Chriſt, and was ſet up under the Pretext of a New *Paraclet*, as the great expected Diſpenſation of the Holy Ghoſt. It is generally thought to be extant at this Day among us: But the contrary hereof is moſt true; I wiſh I could ſay it were not. How far the *Montaniſts* were exceeded by thoſe that roſe up after them it now ſufficiently appears; as alſo how theſe built upon their Revelations, and the Traditions of one of their Doctors; with their Agreement and Diſagreement, and Antiquity of *Latitudinarianiſm*.

ARTICLE

ARTICLE XIX.

Of the Extinction of Montaniſm, *and what ſucceeded.*

THUS *Montaniſm* then having not only branched forth it ſelf into ſeveral leſſer Sects, ſome of which quickly loſt the Name of their Patriarch, but alſo diſguis'd it ſelf under ſeveral other Appearances and Forms, intermingled with moſt or all the ancient Hereſies, the *Arians* excepted, and made way for the introduction of another New pretended Diſpenſation, that was to be far more glorious than any ever before it, as the Apoſtle thereof was caught up, they ſay, into Heaven, and there for a whole Twelvemonth together inſtructed by the Angels and by God himſelf. About the latter end of the Fourth, and in the Fifth Century more eſpecially, there was perceiv'd a viſible Declenſion herein, both as to Intereſt and Numbers: Some were convinced of the Deluſion and returned into the Boſom of the Church; but a great many, according to all probability, were ſwallowed up with the *Manichees*, and particularly with thoſe of the *Macarian* Order, as a *New Light* that was ſprung up out of the *Eaſt*. So the *Manichees* were enlighten'd by the *Montaniſts*, drawing out of their Legends many of their Myſteries; and the *Montaniſts* were again enlighten'd by the *Manichees*, making the ſame uſe of their ſecret Traditions and Revelations. But the Religion of *Manes*, as the *Man from the Eaſt* prevailing over that of *Montanus*, for many Reaſons too long to be here ſpecify'd, the *Montaniſts* were now but little conſider'd. And in ſome places where the Catholick Religion had been in a manner loſt, it began again to be

reſtor'd; Catholick Biſhops being there eſtabliſh'd as at firſt, where their Sees had been uſurp'd by *Montaniſts* even for more than an Hundred Years, as particularly was the caſe of the Church of *Thyatira*, and ſome other bordering Churches, according to what has been already hinted. The Time of this is not ſo certainly fix'd, but it was towards the end of the Fourth Century, and very probably under the Reign of *Theodoſius* the Great; and it may be alſo by his Authority. In the Fifth Century their Declenſion was more apparent, yet they ſecretly fortify'd themſelves by their Alliances. And what they did ſeem to loſe openly was compenſated by the Acceſſion which they made, and the Aſſiſtance which they gave more privately, to others who did ſet up much upon the ſame Stock as themſelves. This however was ſometimes an hindrance to them; for thus hereby they came generally to be involv'd together with the *Manichees* in the Edicts of Emperors: And this ſeems to have been the very Caſe of the *Thyatirian Montaniſts*, who by their ſymbolizing with the Heatheniſh Rites and Cuſtoms, appear to have been very good Friends with the *Manichees*, if they were not actually united with them. The ſame then may be ſaid of the *Quintillians*, who laſted till about the Fifth Century at leaſt, and are charg'd with ſome abominable Myſteries, wherein 'tis probable they participated with the *Manichees* as well as with the *Marcoſians*. About the middle of the Fifth Century it appears that they were ſtill very numerous, not only in *Phrygia* but in the Provinces alſo bordering upon it. They declined yet apace in other Parts; and we hear little or nothing of them in *Italy*, where they had formerly ſo great an Intereſt. If there were any of them they paſs'd under other Names. But if there were none that could be found at *Old Rome*, it cannot be ſaid that *New Rome* was clear of them; for ſo long as they continu'd in the *Leſſer Aſia* they tranſported themſelves

ſelves hither on all occaſions, whereby the Capital of the Empire was infected. In *Cappadocia*, *Galatia* and *Cilicia* they continued to be pretty conſiderable for their Numbers: But it doth not appear that the true Catholick Chriſtianity was here at any time extinguiſh'd by them, as it ſeems to have been for ſome time in *Phrygia* and part of *Lydia*, as to the publick Exerciſe thereof (at leaſt) particularly under *Conſtantius*, in the XIXth Year of whoſe Reign ſome Catholick Biſhops were relegated to thoſe Parts where they could have no enjoyment of any Church Society, all being overrun either with *Barbariſm* or *Montaniſm*. Now *Phrygia* was for certain held to be ſuch a Place, when the Edict againſt them was given out, as is evident from the Caſe of *Paulinus* and the Complaint of St. *Hilary*. Nor did this Inundation preſently there abate after the Death of *Conſtantius*; but there are Reaſons to think it might continue till much about the Time of the elder *Theodoſius*, without any ſenſible diminution. After which the *Montaniſts* began to decline apace; that is, as they were a diſtinct Body and had a Form of Government eſtabliſh'd among them; as well by the Catholicks getting ground, as alſo by other enthuſiaſtick Hereſies that partook of their Leaven, ſpringing up and diſſeminating themſelves.

So that in the *Sixth* Century there was hardly any notice taken of them, ſo far as we can find: However there ſtill remain'd ſome numbers of them that did keep their *old* Name, without loſing themſelves in the *newer* Forms, which many of them had been prevail'd with to put on. For by a Homily which is extant in the Works of St. *Chryſoſtom*, but which is not his for certain, the Criticks not allowing it to have been written before the Year DCLXXII, it is evident they were not yet totally extinct in the *Seventh* Century. Since the Author hereof mentions the *Montaniſts* with the *Quartodecimans*,

as actually in Being about that very time. And after this we hear no more of them. So that we may conclude hence, that this Enthuſiaſm of the *Montaniſts* laſted Five Hundred Years and better, and in that time generated abundance of other Sects as out of its Bowels, to diſturb the Peace of the Church under the moſt holy Pretences. Neither the Time of its Riſe, nor of its Extinction can exactly be known; but this is the ſum of what we can learn from thoſe Monuments which are left us to this Day, they being extremely deficient: For by comparing all the Accounts that are given, there can be no doubt but the Birth of it, taking it for the *mean* Computation, was in the Wilderneſs of *Phrygia*, not much above an Hundred Years after the Reſurrection of Chriſt, and Foundation of the firſt Chriſtian Church at *Jeruſalem*; and that the expiration of it was *gradual* in the Fifth, Sixth and Seventh Centuries, till at length it quite vaniſh'd to give way to another pretended *Paraclet* yet, who firſt appear'd out of the Wilderneſs of *Arabia*, and ſet up beyond all that had ever been before him for Revelations and Miracles.

This was no other than *Mahomet* (of curſed Memory) who was the Succeſſor of *Manes*, as *Manes* was of *Montanus*, in his Pretenſions to a New Diſpenſation from Heaven. Whether his Religion were the contrivance of a Cabal only, as many do think, or whether it proceeded out of his own Head, or whether it might be the Product indeed of ſome ſupernatural Agent; or, laſtly, whether there could not be in it a Mixture both of Impoſture and Deluſion at once, is not here ſo very material to be reſolv'd. I am willing to judge as favourably of the matter as it can bear, and to allow every one his due, let the conſequence thereof be what it will; ſince *Truth* will be found at laſt *ſtronger than all things*, and we can never do worſe Service to our holy Religion, than by going about to

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to ſupport it with *pious Lies*, or by charging its Adverſaries *falſly*. As to the *Perſon* then of *Mahomet*, the Accounts concerning him being not only very different, but in ſome Points flatly contradictory, we ſhall not inſiſt much: It is plain however from all of them, that his Pretenſions were not unlike to thoſe of *Montanus*; that he was as great a Viſionary as he, if not greater; that he ſet up in like manner to be a great Reformer of Abuſes and Corruptions; that he pretended to build alſo both his Miſſion and Doctrine upon the very Foundation of Chriſt and his Apoſtles; that he perſuaded his Followers that he came not to deſtroy either the Law or the Goſpel, but *to fulfil* them both; and that he gave himſelf out to be no more than a Reviver of the *moſt ancient* Religion, whereby the Patriarchs *walked with* and had the familiar Communion of God and his Angels. This was the manner of his firſt ſetting out, which took ſo wonderfully with vaſt Multitudes of all ſorts, that were preſently bewitch'd with that ſtrange Power and Authority which appeared in him, and led from the Truth by ſpecious Pretexts and Images cunningly accommodated to that end. But it is here obſervable, that as there was an Alliance betwixt the *Manichees* and the *Proclian* School of *Montaniſts* (or at leaſt one Branch of theſe;) and an inroad made upon Chriſtianity by the former in the ſtrength of this Alliance, and by building in a great meaſure upon what had been before deliver'd by ſome of them: So on the contrary, the Religion of the *Mahometans* appears to have been principally founded on the Principles of *Æſchiniſt Montaniſm*, and of *Neſtorianiſm* as a derivative from it; and it ſeems that moſt, or all the Miſchief they have done to our Holy Faith has been by Arrows drawn out of that Quiver, as by a multitude of Inſtances it might be eaſy to prove. There is an *Arian* indeed, by ſome charg'd with having a Finger

ger in the compiling of this Religion, but upon what grounds I know not: For ſurely there is not the leaſt footſtep of direct *Arianiſm* in all the *Alcoran* to be found, let any imagin what they pleaſe; whereas there is hardly a Page of it in which there are not moſt clear touches of true and proper *Æſchiniſm*, or [3]*Unitarian Montaniſm*. It is true, that *Mahomet* took ſome of his Materials from his Predeceſſor *Manes*, whom he plainly imitated in the manner of his ſetting out; allowance being only made for the difference of the Tempers they had to deal with, namely, the Fineneſs of the *Perſians* and the Groſſneſs of the *Saracens:* But then it is as true, that he did declare againſt all thoſe Points of *Manicheiſm*, which could not be brought to conſiſt with the *Æſchiniſt* Hypotheſis by him ſuck'd in. And it is very probable that the Tribe of the *Coraiſites*, who ſo vigorouſly oppos'd him in the beginning, were a ſort of *Manichees* that had blended Chriſtianity with Paganiſm, and introduced a kind of *Aſtrological Religion*, inſtead of that true Chriſtian Faith and Worſhip, which in and before the Reign of *Valens* [a] they had been inſtructed in: For as much as it certain, that the Religion of the *Manichees* had not only its Riſe in and about thoſe Parts where theſe were found, but alſo made there a conſiderable Progreſs. Both *Scythianus* and *Mahomet* were *Saracens:* And the Sect of the *Coraiſites* which inhabited the two *Arabia's*, *viz.* the *Deſert* and the *Happy*, were properly, it ſeems, Idolaters upon the Principles of the *Chaldean* Theology or Pagan *Manicheiſm*, as Diſciples of the former; whom they were for a great while unwilling to quit, for the ſake of the *Newer Light* which this latter pretended to. The two *Arabian* Hiſtorians, *Elmacinus* and *Abul Pharajus*, are pretty particular in their Accounts of the Riſe and Progreſs of this

[3] Socrat. *l.* 4, 36. Sozom. *l.* 6, 38.

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ſecond Saracenick Miniſtration, by the Revelation of *Mahomet*: And from theſe, by diligently comparing all Circumſtances, it will not be hard to diſcern from whence his pretended Light firſt aroſe, and how that without the Enthuſiaſms of *Montanus* and the Gloſſes of *Æſchines*, he could never have ſo prodigiouſly advanc'd himſelf, as it appears he did. It would be here perhaps not unpleaſant to give an Account of *Coraiſitiſm*, and to ſhew how the Riſe of it was owing to one Branch of *Montaniſm* chiefly, but the Extinction of it to another; and likewiſe to diſcover how, according to the Patterns both of *Montaniſm* and *Manicheiſm*, the Inſtitutions of the *Mahometan* Law were copied. But this cannot be now inſiſted upon. We ſhall therefore only give a ſuccinct Narration of the manner of the Appearance of this (pretended) Prophet and of his New Diſpenſation, out of the moſt authentick Writers, juſt ſo far as may concern our preſent Deſign; not obliging any to believe more than they ſee Evidence for, and leaving them to make what Reflections hereupon they think fit.

Now when *Montaniſm* was juſt about expiring, the Spirit of *Mahometaniſm* began to put forth it ſelf in a like manner, by ſeizing upon one of the Sect of the *Coraiſites*, that was conſequently educated in the *Manichean* Principles, and agitating him ſo violently that he frequently appear'd to lie as one dead: Which was attributed by him to the Majeſty of the Divine Preſence overpowering his Nature, or at leaſt to the Luſtre of ſome great Angel then converſing with him. For in theſe Paroxiſms it was ordinary for him to fancy that he had an intimate Communion with the heavenly Objects; and that he heard God, the Angels and the bleſſed Saints diſcourſe with him very familiarly. When he came out of them he was perfectly as other Men, and then reported

what ſtrange things had paſſed with him during that time. He gave very ſurprizing accounts of the other World, of Heaven and Hell, of Paradiſe and of a certain Middle Region for Souls which he call'd *Araf*, of the Reſurrection and the Day of Judgment, of the uniting of all Religions before the end of the World, and the Coming again of Chriſt for that purpoſe: And he made very good Exhortations to Holineſs, Righteouſneſs and Temperance; to Charity alſo, Reſignation, Humility, and all ſorts of Virtues; and above all, to an intire Faith in God and dependance upon his reveal-ed Will. Immediately before he fell into any of his Ecſtatical Fits, he is ſaid always to have pronounced theſe words, *In the Name of God Merciful and Gracious:* And juſt as he came out of them he utter'd again the very ſame words, as the Seal of all that was by him then ſeen or heard. He was yet ſuſpected of Impoſture by ſome even from the Beginning; but being charg'd with it, he not only deny'd it, but moſt ſolemnly appeal'd to God for the truth of his Miſſion, and challeng'd thoſe that made the Objection to diſcover, if they could, the leaſt flaw againſt his Integrity in this affair. He acknowledg'd that he a was ſimple Man, without Letters, and of no Capacity to underſtand a great deal even of his own Revelations; and no more than a weak Inſtrument taken up of God for the manifeſting of his Power and Glory to the World: but he ſtrongly inſiſted upon his Sincerity and Veracity, proteſting, that there was nothing of his own Spirit or Will, that intermix'd it ſelf in this matter; but that he was herein purely actuated by an Agent *without* and *above* himſelf, that command-ed him ſo and ſo, and from whoſe Dictates he did not vary the leaſt Tittle. For even ſome that held him to be inſpir'd, ſaid that there was a Mixture nevertheleſs in his Inſpirations; and that he had not faithfully deliver'd them juſt as he receiv'd them,

them, but had made himſelf, or ſuffer'd others to make ſome Alterations and Amendments which might ſeem to him or them for the better. Wherefore in one of his Warnings or Inſpirations, God is introduced commanding him thus to vindicate himſelf, *viz. Say thou unto them, I have not ſet about to make any alteration in the Things that are written; I know not that which was inſpired into me of God; I am afraid of being puniſhed in the Day of Judgment, ſhould I diſobey his Divine Majeſty.* And again; *Say thou unto them, Had it not been the Will of God, I would not have read to you, or taught you his Commandments; know ye not how long a time it was I ſojourned with you, before ever I made mention of them to you?* Alſo in another place it is written; *Say thou unto them, What better Teſtimony can there be in the World than the Teſtimony of God himſelf: Say therefore to them, He ſhall be a Witneſs betwixt you and me, that he inſpired into me the Book for your Inſtruction. And can any among you that comprehendeth it* [*the* Alcoran] *ſay there is any other God beſides him.* There was never any Prophet, True or Falſe, that made greater proteſtations of his Sincerity, or more ſolemn Appeals to the Divine Majeſty, to juſtify the Truth either for or againſt him. There are abundance of Paſſages of a like nature with theſe to be found among his Inſpirations, which it would be as endleſs as needleſs to tranſcribe. Several times he calls God and all his holy Angels to witneſs, that there was no Impoſture either in the Whole, or in any Part of what he had declar'd in the Name and Perſon of God; nay, ſometimes God is brought in ſwearing to the Truth thereof, or elſe it may be an Angel is made to confirm the ſame by an Oath, and ſolemnly hereupon to abjure all the Creatures both in Heaven and in Earth. Moreover his Fits of Inſpiration and Agitations were ſuch as could not well be counterfeited, yea perhaps not at all: and thence as many

many as did not believe, generally imputed the ſame not to Art, but Nature; not to mere contrivance and farce, but to a real Diſeaſe and an irreſiſtible attack upon the Brain; however, they ſuppoſe that he might make his Advantage of it, by pretending the ſame to be Supernatural and from Heaven. Theſe were properly the ſame with the Ecſtaſies, or rather Parecſtaſies of *Montanus* and his Prophets, according to all appearance; and from ſuch ſhaking Fits and his falling down frequently hereupon as into a Trance, they that reaſon'd about it concluded that it muſt needs be no other than the *Morbus Sacer*, and that he was ſtrictly an *Epileptical* Enthuſiaſt. It is alſo known that the *Mahometans* have to this very Day Epilepticks and Idiots in a ſpecial Veneration, on account of their being thought fitter ſubjects for Prophecy, than others that exerciſe the uſe of their Reaſon: Which is moreover pleaded for by ſome Naturaliſts and Phyſicians, but is directly contrary to the ſtanding Rules both in the Jewiſh and Chriſtian Church for the trial of Spirits. And this *Mahomet* himſelf, tho' very ignorant, probably could not but know. Certain it is, that in his *Warnings* there are abundance of Paſſages to obviate or anſwer, the Objections of *Jews* and Chriſtians; and ſome that ſeem particularly levell'd againſt this, by making the manner of the Revelation to him to have been different from all that ever had been before. For it might be convenient not to take any notice either of *Montanus* or *Manes*, with whom, and him, the difference was but ſmall, if any, as to the way of their receiving their Inſpirations; and therefore 'tis ſufficiently given us to underſtand, that the peculiar and characteriſtick difference of his pretended Diſpenſation and of his Revelations eſtabliſhing it, muſt have regard to *Moſes* and Chriſt, or to the Prophetical Oeconomy both under the Law and the Goſpel.

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For as much as nothing can be plainer from the whole Collection of Prophetical Warnings paſſing under his Name, than that he really pretended to ſet up a *Third* Divine Oeconomy, even as *Manes* had before attempted to do, and before them both *Montanus* yet more imperfectly, for the Salvation and Reſtoration of Mankind to a State truly Paradiſiacal: And that in conſequence of ſuch an Opinion it was generally believ'd by his Followers, that he was appointed of God to be that great Reſtorer propheſy'd of by the ancient Prophets, and that holy *Comforter* foretold by Chriſt to ſucceed him, is alſo evident from unexceptionable Authorities: Nay, his Diſciples did conſtantly aver, that he was expreſly foretold by *Name* in the ancient Scriptures, and was particularly pointed at by Chriſt himſelf, as he was by St. *John the Baptiſt*; but that both his Name was expung'd, and ſeveral Texts relating to him in both the Teſtaments, were induſtriouſly alter'd by the *Jews* and Chriſtians. All the World knows how earneſtly the former expected always a glorious and triumphant *Meſſias*; and the Text therefore which look'd towards the Victories and Glories of Chriſt in the laſt Days, were without much difficulty drawn to favour the Pretenſions of a Militant Prophet. Now the aim was chiefly to win over great numbers of the *Jews* thereby that were drunk with thoſe hopes, under the conſideration, that he was a true Son and Succeſſor of *Abraham* by Right of Primogeniture, as well as by Faith; and that the Spirit of *David* reſted likewiſe upon him, even the Spirit of him unto whom the Pſalter was given, as the glorious *Alcoran*, they ſay, was unto him the elect Prophet and Apoſtle of the Moſt High. But among Chriſtians his Standard was ſet up as the promiſed *Paraclet*, that was to give them a true underſtanding of all things they had been taught in the Goſpel, and to abide with them for ever, as the Spirit and Meſſenger

ger of Truth proceeding from God and teſtifying of Chriſt: And the diſtinction which was invented by ſome *Rabbins* of Two Chriſts, or of Two *Paraclets* in the *Montaniſt* dialect, was in all probability more than a little favourable to the Claim of this *Arabian* Pretender; who as taking upon him the Office of a *Paraclet*, was for convincing all the World in the firſt place *of Sin*, becauſe they believed not preſently in him; and then *of Righteouſneſs* and *Judgment*, both in order to the *Juſtification* of himſelf, by appearing to commit his Plea to God wholly; and reporting how he proceeded from, and was caught up to God; and to the *Condemnation* of Unbelievers, by not barely denouncing, but alſo executing the Divine Judgments upon them; of which there are inſtances in Hiſtory not to be number'd. In the Quality alſo of *Paraclet* or *Apoſtle of the Divine Majeſty*, he eſtabliſh'd the New Law, wherein we are told that *all Perfection* is to be found, and of which a world of incredible things are related: And moreover, he avoided in a great meaſure the capital Miſtakes both of *Montanus* and *Manes*, which had ſo much obſtructed the Progreſs of their Religion, that he might appear a better *Paraclet* than either of them, and be alſo a Reconciler both of *Jew* and Chriſtian. Thus ſtanding as upon their Shoulders he had certainly the advantage of them, and being beſides as much Dæmonaical *in Nature*, tho' not after the very ſame kind, the prodigious Succeſs which attended him is not ſo much to be wonder'd at. The *Jews* had then waited for above ſix Hundred Years beyond their time for the Manifeſtation of one that ſhould be the *deſire of all Nations*, and ſhould gather together all the *Seed of Abraham*, and lead them victoriouſly: The Chriſtians were moſt miſerably torn and rent to pieces, and could by no means be brought to agree about the Perſon and Nature of Chriſt; and their Manners alſo were

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exceedingly corrupted; and beſides this, there could be no place in the whole World better diſpos'd for bringing about ſome conſiderable Revolution in Religion, than *Arabia* was at that time. The *Arabian* Hereſy, which was a Twig from the Root of *Montaniſm*, was not ſo extinct, but it had mainly prepar'd the People of that Country for the Reception of *that* which follow'd upon it: The Enthuſiaſtick Tribes of the *Helceſaites* which was a Weed from the ſame Soil, and of true *Arabian* Produce, had done the ſame: And ſo alſo had the *Collyridians* the *Anthropomorphites* and the *Manichees*, who had all ſpread themſelves about theſe Parts, upon the Score of which *Arabia* was accounted no leſs fruitful of Hereſies than *Africa* of Monſters. Beſides all which there were many other concurring Circumſtances moſt worthy of Obſervation, that are eaſily to be found in the Hiſtory of thoſe Times, that afford a very great Light into this Myſtery of *Mahometiſm*. Now when *Mahomet* appear'd in the Character of an Apoſtle of God and *Paraclet* to Mankind, and in a moſt awful manner declar'd that he had a newer and clearer Light than ever had yet ariſen in the World, which would clear up all Doubts, diſpel all Darkneſs, and was the only way of reconciling all that were of good Will in every Religion; there were great Multitudes which preſently ran after him, and were caught by him. There were a world of Miracles reported of him for confirmation of his Doctrine and Commiſſion; but the truth is, he himſelf ſeems never to have inſiſted much upon them, but always to have appeal'd to the very Inſpirations themſelves (ſaid to be) given him; even challenging not only the Heathen Idolaters, but the *Jews* alſo and the Chriſtians to produce any that were comparable to theſe. And accordingly the Collection of theſe hath ever ſince to this Day, been conſtantly eſteem'd among the

Mahometans

Mahometans as a Miracle of Miracles: For tho' we are told of no leſs than *ſeven* Miracles wrought at his Birth, with a great many that follow'd, yet this is made to be greateſt of all, and more than all together; that a Man of no Letters ſhould be able to bring forth a Book ſo full of Wonders, and written in the moſt elegant Style, as alſo attended with ſuch a Power as to ſeize and convert Multitudes at once, ſo that both *Jews* and Chriſtians were thereby forced, they ſay, to fall down upon the Earth, and with Tears to confeſs that God was in the ſame of a Truth, and that the Promiſes thereof were infallible. Whence God is brought in ſaying to *Mahomet*, *They unto whom we have given the Knowledge of the Scriptures do rejoice in the Doctrine* (or Law) *which we have ſent to thee.* Alſo the Angel ſaying to him in another place, *Thou ſhalt find that the Chriſtians have a great inclination towards the true Believers, and Friendſhip for them; for as much as there are among them both Prieſts and Religious* [Monks] *that are lowly in Spirit, whoſe Eyes are even full of Tears whenever they hear the Doctrine which God hath inſpired into thee but made mention of, by reaſon of the knowledge which they have of the Truth. And they cry out, O Lord, we believe in thy Law, write thou us therefore in the Number of thoſe that profeſs thy Unity. Who ſhall hinder us from believing in God, and in the Truth which we have been taught? We ardently wiſh, O Lord, that we may be of the Number of thy Righteous ones, and God ſhall hear their Prayers,* &c. Moreover theſe are certainly believ'd by them to have been the very words of Chriſt to the *Jews*, viz. *I am the Meſſenger of God; he hath ſent me to confirm the ancient Covenant* [*or Teſtament*] *and to declare to you that there ſhall come a Prophet after me whoſe name ſhall be* Mahomet. By which they underſtand a Prophet like unto Chriſt, and the very ſame with the *Comforter* promis'd by him, as the only Guide of Truth; to which there is an expreſs Alluſion found

found in near an hundred Texts of what they call the *Book of Truth*. Now there was a Notion common among a great many at that time, and some while before, which of late Years has been revived, that the Holy Ghost was only a *great Angel*. And whereas some of the ancient Hereticks would have this to be *Gabriel*, as the prime Intelligence betwixt God and Man, and the Catholicks generally granted him to be the Messenger of the Revelation of Christ; the Spirit which enter'd into *Mahomet* made his advantage hereof, by causing every thing to be done and transacted as in the Name and Person of that Holy Angel, even as if he were his Λόγῳ παράκλητῳ, or, Familiar Spirit; by virtue whereof this *Arabian* counted it no robbery to equal himself with Christ, and to assume to himself that Character which our Blessed Lord had given only to the Holy Spirit, as his Successor in the Government of the Church.

So under this Character he gave forth his New Law which yet he said was older than *Moses* and Christ, being the very *Law of Abraham*, yea that it was before *Abraham*; and written in Tables in Heaven by the Finger of God, and thence transcrib'd by the Spirit *Gabriel*, and so brought down and communicated to him as one predestinated to such a Commission by the Grace of God, most Gracious and Merciful. And thus having confirm'd the Law and the Gospel, he proceeded upon the *Cataphrygian* Principles to establish a certain *Third* Dispensation, that was pretended to be more complete than them both, and was said to have been kept for the last Times in order to be revealed by this last Prophet; concerning whom his Disciples believe that he was for this end caught up into Paradise, and into the *seventh* Heaven to the very Throne of God. There are a multitude of Visions reported of him in imitation of the great Prophets and Apostles of God, but as giving him a Superiority over them all;

all; as particularly of his being tranſported above all Heavens upon a peculiar Animal or Cherub, to receive his Commiſſion immediately from the Mouth and Hand of God, without the intervention of any ſubordinate Spirit how high ſoever; of his having Power given him over the Moon, that is, the Church; and his dividing thereupon the ſame into two Parts (as indeed he did in one ſenſe) but keeping them both ſtill as under his Command and Conſent; and an hundred others all tending to the Exaltation of him as a New and glorious *Paraclet* that was come down from Heaven, and appointed for a Guide to the Ignorant and for a Comfort of all the Faithful. And as if it were a little matter to have a Proſpect of the *Jeruſalem* that is Above, as ſome of the *Montaniſt* Propheteſſes after St. *John* pretended to have: He is ſaid to have had a View of all the *ſeven Heavens*, and the Glories thereof, and all the *ſeven Earths* anſwering thereto, with the Beauties thereof; and of the ſupreme Paradiſe of God comprehending within it ſelf all theſe: Alſo in the World of Darkneſs of the *ſeven Gates* of Hell, and of thoſe that enter thereby; together with the moſt majeſtical ſcenes of the Reſurrection and the Day of Judgment: The Deſcriptions of which laſt, as given by him, are indeed moſt Auguſt and Magnificent. And it may ſeem hard to think that a *mere Hypocrite* could be ever able to counterfeit ſuch. But howſoever it was, moſt unqueſtionable it is that the thinking Perſons of that Age were extremely divided about him, and about this his New (pretended) Diſpenſation or Revelation. Some concluded that all muſt be a mere Cheat from the Beginning to the End, and that *Mahomet* was a crafty Knave, and had no other deſign in the World but to make himſelf a ſovereign Prince, and to immortalize by ſuch an Invention as this, his Name and Family to all Poſterity. Some again that had no great Opinion of his Capacity,

pacity, and conſider'd the inimitable Eloquence of that Book, which was ſaid to have been brought from Heaven by an Angel in ſeveral Parcels, at more than an hundred times, thought he might be no better than a Tool under the management of wiſer Heads than his own, and that the ſaid Book muſt have been written by one that was a great Maſter in Style and Language. There were ſome of the Opinion, that there was a certain learned *Perſian* principally concern'd in the whole, who was the true *Gabriel* that miniſtred to this lying Prophet, ſo that *Mahomet* was no more than a ſort of an *Amanuenſis* to him. There were others ſuſpected that there was a *Confederacy* of ſeveral at once, and that the Plot was manag'd in ſeveral Parts by ſeveral Hands; but then it ſeem'd a little ſtrange that none of theſe ſhould be brought to make any the leaſt Diſcovery. Some ſaid therefore that all was the Effect but of a mere Natural Enthuſiaſm, and that there was a Vein of Poetry and Prophecy, without any adventitious help running through him. But others maintain'd that there was ſomewhat certainly Supernatural in it, and that was above the Power of Imagination or Diſeaſe, of a *Poetical Genius*, or an innate *Prophetick Eveſter* (as they call that natural Divination which riſes out of the Spirit of the World only:) Yet what this ſhould be, they were as much divided about among themſelves; for ſome would have it that he was a notable Conjurer, Sorcerer or Wizzard, and that he had by his Skill in the *Arabian* and *Manichean* Magick bewitch'd the People, and made them believe they ſaw certain Rolls of Parchment moſt curiouſly written upon within brought from Heaven. But a great many others thought he could be properly no Magician, his Education not being very ſuitable; but that he was rather to be reputed a Perſon *poſſeſſed* of the Devil and a true *Enurgumen*,

or at leaſt one *obſeſſed* by him, if not both. Theſe for certain were common Objections againſt him while he was yet living, and by thoſe that intimately obſerv'd him; as it appears by the *Complaints* of that Spirit which ſpake in him, and by him; and by the *Anſwers* that were then given to thoſe Objections, as in the Name and Perſon either of God himſelf, or of a Throne-Angel his Repreſentative. Nay [a] ſome even of his very Followers, as particularly *Abumuaſar*, not to mention *Hali*, *Alcabatius*, and others, did ſuppoſe his Revelation not to be from any higher Source than from that of the Stars; aſſerting that he was born a Prophet, by virtue of ſuch a certain Configuration and Poſition of the Heavens at the Moment of his Birth, which is in effect to own, that there was nothing ſtrictly *Supernatural* or *Miraculous* obſervable in him; or, that he was either a mere *natural* Enthuſiaſt; or elſe under the Dominion and Agency of certain Aerial and Aſtral *Dæmons*. And hence it is that the Religion of *Mahomet* being properly *Lunatick* or *Lunar*, even as that of Chriſt in a juſt and ſober Senſe may be ſaid to be *Solar* (He being truly call'd the *Sun of Righteouſneſs*) and the Magicians generally aſſigning to their *Dæmon* or Spirit, of the Moon, the Name of *Gabriel*: I ſay hence it is, that the Familiar of *Mahomet*, if he had any ſuch, as he was really *Homo natura Dæmoniacus & Lunaticus*, a Natural Viſionary, and one more than ordinarily ſubject to the Influences of the *Moon*, muſt have been of the moſt Inferior and *Lunar Order* of Spirits, to which the Name of *Lilith* among the *Jews*, I ſuppoſe, may refer; even of ſuch unto whom the *Hour of Darkneſs* is given to Rule in, being not able to bear the Light of the *Day*: Whence his great Tranſportation, boaſted of ſo much, to the Divine

[a] Vid. Hotting. Hiſt. Orient.

Throne

Throne upon the counterfeit Cherub *Barak*, was certainly in the *Night* time, as were generally his other Viſions and Revelations, let them be either real, imaginary, or pretended. Wherefore according to the Magical Divinity and Philoſophy that was receiv'd among the *Manichees* and ſome Tribes of the *Montaniſts*, the Spirit or *Dæmon* of *Mahomet* could do nothing more proper than to aſſume the Name and Character of *Gabriel*; for which he knew both the *Jews* and Chriſtians to have ſuch a particular Veneration, and which might ſufficiently alſo expreſs the very Order he was of to them he had a mind ſhould know it, and give a Key to the Magicians and Aſtrologers for the advancing his Empire. Thus ſome will have it, that the Religion and Law of *Mahomet* was a mere *Lunar* Invention, contriv'd, publiſh'd and propagated under the Dominion and Banner of the Moon, by Nocturnal Spirits deſcending from out the Center of the ſaid Planet, or Lunar *Dæmons*: But that alſo from the Conjunction of *Mars* with *Venus*, (as they will have it) in his Horoſcope, the Succeſs thereof by Arms, and the Inſtitution of *Polygamy* and the *Friday-Sabbath* were effected. However, it is certain this is very conformable to the Principles of that Aſtrology which the *Mahometans* themſelves do follow, and which they likewiſe taught the Chriſtians: And it is notorious that the Aſtrological Fate which their Founder introduced, but would have to be called Divine, has ever been the greateſt Strength to their Arms, as well as Security to their Eſtabliſhment. By the Books moreover that we have of theirs, it appears, that there have always been from the beginning great Numbers among them of Southſayers and Stargazers, as if the grounds of their Religion were more than ordinarily favourable to them, as indeed they are: And this, if conſider'd, is no little Evidence of its ha-

ving been engrafted upon a *Manichean* Stock, as well as having ſprung from a *Montaniſt* Root. There are ſeveral other Evidences of this which it were eaſy to bring, but that we muſt not here farther enlarge, having done it already we fear too much. The *Mahometan* Paradiſe may very well paſs for a *Montaniſt* Revelation, whether Literally or Myſtically interpreted: So alſo may their Notion of Spirits in general, and of the Human Soul in particular. But it is pretty remarkable, that as the *Montaniſts* had their *Pepuza* and *Thymium*, ſo the *Mahometans* their *Mecca* and *Medina*, more peculiarly conſecrated to their Enthuſiaſtick Devotions: And that as the former took their advantage from one Pope's attempting to uſurp over the Liberties of the Eaſtern Churches, ſo the latter from another Pope's not only attempting, but compleating the Uſurpation both over them and all the Churches, by the Claim of *Univerſal Biſhop*, till that time unheard of. Thus the *Æra* of *Mahometiſm* is found to ſynchronize with that of Popery, properly ſo call'd.

And hence ſeveral of the more rigid Proteſtants, out of a ſuperſtitious Averſion to what they call Popery, even *Luther* himſelf here not excepted, have certainly made too great advances in favour of *Mahometiſm* againſt the Church of *Rome*. They have ſpoken of the *Mahometans* as more Orthodox and more Catholick, than the Papiſts; nay, we can remember the time when they even pray'd for *their* ſucceſſes over theſe, and particularly againſt the late Emperor; yea thought it no ſhame to own as much. Not only ſome of the *Socinians* and other *Unitarians*, have taken Pains in a great meaſure to apologize for them; but even others too that have a Cloak of Orthodoxy, and would be thought to ſtand at the greateſt diſtance from ſuch, have been no leſs faulty herein; as thinking they could never decry

Popery

Popery enough, though even to the undermining of Christianity it self. There are too many instances that might be brought for confirmation hereof; which I here forbear. We have seen all the *Marks* of the Church which *Bellarmine* has given apply'd, not without a pompous shew of Learning, to the Profession of *Islamism*, and the body of Believers in *Mahomet*; which, however perhaps meant, have had no better effect, it is to be fear'd, than to propagate thereby Deism, if not Atheism. Which last is also discover'd to lurk at the very Root of *Mahometism*. For after all that *Sandius*, and others have been able to say in its behalf, and let them study never so long to dress it up in the finest Colours, it is manifest that the God of *Mahomet*, whatever Titles be given to him, is not God; any more than the God of *Manes* or *Confucius*, who pretended to worship a God while they destroy'd his Nature, as taking away his Spirituality. This is plain throughout the *Alcoran*. And this was the Expiration of *Montanism*, or, if you please, its Transplantation.

The CONCLUSION.

A Review of the Montanist *Spirit, with some Observations on the whole.*

THIS was the Exit of the Spirit of *Montanism*, after having infested the Church for the space of about Four Hundred and Fifty Years; after which the Name of it was in a manner lost, and *Mahometism* being impregnated with its Seed, and built upon its Foundation, succeeded in the manner

that has been declar'd. We have ſeen that the Riſe of it, though this cannot poſitively be fix'd, was very early; and if not in the very next Generation to the Apoſtles, yet for certain not long after: That its Appearance was in the Form of an Angel of Light, ſo that it was hardly poſſible, for a long while, to diſcern the Appearance from the Truth, the Counterfeit from the Life: That the Founder of it was a Man of great Auſterities and Mortifications, having all the ſhew of Holineſs, and a Converſation not only void of Offence, but very Inſtructive alſo and Edifying, for ſome time at leaſt: That he was not a broacher of any new Article of Doctrine, but every way ſound in the Faith; which was alſo zealouſly contended for by him and the moſt eminent of his Followers: That he was not for ſuffering the leaſt Iota of the Goſpel to fall to the Ground; and that his over-ſtraining the Letter of it, and of the reſt of the Holy Scriptures, by a too forward Zeal, was the principal Sourſe of his Miſtake: That neither Schiſm nor Hereſy was for many Years laid to his Charge; the firſt Diſpute betwixt the Catholick Biſhops and him being only about the Nature and Operation of the true Divine Spirit, and the Manifeſtation of it after ſuch a manner as in him and his Propheteſſes: And there being beſides this no other difference betwixt him and them, but that he aim'd to exceed them in greater Purity of Diſcipline, and expected even then *the Times of refreſhing from the Preſence of the Lord*, that had been predicted by all his Holy Prophets. We have ſeen how a well meant, but indiſcreet Zeal was ſurpriz'd by the cunning Artifices of Satan, and led on from Step to Step for want of being guarded by Humility; till at length it fell into the quite contrary extreme. How from an affectation of Spiritual Gifts, and neglecting the *more exalted way*, which is *Charity*, or the Bond of the

the Divine Spirit in the Union of the Catholick Church: The Divider and Deceiver eaſily inſinuated himſelf with moſt fair Pretences, and led both him and his ſilly Women captive. How there was a Schiſm hereupon firſt form'd *in* the Church, and after that *from* the Church. How this Schiſm quickly grew up into an *Hereſy*, and ſpread it ſelf Eaſt and Weſt. How this Hereſy propagated it ſelf, and generated out of its Bowels a numerous Off-ſpring, that never ceas'd for ſeveral Hundreds of Years to make War with the true Church: And how to make up its full and laſt Complement, it reſted not till it came at length to ſettle either in down right *Anti-chriſtianiſm*, or in *Atheiſm*. We have alſo ſeen on the part of the Church, how the *remiſſneſs of Diſcipline* in the Churches of *Aſia*, for which they had been expreſly reprov'd by Chriſt himſelf, and ſeverely threaten'd, was the main occaſion that was laid hold on by the Spirit of *Montanus*, for bringing ſo many Evils upon them, to the very *removing* of moſt of their *Candleſticks out of their place*, as had been foretold; and all this even under the pretext of reſtoring the Primitive Diſcipline and Order, or elſe of ſetting up one more pure and perfect in its room. How the true Orthodox and Catholick Biſhops were hereby excited to watch more diligently to their Flocks; to hold faſt what they had receiv'd; to keep a good Diſcipline, but without ſtraining it too far, leſt it ſhould break; and to *try the Spirits* which appeared, according to the Rules that were given them. And how the very firſt Councils that occur in Eccleſiaſtical Hiſtory, next to thoſe of the Apoſtles, were theſe which were purpoſely held about this Affair; and the greateſt Men in the Church never thought it beneath them to appear and act in a caſe of this nature, how contemptible ſoever theſe pretended Prophets might at firſt ſeem, or how ridiculous

ſoever their Agitations and Parecſtatick Motions did to all ſober Perſons manifeſt themſelves; but did exert their utmoſt Force and Ability, both for the diſcovery of all the Wiles of Satan herein, and for the treading down of his Power in Souls, that they might approve themſelves good and faithful Shepherds to their great Shepherd.

2. I. In this account of the Riſe, Progreſs, Declenſion and Extinction of *Montaniſm*, if we take one general View of it together, and then conſider it by parts, we have a very amazing Proſpect preſented us, of the Infirmity of human Underſtanding, and of the Power of inviſible Agents acting upon it. It doth not appear that *Montanus* was either a Madman or a Fool. If ſome will have it that he was an *Hypocrite*, they thereby own that he was not openly vicious. But it doth no wiſe appear that he was at firſt an Hypocrite, what he might afterwards be I know not: He was rather on the contrary, the Reverſe thereof even to exceſs, being an hot Zealot, as it appears, according to the beſt of his Knowledge, without any Diſguiſe. For 'tis certain he was a Man of Reputation in the Church at his firſt ſetting out, and one whoſe Integrity was not yet ſully'd. But ſo ſoon as there aroſe in his Heart but one Grain of ſpiritual Ambition, even as it were a Muſtard Seed, a certain ſtrange *exotick* Spirit enter'd him, and he was preſently παραμανιοφόρος, that is, one driven by the Spirit almoſt as a Lunatick or a Madman is; this Spirit violently ſhaking him and imitating a ſort of Epileptick Fits, to which the Name of Divine Ecſtaſies was appropriated. This was the Birth and Riſe of the *Montaniſt* Spirit, that deſcended not as a *Dove*, but rather as a *Vulture* upon *Montanus* and thoſe who adher'd to him. The Growth and Progreſs thereof was no leſs ſtrange. A private Perſon, born in an obſcure Village, of no Learning,

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and of ordinary Parts, by many even accounted no better than a Madman, one of no Intereſt or Power, of no Complaiſance or Condeſcenſion, of a moſt ungrateful Auſterity, and withal, of an inflexible Humour; ſeparated from the World, divided from the Church (if not altogether, yet in part) being ſeiz'd upon by a certain Spirit, after the manner deſcrib'd, whom, without undergoing the ordinary eſtabliſh'd Probation in the Church, he greedily entertains as the very Spirit of God and Chriſt; never conſidering the Rule of that Spirit, which is moſt expreſs for *the Spirits of the Prophets* to be *ſubject to the Prophets* that are known and approv'd as ſuch. The Spirit which had ſeiz'd him makes him ſuddenly very great, gets him a mighty Renown, attracts to him ſeveral of the Rich and the Learned, raiſes for him a Fund to carry on his Deſigns, and fully inſtructs him to erect a new Society and Communion of his own, and to make himſelf a Patriarch and an Head, laying his Claim both to *Supremacy* and *Infallibility*. Thus he who was not ſo much as a Prieſt, by any thing that appears, but a mere Laick, is exalted to the Pontificate, according to this new Order; and therein doth all that is poſſible to depreſs the Epiſcopal Throne, and render it of little or no Authority, in order to the aggrandizing of himſelf and his Succeſſors. Before the Bond of Catholick Unity was openly violated by him and his Partiſans he grew very ſtrong, there being none that made a greater *appearance* of Orthodoxy in Faith, and Holineſs in Converſation: And no ſooner did he ſet up his new School or Society of Prophets, but by the Riches of ſome, and the Learning and Eloquence of others, that were drawn in to cleave to him and his Spirit, he not only maintain'd himſelf, but got ground apace of the Catholicks. Theſe notwithſtanding wanted not for diligence; the ſpiritual Governors

Governors ſtrenuouſly oppos'd the Invaſion of this Spirit, which had ſeiz'd many of their Flocks, and that in a very violent manner; they challeng'd the Spirit ſpeaking through theſe new Prophets and Propheteſſes: And when no other Methods were found effectual, they proceeded at laſt to the ſpiritual *Rod*, and deliver'd them up judicially to that very Spirit wherein they were ſo much pleas'd. Thus the *Montaniſts* were then condemn'd, as we have ſeen, by the Catholicks. And on the other ſide the *Montaniſts*, who were before but a ſort of Prophetical Society in the Church, form'd hereupon a new Church of themſelves, and condemn'd the Catholicks in like manner; that is, thoſe of *Aſia*: For at the ſame time they coveted the Communion of the Weſtern and *African* Churches. This was ſo manag'd, as they obtain'd from the Pope himſelf Communicatory Letters. They made themſelves great and powerful; the Fame of them ſoon went out into all Lands; they were accounted by the Multitudes that were converted to them, as the very Apoſtles of the Lamb; they expected now nothing leſs than that all the World forſooth, ſhould be brought to own them, and that then the new *Jeruſalem* out of Heaven, ſhould come down upon Earth. Their Voices were heard by abundance of ſimple well-meaning People, as the very Voice of Chriſt; their Spirit went out into all the Parts of *Aſia*, *Europe*, and *Africa*, even unto the ends of the World that then was known; and counterfeited every where the Spirit of Chriſt: They pretended to be the true Catholick Church, founded upon a Rock, and appropriated all the Marks thereof to themſelves: And indeed they bad fair at one time for the Eſtabliſhment of an univerſal Patriarchate of their own, and for the turning both the *World* and the *Church* at once *upſide down*. So frail is human Nature, when left to its own Conduct. And from

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ſuch ſlight and contemptible Beginnings may the greateſt Revolutions be brought about by the Agency of certain inviſible Powers, inſinuating into the Minds and Bodies by proper Subjects, and dextrouſly transforming themſelves. And ſuch indeed is the Infirmity of our Underſtanding, and ſo expoſed are we to the inroads of thoſe Sacred Agents, that we can never be too Humble and Self-diffident, or too earneſt with God in Prayer to be preſerved from all falſe Appearances of every kind, and to be kept by him in every Temptation and Incurſion of the Powers of Darkneſs, under what Form ſoever they diſguiſe themſelves.

3. II. Furthermore it is obſervable from this Account of *Montaniſm*, as alſo of *Manicheiſm* and *Mahometiſm*, deriving in a great meaſure from that Stock, that there might be at the firſt a great deal of *Natural Enthuſiaſm*, which could eaſily join either with an honeſt Zeal, or with Political Deſigns. For it is highly probable, that *Montanus* at his firſt ſetting out, was properly a *Natural Enthuſiaſt*, and had no Political Deſigns in his Head; but had only a good and laudable Zeal for the Reformation of the Church. And this indeed made him a Subject ſo much the more proper to be wrought upon, as he ſeems to have been a Perſon alſo of an indifferent Capacity; though neither Folly nor Madneſs might juſtly be charged upon him. I ſay, his Enthuſiaſtick Conſtitution ſtrengthen'd with a Natural Honeſty, he having a moderate degree of good Senſe, with ſtrong Affections, render'd him a moſt proper ſubject to be manag'd by inviſible Springs, for ſuch ends as he little ſurmiſed; and which, had they been known, he would in all likelihood have as much abhorred and ſtartled at as *Hazael* did. By his *Cholerico-Melancholical* Temper he was led into this Temptation; and he might with *Humility* have been preſerved under it, and have come forth out

of

of it a glorious Inſtrument for the good of the Church, and the general Welfare of Mankind. But he fell, it ſeems, in the Temptation, even as our firſt Parents did: And ſo affecting a ſort of *Divinity*, which in his *imagination* he greedily laid hold upon, as pleaſant to the Eye of his Fancy, and greatly to be deſired to make him Wiſe; he thereby ſuffer'd himſelf to be deluded by that old cunning Serpent, whoſe chief Seat is in the human Imagination or inferior part of the Soul, into which by ten Thouſand Windings and Turnings, he knows how to creep and lurk undiſcovered. There are many ſorts of Natural Enthuſiaſm, and there are very few in the World that can be ſaid to be perfectly free of it, as to all the ſeveral kinds; even thoſe that are the moſt Phelmatick are ſometimes fermented by it: And all generally have ſome biaſs or other, ſome ſecret (and almoſt irreſiſtible) drawings in one or more particulars; ſome extraordinary Warmth and Confidence as to this or that; ſome waking Dreams, and ſome ſtrong Impulſes, whereof they can give little or no account. This may not at all times manifeſt it ſelf, but every one is more or leſs in danger of it; even they that think themſelves at the greateſt diſtance from it, as well as they that in all appearance are neareſt to it. For it may break out of a ſudden, as I have known it frequently; or it may lurk for a good while undiſcerned, and then by degrees open it ſelf; or it may have its Periodical returns in Perſons coming and going, as by Fits and Starts, according to the different craſis and diſpoſition of the human Fabrick. Every one therefore will do well to take warning, and conſidering this Hiſtorical Account impartially deliver'd, will ſee good Reaſon to pity, rather than laugh at the Infirmity of our Nature; ſince he himſelf may be as well ſeized with this, as the Body with a Feaver, or any

any other Diſtemper. He that is ſick of a Feaver has little reaſon to boaſt, becauſe he has not the ſame ſort of Feaver upon him which he has beheld in another; or to think himſelf in good Health, either becauſe he is not delirous, or at leaſt fancies himſelf not to be; or becauſe he is not ſubject to the ſame violent Shakings and Agitations, or ſudden Concuſſions and Spaſms, as others are at ſeaſons. The *Montaniſt* Enthuſiaſm differ'd from the *Manichean*, and the *Manichean* both from that and from the *Mahometan*; as alſo each of theſe again from it ſelf, as the ſame was variouſly branched forth, according to different grounds in Nature, and certain peculiarities of Complexion and Conſtitution, Habit and Education: And yet both one and the other ſprung originally from the ſame Root, and brought forth in the end the ſame fatal Fruits. We are much miſtaken, if we ſuppoſe Feavers of the Mind to be either leſs numerous, or leſs dangerous than thoſe of the Body: We are ſeldom, if ever, out of danger of one or the other. Enthuſiaſtick Affections, as rooted in Nature, and cultivated by moſt ſubtile Spirits, may put forth themſelves in as great a variety of Symptoms as the Hyſterical and Hypochondriacal, if not in greater. But there is no Enthuſiaſm of any ſort without a Feaver in the Soul, though it may be complicated indeed with many other Diſtempers beſides. This ſeems to be ſeated chiefly in the Animal Spirits, as that of the Body in the Maſs of the Blood: And therefore it is not impoſſible, but that the ſame may be very much heighten'd by a certain manner of Living, and by outward Rules or Obſervances; as it were eaſy from abundance of inſtances to ſhew. That this was the Caſe both of the firſt *Montaniſts* and *Manichees*, little doubt can be made. And the ſame may be ſaid of ſeveral modern Eruptions of this kind, and particularly of a certain School not very

very far from *Geneva*, ſet up for this end, that became as a Seminary of young Enthuſiaſts.

4. III. Hence alſo it deſerves to be remark'd, That it is no more inconſiſtent with the Wiſdom, Juſtice and Goodneſs of a Sovereign Providence, to permit theſe Diſeaſes of the Mind, whether *natural*, or *ſupernatural*, or *mix'd*; than it is to permit the Diſeaſes of the Body, and other common Infirmities of Life, under the preſent Conſtitution of Things; and that as there are certain *general Laws*, whereby Second Cauſes do act upon *Matter*, whence ſuch and ſuch Effects do neceſſarily follow; ſo in like manner there are alſo ſome general and eternal Laws, which no leſs properly than they, may be call'd *Laws of Nature*, whereby thoſe we call *Second Cauſes* (and they chiefly that are of a ſuperior Order) to act upon *Spirit*, and by a neceſſary Chain produce ſuch or ſuch Effects, that will appear very odd and ſurprizing to the generality of Mankind. Now the *Wiſdom* of Providence herein is manifeſted, in the ſecret ordering of this inviſible Chain of Cauſes and Effects, without offering the leaſt Violence to the Choice of the human Will; and bringing forth out of Things that *appear not*, the moſt amazing and ſurprizing *Phænomena*, particularly, in the grand Revolutions of Empires and Religions, which for the moſt part (at leaſt) have been promoted by ſome kind of Enthuſiaſm, as Hiſtory ſhews: But above all, in diſplaying the wonderful Beauty and Excellency of the Chriſtian Religion, and the peculiar Prerogatives of the true Spirit of Chriſtianity, above all the falſe Pretenſions that ever have been, or are in the World at this Day; the which it were moſt eaſy to demonſtrate by irrefragable Arguments, but that this is already ſufficiently done by the Apologiſts, both Ancient and Modern. The *Juſtice* of Divine Providence is herein no leſs viſible, in

in the permiſſion of ſuch Diſeaſes to be inflicted upon our human Nature by inviſible Agents, as the ſame by the Fall is made a Den of Evil Spirits: And as this is wholly tranſacted according to certain ſtated Laws, that are moſt congruous to the Natures of the Beings acted upon, as well as thoſe that are Active; but more eſpecially in that it is either for *Probation* or *Puniſhment*; and whether it be for one, or for the other, no Perſon can be a Sufferer without his own Conſent or Fault, but may poſſibly be even a *gainer* thereby, as from the Lives of ſome that have been try'd after this manner could clearly be ſhewed. And laſtly, The *Goodneſs* of the ſovereign Diſpoſer of all Things doth herein eminently ſhine forth, in that while he puniſheth the Perverſe hereby according to the perverſity of their own Hearts, and ſearcheth out what is in the Heart of every Man, he forgetteth not *Mercy* even in the midſt of Judgment; but, conſidering whereof we are made, hath regard to the State and Diſpoſition of every Soul whatever, and bringeth often the ſame Good out of theſe as out of bodily Diſeaſes: And in that many are by this means ſtirred up to greater Watchfulneſs, and to the Exerciſe of all Chriſtian Graces and Virtues. For which end it was neceſſary that Tentations of this Nature, and even ſometimes poſitive Inflictions thereof, as *Phyſical Evils*, ſhould come upon Man while he abides here, as in a State of Probation; that the *Patience of Faith* might have its perfect Work; and that every one, both he that is tempted (after this manner) and he that is kept from thus being tempted, may learn hence to work out his Salvation with *Fear and Trembling*. As for all the Objections againſt the Divine Goodneſs in this whole Affair, they will utterly vaniſh, if it be conſider'd that the Perſons ſo viſited are either *Acceſſary* or *not Acceſſary* to theſe *Enthuſiaſtick Paſſi-*

ons:

ons: For if the firſt, then they do but reap the Fruit of what they themſelves have ſown; and if the laſt, then are they ſecure enough that this ſhall never be imputed to them for Sin, which they could not help: Yea we need not fear but all of this kind ſhall rather work together for good unto them, after the manner of other Temporal Evils and Sufferings. Thus the Ways of God are equal; but if any one, through Pride or Vain-Glory, through Raſhneſs or Curioſity, or the like, be really Acceſſary to his own Deluſion, and to all what he thereupon ſuffers; let him not ſeek to caſt the Blame upon God, but be content to take all the Shame to himſelf. And if this ſhould not work any good in the end, to him, but he ſhould be totally deliver'd up to the Devices of his own Heart, and the lying Inſpirations of treacherous Spirits; yet it may be a means ſtill of much Good to others, and a Warning to take heed, leſt they alſo be overtaken with the ſame Temptation. But whether it be one or the other God is to be juſtified, who deceiveth no Man, neither can deceive any, without denying his own Nature; and who is both able and willing to bring forth Good out of Evil, as he will undoubtedly do in this caſe.

§. IV. As all other, both Phyſical and Moral Evils, have ever been in the World ſince Man's Apoſtacy in Paradiſe; but yet at certain Times, and in certain Places, have more viſibly and eminently put forth themſelves than at others: And as Evil Spirits have never been without a Power of tempting Mankind, and of inſpiring into Souls evil Thoughts, and know well enough to fool all, but the *truly* Humble, the greateſt Politicians themſelves not excepted, with falſe Promiſes and extravagant Imaginations; but yet at ſome Times, and in ſome Places, have more *openly* appear'd than at other Times, and in other Places, managing the Affairs

Affairs of their Kingdom among Men; even ſo there may be alſo obſerved certain *periodical* Returns or *Revolutions* of the Enthuſiaſtick Paſſion, or this Feaver of the Spirits; certain times more appropriated to it, and more famous for it than others, and ſo likewiſe certain Places more generally and violently infected than others with it. Nothing is more plain than this from Hiſtory, out of which numerous Inſtances hereof might eaſily be given. How *Montaniſm* revolv'd in *Manicheiſm* and *Mahometiſm*, has here in part been ſhewed; after which there will be no need to mention other Revolutions of it, which every one with the leaſt application will be able to diſcern for himſelf. How *Phrygia* and *Arabia* were as the two Seminaries of this Contagion, whether it were from ſome natural Aptitude and Diſpoſition peculiar to thoſe Places, or from the righteous Judgment of God upon the Inhabitants for their ſinning againſt the true Spirit, or from both of theſe, the Matter of Fact is clear that ſo it was; and that alſo at this very Day too there are certain Places known to be more ſubject than others to the infection of this ſpreading Evil. The circumſtances of Place, Time, and Perſon may for certain do a great deal in the particular modification of all demoniacal Affections and Operations: But this doth not hinder but that Dæmons, and every ſort of Spirits, may ſtill act upon human Nature, according to ſtated and general Laws. And it may be very poſſible according to theſe, to account for all the Revolutions or Migrations that can be obſerv'd of this kind; as alſo for the Riſe, Progreſs, State, Declination and Extinction, of all the Sects and Hereſies that ever have been, or are in the World, yea, that ever alſo ſhall be; and to demonſtrate at the ſame time the ſupereminent Prerogative of the Chriſtian Religion above all the moſt ſpecious Pretences and

Counterfeits that the Apoſtate Spirits with all their cunning are able to invent.

6. V. Whether the Enthuſiaſtick Paſſion be conſider'd as a Diſeaſe of the Mind and Spirits, Natural or Supernatural, or Mix'd, or elſe as properly *Præternatural*; it appears manifeſtly from this Account of the *Phrygian* (pretended) Prophets and their Succeſſors, that it is now the ſame as it was then, (Circumſtances only allow'd for) as much as a Feaver is now the ſame as it was in the Days of *Hippocrates*; conſequently it requires now the ſame *Remedies* to be apply'd to it, as it did then, and will continually require the ſame to the end of the World. Since nothing can be truer than *Solomon*'s Obſervation, of nothing being New under the Sun, as hereto particularly refer'd. The Scenes may be chang'd, and new Names and new Maſques brought upon the Stage; but under all, we have much the ſame Tale acted over again, and have ſtill behind the Curtains the ſame Operators and buſy Dramatiſts, that are dextrous in all the Arts of deluding ſilly Mankind. This præternatural Paſſion, as moved by inviſible Springs, will always be found to be the ſame, whatever Maſque it may put on; for any Maſque can be made to fit it; and it can transform it ſelf into any Shape, and yet not loſe its inward Form: It can be all things, and nothing. The *Manichæan* Enthuſiaſm is a notable Proof of this. Indeed this did not ſo early appear among the *Montaniſts*, but 'tis plain, the Root of the Matter was in them, and that there was a ſettled Correſpondence and Confederacy betwixt the Spirit of *Montanus* and that of *Manes*; or, if you had rather, betwixt the Spirits that preſided in each of their Societies or Parties.

7. VI. It is moreover obſervable, that as to the three pretended *Paraclets*, *Montanus*, *Manes* and *Mahomet* (in whatever Senſe that Name may have been given to the Firſt) there was ſomething very *peculiar*

liar to each of them, as well as *common* to them all; and that alſo both what was Peculiar and what was Common, with reſpect to that kind of enthuſiaſtick Paſſion which ſeiz'd them, do by ſeveral clear *Notes* evidently manifeſt, notwithſtanding all the Policy and Cunning of Satan, their great diſagreement with the true Divine *Paraclet*, or Holy Ghoſt; as from the Seventh and Two laſt Articles may be ſeen. It will appear hence alſo, that tho' the Devil can indeed Ape every thing that is of God, yet having done his utmoſt, he falls infinitely ſhort of the Original; and doth but the more ſet out the Beauty and Luſtre of the wonderful Oeconomy of God's Spirit in his Church, and the vaſt Diſparity there is betwixt his Viſitations to humble and purified Souls, and the extravagant Dreams of an heated Imagination, or the Incurſions of maſquerading Spirits.

8. VII. How the evil *Dæmons* of *Saturn*, *Mercury* and *Mars*, might take up theſe Three, and their Diſciples, and inviſibly manage the whole Plot with ſuch Tools as theſe, it would not be hard after this to ſuppoſe. By which *Dæmons*, I mean thoſe that uſurping to themſelves Divine Honour, got themſelves, by the help of their Inſpirations and Oracles, to be worſhipped of the Heathens under thoſe Names. That there was a very ſenſible Agreement betwixt the *Pagans* Enthuſiaſms and *theirs*, there is hardly now any room for doubt: But whoever would be farther ſatisfy'd hereof may but conſult the excellent *Anſwer to the Hiſtory of Oracles*, newly publiſh'd, and he will have no reaſon to repent his Labour. Hence the Original of *Manichean Paganiſm* and *Mahometan Anti-chriſtianiſm*, and of the grand Myſtery alſo of *Atheiſm* working in them both, may be rightly accounted for. Hence as they derive their Pedigree from a *Montaniſt* Stock, it will eaſily appear what that Tree muſt have been, which hath produced ſuch

Fruits, and what is to be thought of every Graft or Branch thereof, in all its Generations and Peregrinations to this very Day.

9. Many other Obſervations there are upon this Subject that will be obvious to ever Reader, which I mention not; let every one make the Application as he ſhall ſee reaſon for it, my part is only that of an Hiſtorian; if I have tolerably acquitted my ſelf, and followed the Truth as near as could be at ſuch a diſtance, I ſhall be glad. If I am miſtaken in any Particular, it is not for want of love to the Truth; nor ſhall I be unthankful to any that will be at the pains to ſet me right. Had there been any Writings of the *Montaniſts* remaining at this Day, out of which I could have taken my Accounts, I ſhould not have conceal'd any thing that they could have ſaid for themſelves; but would have made as free uſe of them as of thoſe of the Catholick Fathers: And having laid both of them together with all the Candour and Impartiality poſſible, I would have left the Truth to plead for it ſelf. I am very ſenſible how imperfect this Narration muſt be for want of ſufficient Materials, but as it is, I am perſuaded that it may not be unuſeful; and that the ſober (at leaſt) and the humble may be confirm'd by it to walk in the *ancient Paths*, and to keep the Unity of the Spirit in the Bond of the Church.

THE

THE NEW PRETENDERS TO PROPHECY Examin'd, AND THEIR PRETENCES Shewn to be Groundless and False.

By N. SPINCKES, M. A.

Then the Lord said unto me, The prophets prophesie lies in my Name: I sent them not, neither have I commanded them, nor spake unto them: they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart, Jerem. xiv. 14.

Si vera evaserint promissa ejus omnia, hinc prophetiæ ejus veritatem percipiemus; quod si in aliquo ipsorum, vel minutissimo mendax fuerit; hinc mendacem eum esse cognoscemus.

Maimon. Port. Mos. p. 19.

THE New Pretenders TO PROPHECY EXAMINED, &c.

SEEING all the Care taken by [a] the *French* Congregation at the *Savoy*, and [b] thoſe in other Places after their Example, to give a due Character of the Three *Camiſars* that appeared here under the Name of Prophets, has not been able to put a ſtop to their Pretences, nor ſufficiently caution'd others againſt hearkning to, and being deluded by them; but the Infection is ſo far ſpread, that [c] great Boaſts are made of the Numbers of their Diſciples, and not a few are declared to be actually inſpired: And foraſmuch as Detachments of theſe Pretenders are ſent abroad through the Nation, it cannot therefore be improper to enter a Caveat againſt their farther Proceedings, by letting the World ſee how vain and groundleſs their Pretences are, and what abundant Reaſon all well meaning Chriſtians have to beware of being enſnared by them. As has been already

[a] *Account of the Lives and Behaviour of the Three* French *Prophets*, &c. p. 10, 14, 15. [b] P. 17.
[c] *Sir* R. B's *Impartial Account of the Prophets.*

done to very good purpoſe by the Right Reverend Biſhop of *Exon*, Mr. *Chiſhull*, Mr. *Hoadly*, and by Mr. *Calamy*, who was more eſpecially concern'd to do it, by reaſon of the greater Intereſt theſe Pretenders have [d] amongſt his Party. Yet this hinders not but that there may be, and indeed is, greater need that their Writings be more particularly conſidered, and the Weakneſs of them expos'd, whereby to make People the more ſenſible of the great Miſchief of giving Ear to them, and the heavy Judgments they may poſſibly bring upon themſelves by it in this World, and the Hazard they incur of everlaſting Deſtruction in the other.

Almighty God declares himſelf to be highly incenſed againſt thoſe Prophets amongſt the *Jews*, who [e] *ran when he had not ſent them, and propheſied when he had not ſpoken to them.*

He complains of ſuch their over-forwardneſs as an abuſe of his Name; and [f] foretels the heavy Deſtruction they would hereby bring upon themſelves, even till they were utterly conſumed. *Then the Lord ſaid unto me, the Prophets propheſy Lies in my Name; I ſent them not, neither have I commanded them, neither ſpake unto them: They propheſy unto you a falſe Viſion and Divination, and a thing of Nought, and the Deceit of their Heart. Therefore thus ſaith the Lord concerning the Prophets that propheſy in my Name, and I ſent them not, yet they ſay, Sword and Famine ſhall not be in this Land, by Sword and Famine ſhall theſe Prophets be conſumed.* Becauſe of their deceiving the People by a pretended Commiſſion, when really they had none, and their Doctrine was not according to the Will of God; he aſſures them, that they of all Men ſhould not eſcape the heavy Judgments that had been denounced againſt their Nation.

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[d] *Relation of the Dealings of God to* J. L. *p.* 17.
[e] Jer. xxiii. 21. [f] Ch. xiv. 14, 15.

And

And what reaſon can our preſent Pretenders have to promiſe themſelves that the Almighty will not proceed in the ſame Method with them, if they take upon them to abuſe his holy Name as groſly as theſe did?

It is true, they do not preach Peace to our People, as thoſe falſe Prophets did to the *Jews*. On the contrary, their cry is, of Miſery, and Sorrow, and Deſolation, and Deſtruction to come upon our Land, and eſpecially upon this famous City. And indeed there is too much reaſon to fear the heavy Wrath of God hanging over us, becauſe of our multiplied Abominations, which may juſtly provoke him to pour forth his Indignation upon us, and *perſecute us with the Sword, with the Famine and with the Peſtilence, and deliver us to be removed to all the Kingdoms of the Earth, and to be a Curſe, and an Aſtoniſhment, and a Hiſſing, and a Reproach among all Nations*. But yet this will by no means warrant any upon their own Heads to threaten theſe, or any other like Judgments in the Name of the Lord. They know not how long Almighty God may be pleaſed, for wiſe Reaſons known to himſelf only, to bear with a ſinful People, when highly provoked by them; and therefore are no better than falſe Witneſſes and deceitful Monitors, when they denounce ſpeedy Puniſhments, which they have no aſſurance will be executed accordingly. And if at any time together with their Predictions and Admonitions, they take occaſion to intermix any falſe Doctrines to the Diſhonour of God and the Prejudice of our holy Religion, this is an undoubted ſign they are not of his ſending, nor ought to be attended to by ſuch as have a regard to their own, either preſent or eternal Welfare. And they muſt expect to be one Day called to a ſtrict Account for ſuch groundleſs Pretences; which, howſoever they may impoſe upon their deluded Diſciples by them, are all naked and open to the ſearching Eye of God,

and will moſt certainly be charged upon them in his due time, perhaps in this World, but inevitably, unleſs a ſerious and timely Repentance prevent it, in that which is to come.

If themſelves be deceived they are very dangerous Guides, and will, though unwittingly, be the unhappy Occaſion of ruining both themſelves and thoſe who adhere to them; according to that of our Bleſſed Saviour, [g] *They be blind leaders of the Blind. And if the Blind lead the Blind, both ſhall fall into the Ditch.* Which I mention as a juſt Caution to all who are fond of New Lights, that they do not receive Impreſſions too eaſily, without making a due inquiry into whatſoever Notions they imbibe, not ſuffering themſelves to be wrought upon either by their own Levity and Inconſideration, or by the Artifices of others; but eſpecially that they never take upon them to inſtruct others in any thing, but what they have a ſufficient Commiſſion for, leaſt otherwiſe they meet with the dreadful Fate of the *blind leaders of the Blind.*

But then the caſe is abundantly more inexcuſeable with ſuch as knowingly and deſignedly ſeek to propagate any falſe Doctrine, or to deceive their Hearers into an Opinion of their being entruſted with ſome peculiar Meſſage from Almighty God, when in truth they know it is not ſo. This is to affront God to a very high degree, and may reaſonably be expected to bring down a terrible load of Vengeance upon them. [h] *Behold I am againſt the Prophets, ſaith the Lord, that ſteal my words, every one from his Neighbour.* Which ſeems to mean ſuch as take up the words of the true Prophets, ſaying as they do, *The Lord ſaith*; or elſe, that make uſe of the Declarations of theſe Prophets, yet do it not ſincerely, but either intermix their own Fictions with them, in hopes of gaining Credit to them

[g] Matth. xv. 15. [h] Jer. xxiii. 30.

hereby,

hereby, or at leaſt wreſt thoſe Sayings to their own purpoſes, how much ſoever beſides the true Intent and Deſign of them. [i] *Behold I am againſt the Prophets, ſaith the Lord, that uſe their Tongues, and ſay he ſaith*; that is, either whoſe Tongues are guided by themſelves in their Prophecies; not by God as the Tongues of the true Prophets were, or perhaps who ſpeak only from themſelves what their own Fancy dictates, or what may be ſerviceable for carrying on their own Ends, but yet have the hardineſs to proclaim it in the Name of the Lord, as if deliver'd to them by his Spirit, [k] *Behold I am againſt them that propheſy falſe Dreams, ſaith the Lord, and do tell them, and cauſe my People to err by their Lies and by their lightneſs, yet I ſent them not, nor commanded them; therefore they ſhall not profit my People at all, ſaith the Lord.* Which words are taken to relate to thoſe who pretended to Extaſies and Raptures, and counterfeit Revelations, whereas in truth, God had not ſpoken to them, nor ſent any Meſſage at all by them.

Here we ſee God declares his Averſion to thoſe ſeveral ſorts of falſe Prophets, that he will not look favourably upon them, but will ſet his Face againſt them to deſtroy them. He will be againſt them, and whilſt he is ſo, they muſt unavoidably be in a deplorable and deſperate Condition. So that in theſe words is plainly ſuppoſed, that there have been, and conſequently may yet be, falſe Pretenders to the Gift of Propheſy; and it is moreover declared, that God will never countenance ſuch, whoſoever they be, but will be ſure to account with them for their groſs abuſe of his Name: A notable inſtance whereof we have in the Prophet *Hananiah*, who having deluded the People with falſe hopes of a ſpeedy Deliverance from the *Babyloniſh* Captivity, was not only reprehended for his Preſumption

[i] Ver. 31. [k] Ver. 32.

herein by the Prophet *Jeremiah*, but threatned to be puniſhed for it with Death; which accordingly came to paſs within the ſpace prefix'd for it. [1] *Then ſaith the Prophet* Jeremiah *unto* Hananiah *the Prophet, hear now* Hananiah, *the Lord hath not ſent thee, but thou makeſt this People to truſt in a Lie. Therefore thus ſaith the Lord, behold I will caſt thee from off the Face of the Earth: this Year thou ſhalt die, becauſe thou haſt taught Rebellion againſt the Lord. So* Hananiah *the Prophet died the ſame Year, in the ſeventh Month.* He died by the Hand of the Lord as a judicial Puniſhment for his Wickedneſs, in pretending a Divine Authority for his own Inventions, and for a Warning to ſuch as ſhould come after, that none might ever preſume to offend in the ſame manner with him. And many other places there are in Scripture, wherein is manifeſtly ſhewn the great Evil and Danger of profeſſing to be ſent with a Meſſage from Almighty God, when no ſuch Charge is given. But I forbear to mention theſe at preſent, and beg leave to apply this Conſideration to our preſent Pretenders to a Prophetick Spirit, to put them in mind what pernicious Enemies they are to their own, as well as others Souls. Whether they be deceivers or deceived; or whether, as is moſt probable, of both ſorts, ſome being enſnared by the Artifices and Impoſtures of others, who purpoſely ſet themſelves to impoſe upon them: In either caſe they have need to attend carefully to their Ways and repent of and avoid theſe inexcuſable Deluſions.

I do not deny but God, *who ſpake* of Old *by the Mouth of the Prophets*, can as eaſily do it now by others, if it ſhall pleaſe his Divine Majeſty: He can ſtill as eaſily commiſſion whomſoever to deliver his Meſſages to Mankind, as ever he did *Moſes* or *Samuel*, or any of the other Prophets amongſt the *Jews*, or the Apoſtles and others of the Primitive

[1] Jer. xxviii. 15, 16, 17.

Chriſtians.

Chriſtians. And I ſee no reaſon to doubt but he would yet be as ready todo it as ever, if there were a like occaſion for it; for I know no ground to conclude the Spirit of Prophecy to be ſo intirely extinct as that it may not quickly be reviv'd, if we had not a ſtanding Revelation which makes it not neceſſary.

But then I muſt add, that there appears no reaſon to believe our pretended Prophets to be at this time endued with any ſuch Spirit: And I am ſure they ought not to be received as ſuch, without very good Evidence of their being what they pretend.

It is the Apoſtle St. *John*'s Direction, and what all are concerned in Prudence, as well as Duty, to put in practice, that whenſoever any New Teachers ariſe we diligently examine their Pretences, to diſcover whether they be from God or not, before we give up our ſelves to their direction. *Beloved*, ſays the Apoſtle, [m] *believe not every Spirit, but try the Spirits whether they are of God; for many falſe Prophets are gone out into the World.* Which Admonition was given upon occaſion of the falſe Prophets and Teachers that had ariſen in thoſe early Days of our Religion, and endeavoured to ſeduce the firſt Chriſtians from the true Doctrine of the Goſpel delivered by our Saviour and his Apoſtles: againſt whoſe Artifices and Inſinuations, if they had not taken care to guard themſelves, they would have been liable to Deluſions of divers kinds.

And the ſame danger remaining ſtill amongſt our ſelves, who have known *many falſe Prophets that have gone out into the World*, whoſe Impoſtures have in a little time been detected to their own Confuſion, there is great reaſon yet to beware of all that ſet up with this Pretence, how fair an Appearance ſoever they may make; and not to give Ear to them without full and clear Evidence born to them. As

[m] 1 John iv. 1.

thoſe

those that come at any time with a truly divine Message, are upon no account to be slighted and neglected, but carefully attended to, and their Directions followed: So no less on the other hand, they that come of themselves and vent only their own Imaginations, are watchfully to be avoided, as no better than Cheats and Impostors. And whether this be not the case of our present Pretenders, I come now more particularly to enquire: And to this end I shall lay down, and endeavour to prove, these four following Propositions.

I. It is not to be thought that Prophecy should now be revived after so long an intermission, unless to introduce some New and very important Revelation.

II. And in that case it were justly to be expected, that the Pretenders to this Gift should come with such Credentials as might satisfy all unprejudiced Persons of their Divine Mission.

III. The accomplishment of their Predictions must bear Testimony to them.

IV. And lastly, They must be sure to teach nothing unworthy of God, or inconsistent with, or disagreeing from the standing Revelation of the Gospel.

And if upon enquiry it appear that our modern Pretenders fail in any, much more in each of these respects, a very little Consideration will suffice to shew what Opinion ought to be had of them, and how little regard is due either to themselves or their Predictions.

[a] By Prophecy, as far as I can collect from Scripture, we are to understand a divine Order or Impulse, commanding or moving, either to deliver

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[a] Ἑρμηνεὺς γὰρ ἔστιν ὁ προφήτης ἔνδοθεν ἐπηχούμενος τὰ λεχθέντα ὑπὸ Θεοῦ. Phil. de Præm. & Pœn.

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ſome Meſſage from God to Mankind, or to Worſhip and Praiſe him in a Supernatural manner. The former of theſe, to deliver ſome Meſſage, was the uſual Buſineſs of the Prophets in the Old Teſtament. *Adam*, *Noah*, *Abraham* and the Patriarchs, were immediately taught by God what Worſhip and Service, what Duty and Obedience he required of Mankind, and were accordingly commanded to inſtruct their Poſterity how to perform the ſame aright; and ſometimes to foretel the Vengeance that was to enſue upon their Diſobedience, as *Noah* in particular did the Deſtruction of the Old World. *Moſes* was not only appointed by God to deliver his Law to the *Jews*, but was endued alſo with a power of foretelling Things to come. And the reſt of the Prophets afterwards were to remind that People of the Doctrines given them in charge, and in order to their better obſervance of them, to forewarn them what would be the certain conſequence of their Obedience or Diſobedience; and to that end to predict things that ſhould certainly come to paſs, and many of them a long time after.

This, I ſay, was their chief buſineſs under that Oeconomy, yet not ſo entirely but that ſometimes they are ſaid to have propheſied in the other Senſe, as for inſtance, 1 Sam. 10. 5, 6. *After that thou ſhalt come to the Hill of God, where is the Garriſon of the* Philiſtines: *and it ſhall come to paſs when thou art come thither to the City, that thou ſhalt meet a Company of Prophets coming down from the High Place, with a Pſaltery, and a Tabret, and a Pipe, and a Harp before them, and they ſhall prophecy. And the Spirit of the Lord ſhall come upon thee, and thou ſhalt prophecy with them, and ſhalt be turned into another Man.* And ver. 10, 11, 12. *When they came thither to the Hill, behold a Company of Prophets met him, and the Spirit of God came upon him, and he propheſied among them. And it came to paſs when all that knew him before time, ſaw, that behold, he propheſied among the Prophets, then the People*

People ſaid one to another, What is this that is come unto the Son of Kiſh? *Is* Saul *alſo among the Prophets? And one of the ſame place anſwered, and ſaid, But who is his Father?* That is his Maſter or Teacher, namely, God Almighty, who had ſo ſuddenly wrought this miraculous Change in him. *Therefore it became a Proverb, Is* Saul *alſo among the Prophets?* Such Prophets alſo were *David* and *Aſaph*, and the reſt of the Pſalmiſts, mentioned in the admirable foregoing Sermon, *p.* 31.

The prophecying mentioned in the New Teſtament, was more commonly of this ſort: Never was the Divine Will ſo plainly and ſo fully publiſhed to Mankind as by our Saviour and his Apoſtles. But their preaching is very rarely, if ever, called by the Name of prophecying, as that of praiſing God by Inſpiration is frequently, and eſpecially in 1 *Cor.* 14. But then others plainly propheſied by way of Prediction, as [o] *Agabus*. So St. *Paul* [p], but eſpecially St. *John* throughout his Revelation. And this Gift continued [q] for ſome Ages in the Church as well as that of Miracles, as being neceſſary at the firſt plantation of the Goſpel, and highly uſeful in order to its better Propagation. But the Goſpel being once well ſettled and eſtabliſh'd theſe Gifts both gradually declined, and at length were very rarely, if ever heard of more; as is juſtly obſerved [r] by the Reverend Dr. *Hickes*, in his foregoing learned Sermon. And that in none of theſe forementioned Senſes the Gift of Prophecy is now revived amongſt our preſent Pretenders to it, I hope will be ſuffici-

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[o] Acts ii. 28. *and* xxi. 11.

[p] Acts xx. 29, 30. *and* 27. 10, 22.

[q] Eccl. Smyrn. Epiſt. de Polycarpi Martyrio. §. 16. Juſt. M. Dial. c. Tryph. *p.* 208. Orig. c. Celſ. *l.* 7. *p.* 337. B. Cypr. Ep. 39. ed. Oxon. Euſeb. Hiſt. Eccl. *l.* 3. *c.* 37. *l.* 5. *c.* 7. & *c.* 58. Dodwel. Diſſert. Cypr. iv. *Preceding Hiſtory of* Montaniſm, *p.* 135. *and* Smyth's *Select Diſcourſes*, p. 263, *&c.*

[r] P. 51, 52.

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ently evident from what I have to offer, though I ſhall apply my ſelf more eſpecially to their imaginary Predictions. To this end I proceed to my firſt Propoſition.

I. *It is not to be thought that Prophecy ſhould now be revived, after ſo long an intermiſſion*, (as is ſhew'd in the Sermon) *unleſs to introduce ſome New and very important Revelation.* Almighty God, who is infinitely Wiſe, and acts always upon the beſt Grounds, is not wont peculiarly to exert his Power, except it be upon a good occaſion, and when he has ſome noble End to ſerve by it. He is never backward to manifeſt his love to Mankind, though in a very miraculous manner, when he ſees it neceſſary for his own Glory and their Good. But he is not ſo profuſe of his ſupernatural Influences as to beſtow them where there is no want of them, nor any expectation of their turning to a good account. And it is therefore a vain Imagination to think that he will ſend forth his Prophets to preach in his Name, and denounce ſevere Judgments as from him, when yet they have nothing to teach but what may be far better learned from the Holy Scriptures, nothing to threaten but what is due at all Times, and in all Nations, when, and where People provoke him by their Sins with a high Hand.

Were not the Goſpel a ſufficient Rule both of Faith and Manners, or were it not well known amongſt us, or were the divine Authority of it not duly teſtified, no wonder if God in either of theſe Caſes, ſhould of his abundant Goodneſs commiſſion other new Apoſtles to ſupply theſe defects. As he converſed immediately with the Patriarchs, both before and after the Flood, and ſent *Moſes* and the Prophets to the *Jews* with full Evidence of their Miſſion from him, and afterwards enabled the Apoſtles and Diſciples of our Lord to publiſh the glad Tidings

Tidings of the Goſpel, [r] *Not with inticing words of Man's Wiſdom, but in demonſtration of the Spirit, and of Power*, whereby to convince the Nations to whom they were ſent, of the Truth of their Doctrine, that they ſpake not of themſelves, but *as they were moved by the Holy Ghoſt*; continuing the ſame Gifts in ſome meaſure, amongſt the Chriſtians of the firſt Ages: So there is no doubt to be made, but he can vouchſafe the ſame Power to others in theſe latter Times, if he ſhould ſee a like Occaſion for it. Nor do I think it incredible, that if Perſons went amongſt ignorant Heathens to preach the Doctrine of the Goſpel to them *pure* and uncorrupt, God Almighty might in ſome meaſure grant them ſuch ſupernatural Aſſiſtance as ſhould ſeem requiſite for procuring the entertainment of their Doctrine, and this not only by the ſecret Operations of his Spirit upon the Minds of their Auditors, but by thoſe more apparent inſtances of his divine Influence, Prophecy and Miracles. This I ſay ſeems not incredible, though it is more than we can be certain of.

But what is this to the Caſe of our Pretenders? who do not ſet themſelves to preach to ignorant Pagans, that had never been in the leaſt acquainted with the Goſpel, but in a Chriſtian Nation where our Saviour's Name is conſtantly own'd, his Religion publickly profeſſed and encouraged; and it is by *the Faith once deliver'd to the Saints* that we attain to eternal Life. So long as we have his Word in our Hands and in our Hearts, which was abundantly confirm'd at its firſt Pomulgation [s] by *Signs and Wonders, and divers Miracles and Gifts of the Holy Ghoſt*, we have no need of any New Revelation to be preached amongſt us, nor reaſon to expect any like Teſtimony to be born to it, as was to that.

[r] 1 Cor. ii. 4. [s] Heb. ii. 4.

Or

Or if there were, What do we meet with of this nature in the preſent Caſe? [u] What unheard of Doctrine are we now taught? What hidden Myſteries have we unfolded? What greater Diſcoveries of *Life and Immortality* than was long ſince *brought to light by the Goſpel?* What clearer manifeſtations of the Divine Will than were made by our Bleſſed Saviour, and his Apoſtles?

Theſe words of Mr. *Lacy* in the Preface to the ſecond Part of his Warnings, [w] *You come not here to be taught ordinary Duties*, call upon us to give Attention as to ſome new, ſublime, unuſual Diſcovery. But whoſoever ſets himſelf to ſearch into the Warnings here given will find nothing anſwerable to ſuch an expectation: [x] Sorrow for Sin and Amendment of Life which they ſo frequently call for, are no ſtrange Duties, but what all know themſelves indiſpenſably oblig'd to, though few take care to practiſe them as they ought.

But we are told farther, that they come to make way for a glorious State of the Church, [y] *Far above what it has ever been, more adorned, more viſited with the Spirit, even than in the firſt planting of the Goſpel*; [z] *a glorious Reign upon Earth*; [a] *a Kingdom to be uſhered in with a great and terrible Day*; [b] *everlaſting Eſpouſals to be between God and his Beloved*; [c] *a new Creation with a ſeminal growing Principal*; [d] *a Kingdom of Jeſus Chriſt which themſelves ſhall ſee with their own Eyes*; [e] *a Glory on Earth, a Kingdom reigning over all here*; [f] *a glorious State of the Church, which is called Chriſt's Kingdom*; *and yet it is to be adminiſtred by*

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[u] *I teach you no new Doctrine.* Warnings, *Part* 2. *p.* 102.

[w] P. vii.

[x] *Cry from the Deſart*, p. 30, 31, 34, 35, 39, 80, 105, 107, 119. *Warnings*, Part 1. p. 70, 77, 78, 79, 100. Part 2. p. 3, 7, 25, 61, 68, 70, 80, 85, 93.

[y] P. 28.

[z] *Warnings*, Part 1. p. 19.

[a] P. 40.

[b] Part 2. p. 28.

[c] P. 141.

[d] P. 192.

[e] Part 3 p. 140.

[f] P. 61.

the Holy Ghoſt: [g] *The Reſtitution of all Things to their original Beauty, and Man to his original Felicity in God;* [h] *a glorious State of the Church on Earth, which hitherto has not been;* [i] *the Accompliſhment of the Promiſes that concern the Royal Glory of Chriſt;* [k] *a Deliverance of the Creatures from a Bondage which has not yet been ſeen, and muſt needs be to come;* [l] *a beauteous Scheme to be formed till the Perfection of Beauty has its finiſhing ſtroke.* They promiſe [m] *great Bleſſings reſerved for theſe latter Days;* [n] *a* Jeruſalem *bounded only by Heaven, and whoſe Gates are magnificent, and her Fortreſs inacceſſible;* [o] *a new Houſe, a Houſe to receive all Nations, a City and a Kingdom that has Foundations;* and that [p] *all their Oppoſers ſhall be confounded.* [q] *Here,* they ſay, *is the Time wherein the perfection and main deſign of creating the World is to be unfolded to the Children of Men.* They complain of the Clergy, [r] that they *do not teach nor proclaim this approaching Kingdom;* crying [s] *where, where's the Expectation taught of his coming again?* They tell us, [t] *The Apoſtles, they mentioned his coming again; the Day of the Lord, the Day of being revealed from Heaven:* And apply what is ſaid of *Chriſt's coming with ten thouſand of his Saints to execute Vengeance upon them that had uſed hard Speeches againſt him,* [u] to thoſe that *do not come in to join with the little contemptible Children he employs;* aſſuring us [w] his *Throne ſhall be eſtabliſhed.* And this they make the great End of their appearing; and call upon all Men diligently to prepare for it.

Here therefore I would ask theſe two plain Queſtions.

1. Suppoſing it true, that ſuch a glorious State

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[g] Part 3. p. 24. [h] P. 71. [i] Ibid. [k] P 116.
[l] P. 127. [m] Part 1. p. 22. [n] Part 3. p. 48.
[o] P. 138. [p] Part 2. p. 168. [q] Part 3. p. 28.
[r] P. 58. [s] P. 31. [t] Ibid. [u] Part 1. p. 51.
[w] Part 3. p. 51.

as

as they talk of were now approaching, and as near at hand as they would have it, yet ſtill what need of a New Revelation for it. If it have been already revealed in Scripture, as they pretend, why ſhould not that be ſufficient Notice of it? Or why ſhould it be thought that God would raiſe up a New ſet of Prophets divinely inſpired, for the diſcovery of what he had cauſed to be authentically publiſhed to the World long before? All farther Revelation of this nature muſt ſeem to be ſuperſeded by what our Saviour and his Apoſtles had left behind them touching this Point. And ſo much Mr. *Lacy* himſelf owns, were it not that he fancies the Scriptures that ſhould bear this Teſtimony, to have been either induſtriouſly concealed, or fraudulently corrupted. For thus he ſpeaks, [x] *As to Doctrine; if thoſe Texts in Scripture were not concealed and corrupted; if they were preached; if they were diligently enforced as they ought to be; as to Doctrine, the Neceſſity* [of this New Diſpenſation] *would ceaſe.* Here therefore it is incumbent upon him to prove, that the Scriptures are not conſtantly made known to our People, that they do not enjoy them full and entire, or at leaſt, that in all the Doctrines contained in them relating to Faith and Holineſs of Life they are not interpreted to them and recommended to their ſerious peruſal and obſervation, in their true and genuine Senſe, and as the Catholick Church of Chriſt has generally underſtood them. It is not enough to make groundleſs Reflections upon, and ſcandalous Declamations againſt the Clergy, as Enemies to the Power of Godlineſs, and the Intereſt of Chriſt and his Goſpel, as is too uſual throughout all the Writings of theſe Men, but they ſhould firſt make out the Truth of this malicious Charge, before they expect to have it believed. And till this is done, which they may reſt ſatisfied

[x] *Warn.* Part 3. p. 31.

they never will be able to do, by Mr. *Lacy*'s own Confeſſion, there is no need of any ſuch Prophets to be ſent amongſt us. But I would again ask farther,

2. What Proof do they give of the truth of their Revelation, that ſuch a glorious State as they dream of is about to commence? All I can obſerve is, that they ſeem to value themſelves upon ſeveral vain Predictions, and frivolous pretended Miracles, (which ſhall be conſidered in due place) and threaten Woes and Judgments, and Miſery and Deſtruction, Plagues and Famines, and ſudden Deſolations, which any others might denounce as well as they; and which divers ſenſleſs Enthuſiaſts have from time to time, and ſeveral of them not very many Years ſince foretold, without any better Evidence of a divine Commiſſion for it than theſe ſhew for theirs. They boaſt that [y] *this Miſſion of his Servants ſhall be witneſſed to by Signs and Wonders from Heaven, by a Deluge of Judgments on the Wicked, univerſally throughout the World, as Famine, Peſtilence, Earthquakes, Fire from Heaven, Darkneſs, Tempeſts,* [z] *the moſt univerſal and moſt deſolating Judgments that ever were upon the Earth ſince the Creation of it.* But theſe Menaces are no Proof of their being ſent from God, but what any Impoſtors may make uſe of as well as they: As many others have done before them, who no doubt believed themſelves upon as ſure ground as theſe do, or can, and yet have lived to ſee how much they were deluded and deceived.

The *Quakers*, who are ſo far from being in the right, that they have learnt to ſlight the Scriptures and deſpiſe the Sacraments, and undervalue our Saviour's Mediation, and ſo deſerve not the Name of Chriſtians, are well known to have begun much after the ſame manner theſe do. They profeſſed

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[y] *Preface to the Cry from the Deſart.* p. xxi.

[z] *Sir* R. B's *Anſwer to ſeveral Treatiſes.* p. 14, 64.

themſelves, [a] *to go with a Meſſage, and to have a Word from the Lord, as the Prophets and Apoſtles had and did; and to have the ſame Power, Underſtanding, Knowledge, and immediate Revelation from Heaven that the Apoſtles were in*; to be *come to that the Apoſtles were in, the Spirit of Chriſt, the Spirit of God*, and to *witneſs immediate Revelation*, and *have the ſame infallible Spirit the Apoſtles had*; affirming, that *they who own the Prophets, Chriſt and the Apoſtles will own their Writings, which are given forth by the ſame Spirit and Power.* And again, *You may as well condemn the Scriptures to the Fire as our Queries. Our giving forth Papers and printed Books, is from the immediate eternal Spirit of God. You are now anſwered from* THE MOUTH OF THE LORD. They declare themſelves able [b] *to diſcern who are Saints, who are Devils, and who Apoſtates, without ſpeaking ever a word*; *and* [c] *perfectly to know the true State of all Things* [d]; with a great deal more to the ſame purpoſe, as exactly alike as can be imagined, to what we meet with in theſe preſent Pretenders. They undertook, though very falſly, [e] to make ſtrange Diſcoveries, [f] and to denounce Judgments in the Name of the Lord; [g] to curſe thoſe that differed from them, and [h] to foretel the near approach of the Day of Judgment.

And long before theſe, in the time of *Edward* III. *Jo. de Rupeſciſſa*, of the Order of the *Minorites*, foretold [i] great Wars and Deſolations to happen in

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[a] G. Fox's *Journal, and Great Myſtery, and other Tracts cited in* the Snake in the Graſs, *Sect.* 5. *p.* 28, 29, 30. *and* Paget's Hereſeogr. *p.* 135, 137. *Defence of the Snake*, p. 50, *&c.*

[b] *Snake*, Sect. 6. p. 33. [c] P. 34.

[d] P. 35, 36, *&c.* [e] P. 50, 51, 52, 53.

[f] P. 53, 54, 55, 56. *and* Sect. 20. p. 229.

[g] Sect. 18. p 206, 207, 208, 111, 214.

[h] *Fanatick Hiſt. printed at* London *for* J. Symons, 1660. *l.* 2. c. 5. p. 119.

[i] *Prophet*, J. de Rupeſ. *in Append.* ad Faſcic. rer. exper. & fugiend. *p.* 494.

France, and mighty Changes and dreadful Slaughters; But that ſoon after Peace ſhould be ſettled throughout the World for a thouſand Years. And yet never were more *Wars and rumours of Wars* than have been ſince, and are at this Day, almoſt all *Europe* being engaged herein. I grant he did not aſcribe this to any immediate divine Inſpiration, as theſe do, [k] but to his Skill in interpreting Scripture-Prophecies: But yet he reckoned his Predictions to be more certain [l] than if they had been confirmed with Miracles and Signs.

And here in our own Nation it is well known, how in the Reign of Queen *Elizabeth*, [m] one *Hacket*, a wicked, profligate, blaſphemous Wretch, took upon him to turn Prophet, boaſted of Viſions and Revelations, and frequent Diſcourſes betwixt God and himſelf; affirming the truth hereof with [n] moſt dreadful Oaths and Execrations, till he had gained ſuch Credit amongſt his Followers that they began to conclude him a greater Prophet than either *Moſes* or *John* the Baptiſt. He declared himſelf to be a Forewarner of the Divine Vengeance (as theſe Pretenders do) and prophecied the immediate Downfal of the Pope; and that that very Year MDXCI, this Land ſhould be grievouſly afflicted with God's Three ſore Judgments, Famine, Peſtilence and War, unleſs they followed his Meaſures. He ſent forth alſo his two Emiſſaries, *Coppinger* and *Arthington*, who made Proclamation, that *Chriſt was come to Judgment as ſure as God is in Heaven*, blaſphemouſly affirming, that this *Hacket* was come in a *glorified Body*, with his *Fan in his Hand*; that themſelves were true Prophets, but *Hacket* was the ſupreme Lord, and all the Kings in *Europe* his Dependents, and that therefore he was to be obeyed

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[k] P. 496. [l] Ibid. [m] Cambd. Eliz. *Par.* 4.

[n] Vehementiſſimis & diris devotionibus per animæ ſalutem & damnationem veriſſima eſſe dejerabat. *ibid.*

and

and the Queen depoſed. But they ſoon had all their Predictions defeated by the Execution of their Leader, another's ſtarving himſelf in Priſon, and the Repentance and Recantation of the Third.

And others our ſelves muſt have heard of, who in our own Times, and divers of them here at Home, have confidently foretold the near approach of the Day of Judgment, juſt as Mr. *Lacy* [o] does, and have lived to ſee themſelves confuted. As others alſo have ſet the Time for the Deſtruction of the *Pope* and *Church of Rome*, whoſe Names I purpoſely ſuppreſs.

And in *Germany* [p] one of their wild *Anabaptiſts* gave out, that *within three Days the laſt Judgment ſhould come*. And his Prediction was as truly verified as thoſe of our pretended Prophets, or of the forementioned Quakers. And numbers of them when in *Holland*, [q] threatned *Ruine and Deſtruction to all that would not adhere to them, and leave their Lands and Houſes to come out of* Babylon; *for* Babylon *they would overthrow*. Others upon pretence of a prophetick Impulſe ran about, crying [r] *Repent and be baptized again, elſe the Wrath of God ſhall fall upon you*. Another ventur'd to foretel [s] that a certain Perſon *ſhould not die*, and pleaded a particular *Revelation for it*; and yet to his Confuſion the poor Man died *a few Days after*. Another had a Revelation, [t] that thoſe *in high Places ſhould be brought low; and they that were in the loweſt ſhould be raiſed to the higheſt*. Which was immediately confronted by another pretended Revelation, that being more powerfully back'd, ended to his Sorrow in his own unexpected Depreſſion and Diſgrace. Another [u] predicted of *John* of *Leyden*, who alſo himſelf

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[o] *Warnings*, Part 2. p. 9.
[p] *Fanat. Hiſt.* p. 18. [q] P. 19.
[r] P. 23, 24. *and* Sleidan. Comment. de Stat. Rel. & Reip. *l.* 10.
[s] Ibid. [t] Ibid. [u] Ibid.

concurred with him in the ſame pretended Revelation, that this ſaid *John* was to be *the King of the Univerſe*, and that with mighty Armies he *ſhould kill all Kings and Princes, and deſtroy all the Ungodly; ſhould poſſeſs the Kingdom of his Father* DAVID; and that *all the Ungodly being ſlain the Godly ſhould reign in the World.* One of theſe two propheſied that he *ſhould die and riſe again*, and then *the Eyes of all the Blind ſhould be opened.* Another came with a ſolemn Meſſage to their new made King, the forenamed *John* of *Leyden*, as if immediately commiſſioned by Almighty God [w]: And thus he begins, *Thus ſaith the Lord God, Go and ſay to the King of* Sion, *that he prepare my holy Supper in the Churchyard of the great Church, and that he chooſe Teachers of my Word to ſend in the four Quarters of the Word, &c.* And ſoon after he renewed this ſame part of his Meſſage in theſe words, *Thus ſaith the Lord, chooſe Men among my People to ſend into the four Quarters of the World, to do great Wonders among the Nations*, &c. Who being choſen, in Number about twenty Eight [x], went into the Cities whither they were ſent, crying in the Streets, *That the People ſhould repent, and join with them, or otherwiſe they ſhould ſhortly periſh.*

But nothing was more remarkable amongſt their falſe Predictions, than that pitiful ſhift of their Chieftain and Leader, the ſaid *John* of *Leyden*, who when the City of *Munſter* was beſieg'd, and reduc'd to great ſtreights and want, in the Month of *February* 1535, aſſured them that *their* [y] *Siege ſhould certainly be raiſed, and themſelves relieved by* Eaſter *following.* But when *Eaſter* came, and no Relief appeared, he was fain to fly to his Wits for an Evaſion; as theſe do about the raiſing of Dr. *Emes*, &c. To this end he pretended Sickneſs and kept in for ſome Days, and at his firſt Appearance afterwards

[w] *Fanat. Hiſt.* p. 35, 36. [x] Sleid. *ibid.* [y] *Ibid.*

aſſured

aſſured them, he had been *riding upon a blind Aſs, and that the Father had laid on him the Sins of all the Multitude of them, ſo that they were now freed from all their Guilt: and this was the Deliverance he had promiſed them at that time.*

Beſides, we are told [z] of Five of this Sect that ran through the Streets of *Amſterdam*, (after the ſame manner as divers [a] Quakers have done nearer home) making this Proclamation as they ran, *In the Name of the Lord; The Bleſſing of God lieth on one part of the City and his Curſe on the other.* And at another time a greater Number of them, in the ſame Place, ran crying horribly through the Town, [b] *Woe, woe, woe, the Divine Vengeance, the Divine Vengeance.* Beſides others [c] that cried to the ſame Tune in the City of *Zurich*, ſome of them, in imitation of the Prophet *Jonah*, allowing them only forty Days reſpite till they ſhould be deſtroyed.

Here are the vain Pretences of Impoſtors, which ſhew plainly theſe preſent Pretenders are not the firſt Inventors of theſe Devices, but others who were far enough from being real Prophets have been before hand with them, both in the denunciations of *Woes and Judgments* and in taking upon them to predict ſuch future Events as have never come to paſs [d].

And ſo for raiſing the Dead. If theſe have given out that on ſuch a Day, namely, *May* 25. 1708. they would raiſe Dr. *Emes*, or others at other times; ſo [e] *Suſannah Prinſon*, a Quaker at *Worceſter*, vainly and madly undertook to raiſe one *William*

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[z] *Fanat. Hiſt.* ch. 5. p. 48.

[a] *Defence of the Snake in the Graſs*, p. 42, *&c. Fanat. Hiſt.* l. 2. c. 5. p. 112, 113, 116, 118, 121.

[b] *Fanat. Hiſt.* p. 53. [c] Ch. 6. p. 61.

[d] *See more of this Sect and their Pretences to Viſions and Revelations, in* Dr. Featley's *Deſcription of the ſeveral ſorts of* Anabaptiſts, p. 240, *&c.*

[e] *Hell broke-looſe*, p. 36. *cited in Fan. Hiſt.* p. 111, 112.

Paul

Paul from the dead, calling him by his Name, and saying, *Arise and walk*, with other Expressions to the same Purpose. And when one of their Fraternity named *Parnel*, died in the Prison at *Colchester* † another Quaker, waited at his Grave for *three Days, expecting his Resurrection.*

And who knows not how another detestable Enthusiast was wont to curse any that displeased him, ‘ *In the Name of the Lord*, teaching withal, that *those he thus cursed, must needs be damn'd; God himself could not save them.* I mean *John Muggleton*, who yet fail'd not to gain Proselytes in *Cambridgshire*, and other places. I my self have known some, and heard of other particular Persons that had been cursed by him.

So that these pretended Prophets are not alone, nor the first that in these latter Ages, and even in our own Days, have set up for extraordinarily inspir'd Messengers of God; tho' I make no Question to prove their Pretences to be as Groundless as any of the others. They come neither with any more use-

† Clark's *Mirrour*, p. 271. *cited in the same Page.*

‘ *See how exactly Mr.* Lacy *writes after this Copy, whilst he makes the Spirit to proclaim, that* the Power to Bless and to Curse has been declar'd and promised, and several times assured, to be put into the Hands of his Messengers, [*himself and his Accomplices*] their Hands being always to be guided, not by themselves at all, no, but by his own immediate Command, given to the one or the other, and that this is irrevocable, unchangeable. *Pref. to Proph. Warn. part* 2. p. iv. *This Privilege he promises also to N. F.* Ay my Child, thou wilt need that I even steel thy Heart, to see the Desolations of those whom thy Authority shall strike dead. Thy Prayer to me is a Command. Thy Word when I see fit to strike with immediate Death, thy Word shall be the Call to me; therefore don't spare nor pity, *&c.* p. 26, 27. *And again, with respect to himself*; This City in a very little time shall know, I have given Authority to my Servant to Bless and to Curse. *Lord, I humbly plead with thee: I believe it was thy Word, and that by it thou didst mean my self, &c.* p. 116, 117. *And not long after*; Thou hast given me Authority to Bless and to Curse, *&c.* p. 120. *See also* p. 166, 167.

ful

ful Revelation, nor more authentick Credentials than they; and therefore ſeem in no reſpect to have the Advantage of them. I grant they magnifie their own Authority, and tell of ſtrange Trifles ſaid to be done and ſpoken amongſt them to the Amuſement of their deluded Followers, and ſo did the others too, or elſe they had never gain'd Proſelytes as they did. Yet this would not evince them to be no Impoſtors, or at leaſt not to be influenced by ſuch when it plainly appear'd they were. They came with no new Doctrine worthy of God, or that tended to make the World truly wiſer and better than it was before: But on the contrary, to adulterate the pure Word of Life with corrupt Mixtures, and erroneous Interpretations, and ſo to promote the Devil's Kingdom, not that of our Lord and Saviour Jeſus Chriſt. And if theſe do it not ſo groſly as moſt of them, yet ſeeing they come only with groundleſs Promiſes of ſuch a glorious State about to be revealed, as they can never prove, and general Declamations againſt Sin, and Exhortations to Amendment, and Menaces, and Woes to be inflicted upon the Impenitent, which any others might do as well as they, there is no reaſon to conceit that Almighty God would raiſe them up in ſo extraordinary a manner as they pretend, and endue them with the Gift of Prophecy, for no higher Purpoſes than theſe.

Here therefore I ſhould have diſmiſs'd this firſt Aſſertion, as ſufficiently eſtabliſhed, but that I obſerve a Plea of Mr. *Lacy*, which I think neceſſary to be firſt conſidered. He argues, that [g] *the Natural Seed of* Abraham *were frequently, in ſundry Ages, honoured by God's immediate Direction, comforted by his Promiſes, warned by his Denunciations.* And thence inſinuates, that if it be not ſo with us, if we have not a conſtant Succeſſion of Prophets, to awaken us

[g] *Relation of God's Dealings*, &c. p. 6.

out

out of our Sins, and reclaim us from our evil Ways, *the Goſpel Miniſtration were in that reſpect leſs Glorious than that of the Law given by* Moſes. Whence he would infer, that we are ſtill to expect a race of Prophets through all the Ages of the Chriſtian Church, to warn Perſons of their Sins, and invite them to Repentance and Amendment of Life. To which I anſwer.

1. That this was not the Caſe of all their Prophets, but *Iſaiah* and *Daniel*, and others of them, were appointed to foretel our Bleſſed Saviour's Incarnation, and the mighty Change he was to make in the World, and the ineſtimable Benefits that were to be expected by him. Which was the juſteſt and nobleſt Occaſion of ſuch a Divine Commiſſion that ever was, except the Publication of the Goſpel, which contained the fulleſt Completion of all theſe Predictions. And what then might be expected, but that theſe Prophets thus raiſed up and ſent, ſhould have it alſo in Commiſſion, to warn the People of their Sins, and the Deſtruction they were preparing for themſelves, and call upon them to Repent and Reform, in order to their future Peace and Tranquillity?

2. Admitting that ſome of the other Prophets were employ'd, only to reclaim that ſtiff-necked People from their Sins, and acquaint them with the dreadful Conſequence of perſiſting in them, yet will it not follow, that the ſame Meſſages, ſent in the ſame manner, are to be expected by our ſelves for theſe following Reaſons.

1. From the Ceſſation of Prophecy. We never find from the time this Gift failed amongſt the *Jews*, [h] I mean from the Times of *Malachi*, who

[h] Excepr. Gem. lib. *Sota* Diſtinct. *Egla harupha*. Jud. Levit. lib. Cozri. Man. ben Iſrael. de term. vit. l. 3. Joſeph. c. App. l. 1. Lightfoot's Remains. Sect. 12. p. 66.

was

was therefore ſaid by the *Rabbies* to be [i] חותם הנביאים, *the Seal of the Prophets*; we never find, I ſay, from this time, that any more Prophets afterwards appeared, till *John the Baptiſt* came to uſher in the Appearance of our Bleſſed Redeemer. And accordingly, ſince Prophecy has had a much longer Intermiſſion amongſt us, and no ſuch weighty Reaſon for the Reſtauration of it as was then, can be thought of, nor any thing like it, I know no Reaſon to imagine that it is or will be reviv'd amongſt us. I am ſure there is no inferring from the Prophets amongſt the *Jews* that it will.

2. We are not now under the Theocracy, as they were. God is not now our Temporal Prince, and Governour, as he was theirs; and it is not therefore to be thought, that he will proceed in all reſpects with us, as he did with them. He was [k] their King, as is implied in thoſe Words to *Samuel*, [l] *They have not rejected thee, but they have rejected me, that I ſhould not reign over them*; and as it is teſtified by *Joſephus*, [m] declaring God to be their *Leader* and *General*; and as is intimated by *Gideon*, [n] profeſſing, that neither himſelf would, nor his Son ſhould take the Government out of God's Hand; but *that the Lord ſhould rule over them.* Hence the Government adminiſtred amongſt the *Jews* was called [o] God's Judgment.

And even under the Adminiſtration of their Kings, to ſhew that they were in a peculiar manner his Deputies, *Solomon* is ſaid, [p] to *ſit on the Throne of the Lord*; and the Kingdom of his Poſterity is called [q] *the Kingdom of the Lord.* As has

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[i] R D. Kimchi in reep. c. Chriſtianos in pſ. 110. apud Lipmann. in Nizzachen. *p.* 200.

[k] Spencer. de leg. Hebr. l. 1. c 3. [l] 1 *Sam.* 8. 7.

[m] Ἀρκεῖ γὰρ ὁ Θεὸς ἡγεμὼν εἶναι. Antiq. l. 4. c. 8. Στρατηγῷ μὲν αὐτοκράτορι χρώμενοι τῷ Θεῷ. Ibid.

[n] *Judg.* v. 23. [o] *Deut.* 1. 17. [p] 1 *Chron.* 29 23.

[q] 2 *Chron.* 13. 8.

been

been obſerved by a late [r] very learned Commentator. And conſonantly hereto, Almighty God vouchſafed this People his eſpecial Preſence, and converſed with them by the Mediation of *Moſes* and the other Prophets, and intimated his Pleaſure to them [s] by the *Urim* and *Thummim*, on the High-Prieſt's Breaſt-plate; and if we may believe their *Rabbins*, by the *Bath-col*, or Daughter of a Voice, after the Ceſſation of other Prophecy. As I have noted [t] formerly, upon another occaſion. But it does not follow, that he will deal thus with other Nations to whom he does not ſtand in the ſame Relation. And as to our ſelves in particular, I cannot apprehend what Cauſe we have to look for Prophets, thus extraordinarily commiſſion'd, any more than for the Divine *Shecinah*, or *Urim* and *Thummim* to be given to us.

3. We have not the ſame need of Prophets to be ſent amongſt us, to reclaim us from our Sins, that the *Jews* had. I fear it is too true, that we are not leſs wicked than they, becauſe it is ſadly viſible how all ſorts of Impieties reign moſt ſhamefully amongſt us. But yet it is to be remembred, that we have been bleſs'd with a far clearer Revelation of the Divine Will than they were, and of the Rewards and Puniſhments, annexed to the Obſervance and Neglect of it; which makes all other Means of Information leſs neceſſary to us than they were to that People. We are not now under their Pedagogy of the Law; and are not therefore to expect the ſame Methods of Inſtruction, that were needful for the leſs perfect State of their Church. And thoſe Words of the Apoſtle referred to by

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[r] *Biſhop* Patrick *on Judg.* 8. 23.

[s] *Exod.* 28. 30. *Numb.* 27. 21. 1 *Sam.* 28. 6. Spencer. de leg. Hebr. Diſſertat. vii.

[t] *Of Truſt in God*, chap. 3. ſect. 1.

[v] Mr. *Lacy*, [w] God *gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt*, do no more prove that there ſhall be an order of Prophets in theſe latter Days, than that there ſhall be a new Set of Apoſtles and Evangeliſts, which theſe Pſeudoprophets do not themſelves profeſs to expect. In a Word, what our Saviour affirmed concerning the Teſtimony of *Moſes* and the Prophets, [x] that if People harkened not to theſe, *neither would they be perſuaded, tho' one roſe from the Dead*, the ſame may I conclude of our ſelves in relation to our Bleſſed Lord and his Apoſtles, that if we attend not to their Doctrines, nor be convinced by them, neither would we be prevail'd with by ever ſo many Prophets ſent amongſt us. And we may reſt ſatisfied that Almighty God will not ſend them, where he foreſees it like to turn to no better Account.

And thus I have fully proved what I undertook in the firſt Place, that there is no reaſon to imagine, that after the Ceſſation of this Gift of Prophecy for ſo many Ages together, God will now think fit to revive it, unleſs upon ſome very important Occaſion, and to introduce ſome new, and much more uſeful Revelation than what theſe Men pretend to. Which I do not affirm, as deſigning in the leaſt to preſcribe Rules hereby to his infinite Wiſdom; but only to ſhew that according to what Accounts he has vouchſafed us of his own Proceedings, this is what we may juſtly and certainly depend upon.

II. *Or if it might be hoped, that God would again ſend his Prophets among us, with any farther Manife-*

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[v] *Relation of God's Dealings*, p. 6. [w] *Eph.* 4. 11, 12.
[x] St. *Luke* 16. 31.

ſtations

ſtations of his Will, it were juſtly to be expected, that the Pretenders to this high Office ſhould come with ſuch Credentials, as might ſatisfie all unprejudiced Perſons of their Divine Miſſion. God does not raiſe up Prophets for their own ſakes, but for the ſake of thoſe to whom they are ſent, and ſuch as come after them. Thus much [y] Mr. *Lacy* himſelf acknowledges. And others therefore are to be ſatisfied as well as themſelves of the Truth of their Inſpiration. Which ſhews the Weakneſs and Inſufficiency of all this Gentleman's Experiences. For what is another Man's Inſpiration to me, or what Credit can I any way give to it, till he firſt give me ſome good Aſſurance that he is inſpired? If we were to believe every one that boaſts of immediate Inſpiration, how ſhould we lie at the Mercy of every confident Pretender? And to what Variety of Deluſions muſt we be thereby expoſed? None can be ſo fixed in any Principle to Day, but that to Morrow he may poſſibly meet with the contrary aſſerted, by ſome Body that may plead Inſpiration for it. And hence it neceſſarily follows, that not all who would be thought inſpired are to be believed; but thoſe only that can make good their Pretences to ſuch Inſpiration. And for my part, I know no other Evidence that ought to be looked upon in this Caſe as Satisfactory, than ſuch as the Apoſtles and Diſciples of our Lord came with; and more eſpecially theſe two peculiar Qualifications, The Gift of Tongues, and a Power of working Miracles. That theſe are neceſſary I need not prove, ſince [z] theſe ſame Pretenders make a ſhew of both of them; which we may be ſure they would not, if they were not perſuaded of the Neceſſity of them. Wherefore I proceed next to ſhew how vain their

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[y] *Relation of God's Dealing*, &c. p. 13.
[z] *See Prophet. Warnings.* part. 2. p. 192.

Pretences

Pretences to them are, and that there is no reaſon to fancy them endued with either of them.

1. Not with the Gift of Tongues. The Apoſtles being to preach the Goſpel thro' the World, this Gift was highly needful for them, for enabling them to expreſs themſelves to the underſtanding of all Perſons whereſoever they came; that all who ſhould hear them of how different Languages ſoever, might be inſtructed by the Doctrine they delivered: Which they could not be, unleſs it were deliver'd in a Language they were acquainted with. But that theſe Men have not the like Gift appears, not only from their not having the like Occaſion for it, not being appointed to preach to ſo many different Countries; but beſides upon theſe three Accounts. The Apoſtles and firſt Diſciples ſpoke,

1. Living, not dead Languages.

2. In the Language of thoſe to whom they were ſent; not in their own, which many times few or none of thoſe underſtood.

3. Perfect and proper, not improper and broken Languages. Whereas theſe profeſs to be inſpired with *Hebrew*, *Latin* and *Greek*, Languages long ſince grown into Diſuſe amongſt, and ſo quite unknown to, the ordinary ſort of People; though to theſe they chiefly deliver their pretended Meſſages. At other times they ſpeak in *French*, a Tongue as little underſtood by moſt of their Auditors, as either of the other, and once in *Hebrew*. And again, when they pretend to *Latin* or *Greek*, they ſpeak very defectively and erroneouſly. As I ſhall ſhew in divers Inſtances.

1. They pretend to be inſpired with *Latin* and *Greek*, Languages long ſince grown into Diſuſe amongſt, and ſo quite unknown to, the ordinary ſort of People; though to theſe they chiefly deliver their pretended Meſſages. Theſe are they who uſually flock after them, and nothing can be more vain, when they do ſo, than to addreſs to them in

a Tongue they are perfect Strangers to. The Church of *Rome* has been long complained of, for witholding the Key of Knowledge from the Laity, by denying them the Scriptures in the Vulgar Tongue; this being a ſure way to keep them in a profound Ignorance of ſuch important Truths, as are required to be known and believed by all Chriſtians. And is it any way reconcilable to the infinite Wiſdom and Goodneſs of Almighty God, extraordinarily to commiſſion Perſons ſupernaturally inſpired, to take the ſame uſeleſs Method in order to the Promotion of Religion? That he ſhould raiſe up Prophets, and ſend them to reveal his Will, in ſuch a manner, that they muſt needs be convinced before-hand, thoſe to whom it is revealed, will not know a Word of what is ſaid to them? When the *Apoſtles* preached the Goſpel, they did it ſo effectually, that all their Auditors of whatſoever Nations, [a] *Parthians*, *Medes*, and *Elamites*, *Cappadocians*, *Meſopotamians*, and thoſe of other Countries, were all fully inſtructed by them, *hearing them ſpeak in* each of *their own Tongues the wonderful Works of God.* And what can be more diametrically oppoſite to this, than for Perſons to pretend to the like Gifts with them, and yet deliver their Meſſage in Languages quite foreign to their Hearers, and which moſt of them underſtand no more than the Benches they ſit upon? Yet this is the true ſtate of the Caſe before us. Mr. *Lacy* in his Preface [b] to the firſt Part of his Prophetical Warnings profeſſes his Knowledge in the *Latin* to be ſo little, [c] that he cannot pretend to ſpeak it

[a] *Acts* 2. 7, 8, 9, 10, 11. [b] *Page* ix, x.

[c] *Here I cannot but obſerve, that all the Accounts which are given of Mr.* Lacy's Latin Prophecies, *and the Marginal Notes that belong to any of them, are conſtantly in* Latin. *So that if theſe were not part of the Inſpiration, which I do not take to be ſo much as pretended, it muſt be granted, that Mr.* L. *knows ſomething of* Latin *out of Inſpiration. Which does not well conſiſt with what he here profeſſes of himſelf. So that* indicio ſua miſer; quaſi ſorex, perit.

otherwiſe

otherwiſe than *by Inſpiration*, and that he does not ſo much as underſtand the *Engliſh* of many Words uttered by him, otherways than as divinely inſtructed; that he does not out of Extaſie know *the true Conjugations*, nor can *compoſe any thing of that kind upon the utmoſt Deliberation and Thought*; as likewiſe, *that the* French *he ſpeaks at other Times, is far ſhort of what has been delivered by him in that Language in his Agitations*; and again, that *the* Greek *Words which came from his Mouth, were impreſs'd upon him in the Moment of pronouncing; though the Words he* otherwiſe *underſtood not*. And what hope then could he have, that the Generality of his Auditors, mere Mechanicks, and other illiterate Perſons, ſhould underſtand what he ſaid better than himſelf?

Yet he is ſo puffed up with the Thoughts of this pretended Privilege, that he appeals to it, as one of the principal Evidences of his Divine Miſſion. [d] *Nothing in my Circumſtances*, ſays he, *has more aſſured me of the Agency of that ſupernatural Influence, that what has paſſed of this kind in reſpect of the* Latin *found in the First and Second Book of Warnings.* And in his Preface to the Cry from the Deſert, [e] amongſt other pretended Proofs of a Divine Inſpiration, one is, *The ready Utterance of a Language, which out of Extacy* (ſo he is pleaſed to write it) *they could not ſpeak.* [f] I will not ſtand here to enquire

[d] *Relation of God's Dealing*, p. 21. [e] P. xviii.

[f] *Divers other like Inſtances are mentioned in Cry from the Deſart*, p. 59, 79, 108, 121. *and Warnings part* 2. p. 182, 183. *and part* 3. p. 49. *Which the Reader may pleaſe to compare with what* Dr. Meric Caſaubon *in his learned* Treatiſe of Enthuſiaſm, ch. 2. p. 38, &c. *relates from* Raguſeius, Pſellus, Fernelius *and* Cornelius a Lapide, *and ſee whether the Parallel does not too exactly ſuit. There he tells of* a poor *Venetian* Woman, who being poſſeſt with the Devil, would by fits ſpeak with divers Tongues, and diſcourſe of Things belonging to the Mathematicks, Philoſophy and Divinity; *of another Woman* that was poſſeſt, and in her Fits

quire into the Truth of the ſeveral Facts pointed at; nor ſuppoſing them true, from what ſort of Spirit they are moſt likely to proceed; it being ſufficient for my preſent Purpoſe to note, that the two [g] *Alluts*, and others of the *French*, had no Gift of *Engliſh*, and ſpake only in their own native Tongue, though as much to the Edification of moſt of their Hearers, as if it had been in *Arabick* or *Ethiopick*, *Chineſe* or *Perſian*. The *Engliſh* ſpake only our own Language, except Mr. *Dutton* once, and Mr. *L.* who offers ſometimes at *Latine*, and very rarely at a little *Greek*, but with ſuch groſs Falſities in both, as would tend rather highly to offend, than in the leaſt recommend either Himſelf, or his Doctrine, to any conſiderate judicious Hearer. To whatſoever Nation a Man ſhould apply himſelf in this illiterate manner, he muſt neceſſarily be [h] a *Barbarian* to far the greateſt part of them. And the reſt of them could not well fail of having him in Contempt as an Impoſtor, it being impoſſible that ſo many extravagant Blunders can proceed from the Holy Spirit of God.

ſpake the *Armenian* Tongue, to which ſhe was otherwiſe altogether a Stranger, *of a Man* that ſpake *Greek* in his Fits, though at other times wholly unacquainted with that Language; *and again of* divers others, that by the inſtinct of the Devil began preſently to ſpeak ſome *Greek* and ſome *Hebrew*. *The like is alſo related of a young Man in* Germany, Obſeſſus juvenis geſtus quoſdam cepit habere devotos in orationibus. Rapi eum fratres viderunt, & privari omnibus exterioribus ſenſibus corporis. Quibus reſtitutis, locutus eſt bene Latinè, quod prius neſcivit. Cordetenus protulit multos Bibliorum paſſus, qui eum prius latebant. Gallicam linguam expreſſit, quam nunquam didicerat. Se in cælo mirabiliâ vidiſſe aſſeruit. Revelationeſque quaſdam exprimendo, mirabilia dicere præſumpſit. Ex quibus nonnullæ fæminæ, quæ citò credunt, & leves ſunt corde certo putarunt adeſſe divinum ſpiritum, ubi Diabolus ſolum locum habebat. *Nider. de Viſionibus & Revelat.* l. 3. c. 1.

[g] *Warnings part* 2. p. 74, 75, 114, 123, 131, 134, 135, 146, 150, 151, 152, 154, 186, 187. [h] 1 *Cor.* 14. 11.

2. Ex-

2. Excepting theſe dead Languages, they ſpeak in their own Tongue, not that of thoſe to whom they are ſent. In *France* I grant they [i] ſpake in *French*, and ſo to the Capacity of the Vulgar there; and here our Country-men ſpeak in *Engliſh*. As Mr. *L.* alſo on the other hand, being to ſpeak to *Jean Allut* a French Man, does it [k] in his own Language, as knowing him not to underſtand *Engliſh*. And again [l], taking him by the Hand he leads him about the Room in a Dance, himſelf ſinging in *French*. Which being the caſe it is certain, that whatſoever conceits any of them may have of the Matter of their Prophecies being dictated by the Holy Ghoſt, there is no Pretence for imagining the Language wherein they are delivered to be by Inſpiration; it being the ſame they have been all along accuſtomed to, and in which all their common Affairs are tranſacted. Quite contrary to the Gift of Tongues in the Apoſtles, enabling them, as I noted before, to diſcourſe with and inſtruct all Nations in the proper Language of whatſoever Place they came to. So that this Gift not only ſerved for an irrefragable Teſtimony of their Miſſion, but moreover qualified them to converſe with, inform and perſuade ſuch as came in their way, of whatſoever Country, People, or Language. Which they could have performed for but few of them, if they had ſpoken as theſe Men do, only in learned Languages, and that wherein themſelves had been bred up.

3. They ſpeak broken and imperfect Languages. Which I do not mean of their own Mother Tongue, whether *French* or *Engliſh*, at which they probably may be as ready as any of their Neighbours;

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[i] *Cry from the Deſert*, p. 14, 16, 20, 26, 74, 110. *Warnings*, part 2. p. 61, 74, 75.

[k] *Warning*, part 2. p. 108. *en aſſez Méchant. Françoiſ.* Lettres à Mr. *Miſſon*. p. 6.

[l] *Warnings*. part 2. p. 109.

tho' here they are not without [m] their ſlips and improprieties, but of thoſe they would be thought to have by Inſpiration. I obſerve no *Hebrew*, ſave only in a few words, [n] that Sir *R. B.* ſays he collected out of a Speech of Mr. *Dutton*, and yet there is *haaren* for *haarets*. Mr. *L.* is very ſparing of his *Greek*, of which I find ſcarce ſeven Lines in all: and one would think there ſhould not be many Faults in ſo little a compaſs. Yet it is undeniable that here are more groſs palpable Errors of divers ſorts than there are Lines; Errors [o] in accenting; [p] in Orthography; [q] in Syntax; [r] in Declenſion; [s] in falſe rendring. Are theſe like the Dictates of the Holy Ghoſt? Are theſe the Effects of a Divine Inſpiration? Or rather are they not on the other hand ſo many apparent Convictions of ſhameleſs Impoſtors, or at beſt of a lamentable Enthuſiaſm, when a Man is not afraid to aſcribe his own Weakneſſes and Deluſions to the infallible Spirit of God?

He is more liberal of his *Latine*, which he may be ſuppoſed to have had a little more inſight into, yet here too he not only expreſſes himſelf in ſuch bald improper phraſes as an ordinary School-boy would be heartily aſhamed of, but oftentimes uſes apparent [t] Angliciſms, [u] Galli-

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[m] *As* ſenſual *for* ſenſible. *Warnings*, part 2. p. 32. *to Sophiſter me out of my Government*, p. 41. *An eternal diſtance*, part 2. p. 43. *Will every one be all fulfilled*, P. 52.

[n] *Anſwer to ſeveral Treatiſes*, p. 94.

[o] *As* Χείς☉, τότῶ, *Warnings*, part 1. p. 67. ἑαυ∫ον, ἐαστ λείας, p. 88.

[p] *As* ὀβαγγέλιον *for* ἐυαγγέλιον, ibid.

[q] *As* ἑαυ∫ον *for* ἑαυτὸν, ibid.

[r] *As* ὀβαγ∫ελίαν *for* ἐυαγγέλιον, ibid.

[s] *As* ϑέσιν *for* βάσιν, ibid.

[t] *As* correctè *Warnings*, part 1. p. 56. Tibi cor reſignamus, *ibid.* Voluntas tua ſit propitioſa, *p.* 92, 60. Notoriè cognita, *ibid.* Exhauſtari, *ibid.* Magnificentem, *p.* 102. Expeditioſior, *ibid.* Pro æternitate, *p.* 56. Coeternalis, *p.* 62. Pro

[u] Gallicisms, or [w] other words that are by no means *Latin*. At other times he is miserably out in [x] point of

confesso tenetur, *p.* 63. Et pro confesso teneatis, *p.* 75. Municipia clamat *for* vendicat, *p.* 61. Conclusiva, *ibid.* Extensiva, *p.* 62. Determinati estis, *p.* 63. Infatui, *p.* 64. Materiam novam & moventem, *p.* 90. Date aggressum, *p.* 91. Concertò agite. *p.* Voluntas tua sit completa, *p.* 62. Impledere, *p.* 87. Delicioſiores, *p.* 85. Domus hospitabilis, *part* 2. *p.* 89. Penna *for* calamus, *p.* 90.

[u] *As* Demandem, *let me ask*, part 2. p. 62. Ea demando, *p.* 64. Disparebunt, *p.* 88. Pensate, *think ye*, p. 91.

[w] *As* insigniis *for* insignibus, *p.* 61. Destructivè, *ibid.* Exileur *for* exulet, *p.* 62. Convictivum, *p.* 63. Exultantur, *p.* 64. Amplectus, *part* 2. *p.* 80. Tergiversum, *p.* Mementus sum, *part* 1. *p.* 65. Insidiæ, *ibid.* Adventissimus, *p.* 74. Erint, *p.* 90. Experiet, *p.* 65. Experietis, *p.* 74. & *part* 2. *p.* 166. Experiatis, *p.* 85. Auspicioſam, *part* 1. *p.* 89. Auspicioſe, *p.* 90. Gaudioſæ, *p.* 89. Adapta, *p.* 90. Luciferentis, *p.* 91. Impetuitas, *p.* 92. Præstavit, *Nicholſon's Falſhood, &c. p.* 30. Vidioq; *ibid.* Amplexibus gratioribus, *ibid.* Effuriens, *ibid.* & Effurientes, *p.* 31. Redentigratam amicitiam, *p.* 30. Notæfacere, *p.* 31. Declarrae, *ibid.* Turpida, *Warnings*, part 1. p. 90. Angeliter, *ibid.* Cæleſtialis, *p.* 91. Digniter, *p.* 102. Patriciales, *ibid.* Pontificiales, *ibid.* Proſternatos, *p.* 74. Sempiterniter, *p.* 57. Porrexite, *Warnings*, part 2. p. 86. Eterniter, *p.* 87. Delectiorem, *p.* 91. Antequem, *part* 1. *p.* 102. Eſurgat, *part* 2. *p.* 85. Terreſtrales, *ibid.* Exhileras, *part* 1. *p.* 62. Ambuente, *ibid.* Urbs ignorata ſui, *p.* 81. Humiliantes, *p.* 80.

[x] *As* inſolentiam arrogantiam, *part* 1. *p.* 63. In futuro Palatio & Templo adire, Eccleſiæ, de novo formatæ, non decet, *part* 2. *p.* 138. Pro ſemper, *p.* 83. In ſemper, *part* 1. *p.* 102. Vos tunc impero, quod mihi rationem detis, *p.* 57. Mihi permittatis libertatem eadem agere, quæ ſecula præcedentia me non recuſarunt, *ibid.* Creditis me? *p.* Uſurpentur Thronum meum, *p.* 65. Extenſa ſunt brachia mea amplexari eos, *p.* 60. Per totam terrarum orbem, *ibid.* Non ego vobis veniam precor Quæſtionem dare aut refellere, *ibid.* Fides veſtra verborum meorum, *p.* 61. Non veſtrum eſt, O Judices, non peculia tua, *ibid.* Judicio veſtro avoco ſedi Præſidiali Univerſali, *ibid.* Gloriata dona, *p.* 65. Animas mihi caras ditare capacem eſſe non deſino, *p.* 66. Tribunali vos citat, *p.* 74. Adſum copiam eorum effundere, *part* 2. *p.* 82. Coram vos, *ibid.* Vulgi, imo vulgi dabo & do, *p.* 83. Equum aſcendit—certamen inire hoſtibus, *p.* 86. Non tibi confidi animas, *ibid.* Sagittis armati meis, Legatorum ſplendore, & ampla authoritate induti,

of Syntax, or [y] miſapplies his Words, or [z] elſe ſpeaks mere Nonſenſe. And ſometimes again he [a] has two, or more of theſe incongruities together; beſides divers other foul miſtakes too many to be here inſerted.

Now what a horrid Affront is it to aſcribe all theſe inſtances of ones own Ignorance to the all-wiſe Spirit of God, as if he could neither dictate good Senſe nor true and proper Language? Yet Mr. *L.* does no leſs, whilſt he profeſſes all he ſpeaks how erroneouſly ſoever, to be the immediate ſuggeſtions of that bleſſed Spirit: He ſeeks to make this divine Perſon anſwerable for all his own ſcandalous Slips and Miſtakes; and ſo that himſelf may not be charg'd with them, cares not what diſhonour is caſt upon Almighty God by them. Wherefore I would beg of himſelf and his Party, ſeriouſly to conſider: Did the Holy Ghoſt ever ſpeak at ſuch a rate as any Man of common Modeſty and Underſtanding would be heartily aſhamed of? Had this bleſſed Spirit appointed theſe for his Meſſengers in ſuch a manner as he did the Apoſtles and Diſciples at the firſt, we may infallibly depend upon it that he would have endued theſe as he did them, with all the Qualifications neceſſary for ſo high an Office,

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non pudebit in foro vos præbere, *p.* 89. Indignis non proſtabunt, *ibid.* Faciam tibi gratiam Conſcientiæ facultatem reſtaurare, *p.* 87. Aptos recipere gratias, *part* 1. *p.* 60. Theatrum & Scholam erigo veſtras confundere, *p.* 65. Palatio & Templo meo adire aliis non decet, *p.* 102.

[y] Evaſit *for* lapſa eſt, *Warnings*, part 1. p. 64. Non longe tardabo *for* non diu, *p.* 63. and *part* 2. *p.* 81. In futuro *for* in poſterum, *part* 1. *p.* 64.

[z] *As* virga evomenda, *Warnings*, part 1. p. 64. Magnaliis coronæ, *p.* 90. Probamen ſolertia veſtra tantulla jubeo, *p.* 91.

[a] Lac delicioſior, *Warnings*, part 1. p. 60. Clamor populi, furor Principium eo tendere impotentes, *p.* 61. Literas miſſivas amicis mei oblitis vobis etiam confido, dulcedinis characteriſticæ Evidentiis plenas, *part* 2. *p.* 89. Recuſantes vindiciis rejectaturus, *p.* 80. Omnipreſens gaudet reddere momentanee preces ſervorum, *part* 1. *p.* 57.

and not have ſent them forth to amuſe their Hearers with ſuch vain Jargon as this; ſuch as never drop'd from the Mouth or Pen of any of the Prophets of the Lord. He would have directed them to deliver the weighty Truths of Chriſtianity, and to have enforced them by fit and proper Motives for awakening a ſtupid and impenitent Generation; would have enabled them to do this plainly and intelligibly, in proper and affecting Language, worthy of its divine Author, and would not have left them to vent their own Fancies and hammer at what they did not underſtand, and wherein they could hope for nothing but to be admired, and get themſelves a Name amongſt ſuch as could neither apprehend what they meant, nor diſcover the many Miſtakes they ſhould commit.

However Sir *R. B.* expects to bring off Mr. *L.* by pleading, that though he was a ſtranger to the *Latin* Tongue at firſt, yet ſince his Inſpirations, himſelf and Mr. *Facio* being in the Coach with him, [b] *ſo ſtrong an impreſſion was upon him that for above four Miles travelling* they tried to poſe him with the hardeſt *Latin* words they could think of; and they *no ſooner recited a line in* Latin, *but he recited the ſame in* Engliſh *as readily as if he were then reading it before him.* But then it is to be noted, that

1. We have only their own word for this, which is not a ſufficient atteſtation to the Truth of a Miracle. And I appeal to their own Conſciences, whether themſelves would not think ſo in a caſe that made againſt them.

2. Suppoſing the Truth of what is here affirmed, it muſt be owned that for Mr. *L.* to have apply'd himſelf of late to the ſtudy of the *Latin* Tongue (and that he has not, they cannot be certain) and to have made ſome progreſs therein, is ſuch a Mi-

[b] *Anſwer to ſeveral Treatiſes*, p. 92, 93.

racle

racle as every School-boy is expected to work, or elſe he might as well keep at home and not ſpend his own Time and his Parents Money to no purpoſe. And for Mr. *L.* to do what an ordinary School-boy would, is no undeniable Sign of a divine Inſpiration.

3. Mr. *L.* cautioned againſt their asking him *any technial Words, or foreign Words made Latin,* as if the Spirit could not have taught him theſe as eaſily as the moſt claſſical *Latin.* But the truth of the Matter was, as I preſume the Reader will readily conceive, that his Learning did not yet extend to theſe, and he was willing to keep within the bounds of that.

4. Laſtly, Sir *R. B.* does not ſay he render'd all that was put to him aright, but only that he *did not miſs the true ſignification of three true* Latin *words.* Which implies that he did miſs ſome words not *true Latin,* and that amongſt the *true Latin* he miſs'd ſome, though not *three.* Than which one would not deſire a clearer proof that his Knowledge in this kind proceeded from Study, and not, as is here pretended, from Inſpiration.

Hence therefore it evidently appears, that they are ſo far from having any cauſe to value themſelves upon their pretended Gift of Tongues, that they have abundant reaſon to be heartily aſhamed and beg pardon both of God and Man, for having in any wiſe pretended to it. They neither offer to ſpeak in the Language of thoſe to whom they pretend to be ſent, except they be of their own Nation, nor in any other living Language. And when they make a ſhew of uſing the learned Languages, they do it in ſuch a bungling manner as manifeſtly to ſhew there is no direction from God in what they ſay.

2. And as little reaſon have they to boaſt of the other pretended Evidence of their Inſpiration, that of Miracles. This was the Evidence our Bleſſed Saviour

Saviour appealed to for the Truth of his Doctrine and Proof of his divine Miſſion. When St. *John* the Baptiſt ſent his Diſciples to enquire of him, whether he were ὁ Ἐρχόμενος, *he that was to come*, the *Meſſias*, St. *Matt.* xi. 3. *Go*, ſays our Saviour, *and ſhew* John *again thoſe things which ye do hear and ſee; the Blind receive their ſight and the Lame walk, the Lepers are cleanſed, and the Deaf hear, the Dead are raiſed up, and the Poor have the Goſpel preached to them.* And St. *John* xi. 37, 38. *If I do not the Works of my Father, believe me not.* And upon his raiſing *Lazarus* from the Dead, we find that *many of the* Jews *which came to* Mary, *and had ſeen the things which* Jeſus *did, believed on him*, ver. 45. And though his Miracles had not the like Efficacy upon his avowed Enemies, the chief Prieſts and *Phariſees*, yet ſo ſenſible were theſe, how difficult a matter others would find it to withſtand their Teſtimony, that they thought it neceſſary to conſpire our Saviour's Death, leſt otherwiſe the whole Nation ſhould flock after him by reaſon of them. Ver. 47, 48. *Then gathered the chief Prieſts and* Phariſees *a Council, and ſaid, What do we? if we let him thus alone all Men will believe on him.* Miracles are a powerful Evidence of the Doctrine atteſted by them, and were particularly propounded for the trial of Prophets amongſt the *Jews*, Deut. xviii. 22.

And accordingly Mr. *L.* promiſes this Teſtimony to his own and his Companions Doctrine; not only foretelling, that [c] *the Lame decrepit may be healed without inward Medicines, calling on the Name of the Lord, and by the application of thy* [meaning his own] *Hand:* But moreover expreſly declaring, that Signs and mighty Wonders ſhould be wrought in the Preſence of ſuch as wait for the coming of our Lord. [d] *You who wait for the Kingdom of Chriſt on Earth—will ſee the Miracles, the Signs and Pro-*

[c] *Warnings*, part 2. p. 98. [d] P. 192.

digies

diges which he will perform. And again, [e] *I have ſpoken Predictions in my own Name, and have promiſed various Gifts to my Servants, which Gifts are to prove that they did not ſpeak in their own Name theſe Predictions. I have promiſed, they ſhould bleſs my People, they ſhould teach my Word; they ſhould open the Scriptures; they ſhould heal in my Name; and denounce judicial Inflictions upon Blaſphemers.*

But now, *Quid tanto dignum feret hic promiſſor hiatu?* Let him but once work undoubted *Cures, Miracles* and *Prodigies*, and I ſhall deſire no more authentick Token of a Divine Commiſſion, and ſhall readily yield that he does not *run before he is ſent*, but is authorized and empowered by Almighty God to deliver his Word to Mankind. Though Miracles I know alone are not a ſufficient Proof that thoſe who work them are in the right, as is plain from [f] thoſe done by the Magicians in *Egypt*, and thoſe τέρατα ψεύδους, *lying Wonders*, with which our Saviour prophecied that the falſe Chriſts and falſe Prophets ſhould come; yet let him but once ſhew this mighty Power exerting it ſelf in behalf of himſelf and his Aſſociates, and I will for once admit it to be *the Finger of God.* But then I muſt tell him withal, that to the end their Miracles may appear to be really ſuch, it is abſolutely neceſſary that they be

1. True, not counterfeit.
2. Not trifling and uſeleſs, but for the Benefit of Mankind.
3. Plain and viſible.
4. Actually wrought and not barely promiſed.
5. Chiefly upon Strangers and not amongſt themſelves only.
6. And laſtly, upon the Spot, and not only ſaid to be done in diſtant Countries. None of which Characters I fear will agree to the attempts of theſe Pretenders.

[e] *Part* 3. *p.* 49. [f] *Exod.* 7. 11, 22. and *ch.* 8. 7.

1. They

1. They must be true, not counterfeit, must be really wrought, not vainly pretended, as too many of divers sorts have often been. This has been too visible in the Church of *Rome*, as whosoever pleases may easily be satisfied, by consulting [g] the several Authors cited in the Margin, and multitudes of others that are commonly to be met with. So [h] *Mahomet* long ago pretended by this means, to confirm his *Alchoran*; and his Disciples boasted [i] of other like feats done amongst them afterwards. The Followers also of *Sabatai Sevi* at *Smyrna*, gave out [k] that when he was cited before the *Cadi* or [l] Justice of the place, a *Pillar of Fire* was seen between him and the *Cadi*: And from other places *the Jews stuffed their Letters with Miracles and Wonders wrought by* this *their false Messiah*. Nor is any thing more common than for Impostors to set up with some remarkable Pretences of this nature, whereby to insinuate themselves the more easily into the Favour of the Populace, who are ordinarily no way more easily wrought upon than this. The belief of Miracles done by them naturally tends to gain them a singular Veneration amongst the believers of them, and this is a powerful Temptation to offer at some-

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[g] *Lipsii* Virgines Hallens. & Aspricol. *Baronii* Annales. *Tursellinus*'s Historia Divæ Virginis Lauretanæ. *l.* 1. *c.* 6. *Matth. Paris*'s *History*. *Niderus* de Visionibus ac Revelationibus. *Casaub.* ad Front. Duc. *p.* 146, 147. *Hickesii* Dissertat. Epistolar. *p.* 115, 116, 117. *H. Stephens*'s Introduction au Traite de la Conformité des Merveilles, *p.* 552, &c. *Misson*'s Nouveau Voyage d' Italie. *Sheldon*'s *Survey of the Miracles of the Church of* Rome, *p.* 24, 25, 40, 46, 47, 48, 63, 64, 94, 112, 113, 220, 223, 224, 229, 230, 231, 245, 292, *&c.* Europæ Speculum, *p.* 168, 169. *Bishop* Stillingfleet's *second Discourse in Vindication of the Protestant Grounds of Faith*, c. 3. p. 442, *&c.* *Hunting of the Romish Fox, by Sir* James Ware, *c.* 5. *p.* 85, &c. *The School of the Eucharist*. *But especially* Capgrave, De vitis Sanctorum; *and the Golden Legend*.

[h] Gr. Abul-Pharag. Hist. Dynast. *Dyn.* 9. *p.* 104. Hottinger. Hist. Oriental. *l.* 2. *c.* 5.

[i] *Ibid.*

[k] *Hist. of three grand Impostors*, p. 66.

[l] Dr. Smyth's *Remarks*, &c. *p.* 95.

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thing that may be thought miraculous, by ſuch as are no competent judges of it.

And this I take to be the caſe of our preſent Pretenders, according to whoſe own relations there appears juſt reaſon to queſtion whether many of the Gifts and Operations they moſt value themſelves upon, have any thing Supernatural in them. Whatſoever Wonders and Signs they lay their ſtreſs upon, it does not ſeem to me, that if rightly conſidered, moſt of them may not be only the effects either of ſome particular Endowments, or of ſome acquired Arts and Habits.

Thus as to what is related [m] of a Girl's Preaching *with moſt admirable Eloquence*; ſuppoſing the Truth of the Fact, I know not how this can be conceived to proceed from the good Spirit of God, ſince we know [n] *it is not permitted to a Woman to ſpeak in the Church.* In which words, [o] ſays St. *Chryſoſtom*, ὁ παραινεῖ μόνον, &c. *The Apoſtle does not only exhort, he does not only adviſe, but earneſtly commands, and quotes the old Law for it.* And yet if this Preaching were liable to no ſuch Objection it might be [p] far from being miraculous. I could tell of divers that have made ſtrange uſe of a happy Memory, to the great ſurprize of the Hearers; and more eſpecially of a poor Girl, (not long ſince alive, and for ought I know yet living) near *Wellingborow* in *Northamptonſhire*, of a very weak Underſtanding but an unuſual Memory, [q] that would perfectly remember a whole Sermon, ſo as to retain it for Months after; and not one, but divers at the ſame time, together with the Tone and Geſture of the Preacher as if he himſelf had been actually

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[m] *Cry from the Deſert*, p. 9.

[n] 1 *Cor.* 14. 34. [o] In loc.

[p] *The like may be ſaid alſo of a Boy-Preacher in the forementioned Cry*, p. 41, 42. *Of Mrs.* Sarah Dalgone's *young Girl, and others mentioned*, p. 80, 81, 111, 115.

[q] *Exactly like that mentioned by* De Caladon. *Cry*, p. 108.

delivering

delivering it; and ſo would as naturally imitate different Preachers in the Repetition of their Sermons, as [r] *Strada* did his ſeveral Orators, Hiſtorians and Poets in their different manner of Compoſure. This is a very uncommon Talent, at leaſt for one in her Circumſtances. Yet I perſuade my ſelf neither Mr. *L.* nor Sir *R. B.* nor any of their Tribe, will allow it to be the Effect of a miraculous ſupernatural Inſpiration; nor does ſhe in the leaſt pretend it is.

Mr. *L.* in his *Relation of God's dealing with himſelf*, [s] tells of divers Perſons on whom Words of healing were pronounced in order to the Cure of their Sickneſs, Blindneſs, or other Infirmities. But he tells us likewiſe at the ſame time, that this Promiſe was not fulfilled on ſeveral to whom it was made, and moreover, that what he relates was in part [t] *from the Accounts he had from other Perſons*, and ſo he may either have been miſinformed, or may perhaps have in ſome reſpect miſtaken his Information, either in the whole of ſome things related, or at leaſt in ſome part of them. And though he profeſſes to publiſh them [u] *according to an Order received by the Spirit*, yet it is to be obſerved, that he ſpeaks very doubtfully of them, *and leaves it to the Conſciences* of the Perſons mention'd, *to give Enquirers what Account they think fit*; adding farther, that *he ſhall be ready to own and redreſs any Miſtake therein*. Which upon a little Recollection he will find not to conſiſt with his Declaration of publiſhing theſe Facts *by the Order of the Spirit*; unleſs he can ſuppoſe the Holy Spirit would order him to publiſh Miſtakes. Which were ſo blaſphemous a Suppoſition, that when he reflects upon it, I hope he will ſincerely and mournfully repent, of his ha-

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[r] Proluſ. Academ. l. 2.
[s] P. 24, 25, 26.
[t] P. 27.
[u] Ibid.

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ving ever given juſt occaſion to any to ſuſpect him guilty of it.

And yet farther, he openly confeſſes, that of his Fifteen Inſtances here produced, one had a Bladder applied to the Tumor that was to be removed, concerning which I was about to offer it to the Conſideration of ſuch as are skilled in Phyſick and Surgery, whether it might not have been tinctured with ſome Chymical Preparation, or any other way have contributed as a natural Cauſe to diſſolve this Swelling, but that I have at length met with [w] a very different Account of it. Another is repreſented only as upon the Recovery, and ſo might be far enough from ever being truly recovered. Five had received no Benefit from the Words pronounced over them. A Sixth but little. And another had not been heard of, which is a ſhrewd Suſpicion, that he was not the better for it. Mrs. *Moſely*, though ſhe did recover ſome time after Mr. *L.* had been with her, yet as I am very well inform'd, had no Appearance of Benefit by the Words of Healing. The reſt I know nothing of, nor need trouble my ſelf to enquire; here being already ſufficient Evidence, that the Promiſe made was not verified, according to Mr. *L*'s own Account, to ſeveral, perhaps to the greater part of thoſe to whom it was made. And then it is a neceſſary Conſequence, that it muſt have proceeded, either from the Speaker alone, or from the Father of Lies, rather than from the Bleſſed Spirit of God, and ſo can be no Proof of a Divine Inſpiration.

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[w] *Sir* R. B. *owns, that this Swelling was* dreſs'd three or four times a Day (Anſw. *to* Sev. Treat. p. 115.) *Which does not look exceedingly like a miraculous Cure. And the Reflecter upon this Anſwer of Sir* R. B. *makes no ſcruple to affirm, that this pretended Cure is* a mere Compound of Fancy, Deceit, and Falſhood, and is ſo declared to be by thoſe that have ſifted the Matter, and were Spectators of it. *And gives a particular Account of the whole Tranſaction, p. 56 of his Reflections.*

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In the *Cry from the Deſert*, [x] one is ſaid to tell by Inſpiration, that *there was a Number of good People nigh at hand, who in looking for the Aſſembly, had miſtook their way in the Woods or Fields*, &c. which might eaſily be by Concert. As might alſo the Diſcovery of the *Woman without a Shift* mentioned [y] by Sir *R. B.* the Letter found [z] in *Languedoc*'s Sleeve. Others by rational Conjecture, and particularly [a] *Abraham Mazel*'s Prediction of Brother *Moulin*'s Death; eſpecially conſidering it is not ſaid when, or by which of the Enemies, or after what manner he ſhould be ſlain. Such likewiſe the Detection of *La Salle*'s Deſign [b] of killing *Cavalier* at *Fons* might be; and Mr. *Allut*'s Encouragement to them [c] to look upon themſelves as ſafe, if indeed they were in any ſort of fear, and both [d] thoſe Inſpirations mentioned by Sir *R. B.* Or the Diſcoverer might have ſecret Information to build upon, as might be in the Viſion of * Mareſchal *Montrevel* at *Allez*; in young [e] *Marion*'s Aſſurance of his Father's Deliverance; in [f] *Gabriel Aſtier*'s Notice concerning the Woman at the Door, and the Caſe of [g] *Mazorin*'s Snuff-Box, unleſs it were a mere Fiction, as ſeems not unlikely by his not ſuffering for it. [h] That there is a great deal of Trick and Deluſion amongſt them, is plainly ſhewn in the Inſtance of [i] *E. Gray*'s Blackneſs in her Face, and Swelling in her Throat, and the Bone that was to have riſen in it, and the preſent Cure that was to have been wrought upon her, is fully ſhewn in a ſhort Diſcourſe, gravely written and with an Air of Truth, and which the Author promiſes to

[x] P. 39. [y] *Anſwer to ſeveral Treatiſes*, p. 103.
[z] *Cry from the Deſert*, p. 62. [a] P. 93. [b] P. 63.
* P. 62. [c] Ibid. [d] *Anſwer to ſeveral Treatiſes*, p. 103, 104.
[e] *Cry*, p. 92. [f] P. 115. [g] P. 46, 47. [h] P. 145, &c.
[i] The Honeſt Quaker, *or the Forgeries and Impoſtures of the Pretended* French Prophets *and their Abettors. London, Printed* 1707. *and ſold by* John Morphew *near* Stationer's-Hall.

be ſufficiently atteſted upon any occaſion; adding moreover, that *Mr.* Lacy, *in his ſecond part of his* Prophetical Warnings, *Licenſed, and ordered to be Printed by the* Eternal Spirit, *has* diſingenuouſly omitted *the* Story, *though in the ſame Book*, p. 96. *he gives us an* egregious Sample *of his* Preſumption *by* pretending to ſtand the Trial of Fire. By this we may alſo eaſily judge of what is mentioned, not very unlike this, and ſaid to be done near about the ſame time as to the [k] Recovering this ſame *E. Gray* out of a Fit of Strangling, which in all Appearance muſt have been voluntary and artificial; and from a pretended ſuddain [l] Blindneſs. Which ſort of Proceedings are ſo far from proving the Truth of theſe Pretenders, either Doctrine or Miſſion, that they are an unanſwerable Conviction of them, making it impoſſible for their greateſt Admirers to vindicate ſome of them at leaſt from the heavy Charge of affected Impoſture.

Mr. *Cavalier* tells of [m] *a beating as of a Hammer that he had in his Breaſt, which kindled a Flame that took him, and diſperſed over all his Veins.* And this is to go for another powerful Evidence of the Holy Spirit working in them. And yet ſuppoſing the Truth of the Fact, which is more than he can require of me, I could tell him of a Parallel Caſe, which I am apt to think he will not own to proceed from the Spirit of God. It is of a Quaker that to my own certain Knowledge has had the like violent Agitation in his Breaſt, and for ought I know the ſame Heat all over him. I could likewiſe farther inform him of [n] a wonderful *POWER* amongſt the Quakers, that iſſuing from ſome one Perſon, is yet obſerved ſo ſenſibly to warm the whole Room that they who are near him that has

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[k] *Warnings*, Part 2. p. 145. [l] P. 111, 112, 113.
[m] *Cry*, p. 41. [n] *See Reply to the Switch for the Snake*, p. 244, &c.

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it, will eaſily feel that it comes from him; and I have been aſſured by Perſons of undoubted Credit, who had formerly been of that Sect, and experimentally felt what they affirmed. However, I am perſuaded Mr. *C.* Mr. *L.* and the reſt of them, will not think this a good Proof that the Quakers are divinely Inſpired, or their Doctrines true.

But to return to *E. Gray*. Though as has been already obſerved, Mr. *L.* thought it neceſſary to omit the Story of her *counterfeit Strangling*, in the ſecond Part of his Warnings, yet in the Preface to that Book he hints at [o] *an Operation of a Miracle upon her*, which he there acknowledges *ſome Perſons preſent would not own to be ſo*. Which I take to be not only a very conſiderable Confirmation of what the *Honeſt Quaker* relates, but to ſhew alſo very plainly what ſort of Miracles they make ſuch a Noiſe with. And if this did not appear miraculous to thoſe who ſaw it, it would become Mr. *L.* to ſhew what reaſon any others can have to believe it ſo, who can know nothing of it but from the Witneſſes then *preſent*. He muſt preſume very much upon his Hearers or Reader's Credulity, before he can promiſe himſelf ſuch vain ſuſpicious Attempts will paſs for Evidence, of any thing but the Weakneſs and Confidence of thoſe who venture to build upon ſo ſandy a Foundation. And ſo ſenſible he is already of this, that he argues againſt the Neceſſity of plain and undeniable Miracles, [p] *Miracles* in his Phraſe, *beyond any Criticiſm*, as what none can reaſonably expect.

However, ſays he, [q] *I have already performed Miracles, and there ſhall be many wrote*; as if it were enough that he profeſſes God to declare by his Mouth, that they *are performed*, and ſhall be wrote. Which any the vileſt Impoſtor that ever was might profeſs as well as he. Whereas the Queſti-

[o] P. iii, iv, v. [p] P. vii. [q] Ibid.

on is not, whether Mr. *L.* has proclaimed Miracles to have been wrought, but whether any ſuch have really been. His Buſineſs was to prove the Truth of what he aſſerts, by Miracles done as its Credentials, and here he proves the Truth of his Miracles only by what he aſſerts concerning them. Which is a direct contrary Method, and a plain Begging inſtead of proving the Matter in Debate. And is therefore as little to the Purpoſe as *E. Gray*'s Viſion, [r] wherein ſhe ſaw *Mr.* L. *carried in a Cloud, higher than the Tops of the Houſes, and ſet down at divers Places, where ſick and lame People were gathered together to be healed*, hereby intimating their Miracles to be Viſionary and Vain, and to conſiſt rather in their own Imaginations than in any real Effects upon ſuch as were to be healed.

Hence therefore appears the firſt Defect of theſe pretended Miracles, that they have not ſufficient Evidence of their being wrought. Here are divers Promiſes and Boaſts, of illuſtrious Miracles, miraculous Predictions, miraculous Endowments, miraculous Operations. But then this one Charge lies againſt them all, that there is no tolerable Proof of them. Some have been ready, and others poſſibly may be, to believe and make Profeſſion of them; but when all is done no Evidence fit to ſway with a Wiſe Man has been, or can be produced in their Behalf.

2. Thoſe Miracles whereby a Divine Doctrine or Miſſion is to be proved, muſt be, not [t] Trifling and

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[r] P. 131.

[t] Dic quæſo, quæ utilitas eſt, oſtendere ſtatuas ambulantes? Latrare æreos & lapideos canes? Salire montes?, Volitare per aerem? Et alia his ſimilia? quæ dicitis feciſſe Simonem. Quæ autem a bono ſunt, ad hominum ſalutem deferuntur; ut ſunt illa quæ fecit Dominus, noſter, qui fecit cæcos videre; fecit ſurdos audire; debiles & claudes erexit, languores & Dæmones effugavit, mortuos fecit reſugere, & alia his ſimilia, quæ etiam per me fieri

and Uſeleſs, but for the Benefit of Mankind. Such were the Miracles of our Saviour and his Apoſtles, *who went about doing good*, healing the Sick, curing the Lame, opening the Eyes of the Blind, and the Ears of the Deaf, looſing the Tongues of the Dumb, caſting out Devils, and raiſing the Dead. Sometimes, tho' not often, heavy Judgments were inflicted upon ſuch as gave a juſt occaſion for it, as in the Caſe [t] of *Ananias* and *Sapphira* [u] of *Elymas* the Sorcerer, [w] of the irreverent *Corinthians*, [x] of Excommunicates delivered over to *Satan* to be buffeted by him, *&c.* yet theſe were never appealed to as Evidences of their Miſſion; and beſides were done only in ſuch a manner as to be for the Benefit of divers of themſelves under theſe two laſt Claſſes, but all for the good of others, by deterring them from the like and other Offences. The reſt of the Miracles then wrought were more immediately advantageous to thoſe that felt the happy Effects of them. They were never Light and Trivial, but Remarkable in themſelves, and done upon ſome weighty Occaſion, and for the good of thoſe on, and before whom they were done, and moſt commonly for their Advantage in this, as well as the other World.

And they that come in our Saviour's Name, as extraordinarily commiſſioned by him, are queſtionleſs obliged to follow the ſame Method; not ſeek-

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fieri videtis. S. Clem. Recognit. l. 3. c. 40. *And accordingly* Irenæus *charges the* Simonians *and* Carpocratians, *that amongſt all their pretended Miracles they could not* make the Blind ſee, or the Deaf hear, nor drive away any Devils, unleſs poſſibly ſome of their own raiſing, nor cure the Weak, the Lame, the Paralytick, or ſuch as were afflicted in any other part of the Body, *l.* 2. *c.* 56.

[t] *Acts* 5. 5, 9, 10.
[u] *Ch.* 13, 11. &c.
[w] 1 *Cor.* 11. 30.
[x] 1 *Tim.* 1. 20.

ing [y] like *Mahomet*, to cleave the *Moon*, make Trees remove and meet him, Stones ſalute him, and Water iſſue forth from between his Fingers, a Beam to groan, and a Camel to bring its Complaint to him; nor like the Abbot [z] *Honoratus*'s cauſing a Stone to hang in the Air; or the forenamed *Sabatai Sevi*'s Pillar of Fire; or [a] *Philumenas* thruſting a great piece of Bread into a narrow-mouth'd Bottle, and taking it out again whole with her Fingers; or [b] other like Performances; which if true, would none of them have been of that Nature, as that a Divine Interpoſal might reaſonably be conceived to have been in them. The Miracles, I ſay, of our Bleſſed Saviour and his Apoſtles and Diſciples were nothing like theſe, but had a more effectual tendency to work upon thoſe to whom they were ſhewn, and for the moſt part were naturally beneficial to ſuch on whom they were wrought. And ſo were very different from many of thoſe our preſent Pretenders depend ſo mightily upon. Such as Mr. *L*'s [c] ſliding along the Room, *with his Heels, Calves of his Legs and Knees cloſe touching each other*; or his [d] hopping croſs the Room at another time, *without bending his Hams*. Such Antick Geſtures as theſe do by no means ſuit with the Influence of the Holy Ghoſt, and are ſo far from bearing a Divine Teſtimony, if true, that they would ſeem much rather to proceed from the contrary Spirit. They are ſuch pitiful Proofs of a Divine Miſſion, that one would wonder they ſhould not be aſhamed to

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[y] Alchor. ch. 54. Hotting. Hiſt. Orient. l. 2. c. 5. Abul-Pharai. Hiſt. Dynaſt. Dyn. 9. F. Simon *of the Religions and Cuſtoms of the Eaſtern Nations*, c. 15.

[z] Gregor. Dial. l. 1. c. 1. [a] B. Auguſt. de hæreſ. c. 24.

[b] De Geſtis S. Petri. c. 33, & 45. Sulpic. Sever. l. 2. c. 4. B. Auguſt. Serm. de Sanctis xxvii. Arnob. l. 2. p. 50. Conſtit. Apoſt. l. 6. c. 9. B. Ambroſ. Hexarm. l. 4. c. 8. Lactant. l. 2. c. 8.

[c] *Warnings, Part* 2. p. 62, 63. [d] P. 116.

appeal to them. Nor could they ever perſuade themſelves to do it, but for want of true and real Miracles.

3. To make their Miracles effectual to the End they are deſigned for, it will be neceſſary that they be plain and viſible, ſuch as all that are preſent may be Judges of. Thus our Bleſſed Lord and his Apoſtles, took care viſibly to work their Miracles, and in ſuch a manner, that whoſoever beheld them muſt needs be convinced, that there was no Deceit or Deluſion in them, but they were truly and undeniably wrought, and were undoubted Effects of a ſupernatural Power in thoſe who wrought them. None who ſaw a blind Man, undoubtedly ſuch, reſtored to Sight, a Cripple from his Birth made perfectly whole, or a dead Man, known certainly to be ſo, raiſed to Life again, but might eaſily diſcern whether the Fact were true or not? And thus it muſt be in all other Caſes, wherever any Signs and Miracles are wrought to atteſt whatſoever Doctrine, as the Preacher of it would promiſe himſelf any Succeſs from them. And indeed if they be not evident to the Satisfaction of thoſe who are to be convinced by them, they are as Uſeleſs as if not done at all. And the Reaſon is plain. For what Influence? What Authority can the moſt miraculous Effect in the World have, upon ſuch as very much doubt, or perhaps flatly deny, and utterly disbelieve it; and ſo need as much Proof of the Miracle it ſelf as of the Truth to be proved by it?

Yet thus it is with theſe Pretenders. Sir *R. B.* [1] ſpeaks in a very ſolemn manner, of the Diſcovery of divers Perſons unknown Thoughts and Deſigns. And ſuppoſing the Facts to be of that importance he would have them, though it is plain enough they are not ſo; and ſuppoſing moreover that Sir *R.* was ſufficiently ſatisfied of the Truth of

[1] *Anſwer to ſeveral Treatiſes*, p. 95, *&c.*

them: What is all this to us, who have nothing else to depend upon for them, but his own bare Word, no other Witneſs, nor any real Effects of them? Were this enough to convince an Infidel? He cannot pretend it is. He might full as well look to be believed on his ſaying, *They do Prophecy*, without offering any Confirmation of it, as upon his ſaying, *They confirm their Prophecies by Miracles*, whilſt theſe Miracles do not appear, and we have only his own ſingle Word to rely upon in either Caſe.

John, ſirnamed *Lacy* declares [f] of *E. Gray*, that *being ſet for a Sign, and for a Trial of the Faith of the Perſons preſent, in the Operation of a Miracle upon her, ſome of the Perſons preſent would not own it.* And what good reaſon they had for their Diſſent, I have already noted from the *Honeſt Quaker*, and ſhall not ſtand to repeat his Teſtimony here. But ſhall rather take notice of another like Feat, ſaid to be wrought upon the ſame *E. Gray*, which is ſuch as may be endleſly multiplied every hour of the Day. For the Buſineſs in ſhort was this. [g] She ſate with her Feet and Hands hanging down, as benum'd and uſeleſs, and *ſaid ſhe could not ſtir*; but in a while appeared in her uſual Health and Vigour, after Mr. *Lacy* had ſpoken to her; and this he gives out as another irrefragable Miracle. Though in truth there appears nothing more miraculous in it, than was to have been in the Beginning of the laſt Century, in the Intrigue at *Bilſon* in *Staffordſhire*. [h] Where a Boy inſtructed for the Purpoſe, was in ſuch *Agitations*, that his *Father, Mother, Neighbours, and many other People, with Admiration, did abſolutely think him poſſeſſed with a Devil, for he had ſtrange ſudden, violent, diſtorting Fits, that appeared to all the Beholders contrary to Nature, and being not full*

[f] *Warnings, Part 2. Pref.* p. iii, [g] P. 90, 91, 92.
[h] Wilſon's *Hiſtory of King* James, p. 107, &c.

fifteen Years old, it could not be imagined that any thing of impoſtory (as the Hiſtorian phraſes it) *could reſult from him.* Yet being ſometime after detected by the Care of good Biſhop *Moreton*, he confeſſed it to be all Contrivance and Artifice, and [i] that he was taught his Leſſon by *four Romiſh Prieſts*, giving him ſome Money, and many fair Promiſes, *if he would be conformable to their Inſtructions*, that they might have the Credit of diſpoſſeſſing him. Which ſo exactly reſembles the Caſe of Mr. *L.* and *E. Gray* that it will be a very difficult matter to prove any thing more Supernatural in the one than in the other. And when Mr. *L.* can do it, *Erit mihi magnus Apollo*; and I will heartily thank him for undeceiving me. And yet behold the Impiety of this Deceiver, as if it were a certain Viſitation from Almighty God, ſhe was not afraid to beſpeak her ſelf as from the Spirit in theſe words, [k] *Fear not, my Child, this was but to try you, to ſee whether you had Faith to believe that I could reſtore you again.*

At another time Mr. *L.* lays himſelf down upon a Bed for about three Hours, [l] remaining all that time as *in the condition of a bedrid Perſon*, and at length ſat up again coughing, ſpitting and ſweating. And his recovery out of this condition is reported as another of his Miracles. But though he *ſmiled* and ſpake *chearfully*, he was not perfectly cured yet: For *he was taken with a decrepit Lameneſs in his Inſpiration*, as himſelf proceeds, *that he was not able even to halt, and with weakneſs was bowed down almoſt double*; but upon taking *ſome Poſſet-Drink which accidentally was at hand, was inſtantly cured.* And I preſume every one will grant here was no more counterfeiting than before in *E. Gray*'s ſtrangling, and that his Cure was to all intents and purpoſes as miraculous as hers.

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[i] P. 110.
[l] P. 96, 97.
[k] *Warnings*, part 2. p. 93.

As

As was alſo the ſame [p] *E. G's Gift of diſcerning Spirits*, whereby ſhe diſcovered *an Evil one* to be *in the Chamber* amongſt them [n] till *J. A.* as miraculouſly expelled it, *commanding it in the Name of his Maſter the great King, to go, depart, and that inſtantly*, leſt otherwiſe *Vengeance ſhould immediately fall upon it.* Whereupon *E. G.* thus triumphantly encourages the Company, by way of congratulation for their Deliverance. [o] *Yes, he was here, and I gave you timely notice that you might take care. But I have given power to my Servant to baniſh him whenever he comes. But fear nothing, he ſhall not hurt you, I will keep you.* A notable inſtance of divine Aſſiſtance! but ſuch as Perſons of any common Modeſty, or who had any the leaſt ſenſe of Religion muſt be aſhamed of, and abhor from the very bottom of their Hearts. It would put one out of patience to hear ſuch Impoſtors. And yet [p] Mr. *L.* talks much at the ſame rate. But what Sir *R. B.* relates muſt have been much more apparent, had we but ſufficient Authority for it. He gives an account of [q] *their being trodden upon, kickt and beaten, putting their Hands upon burning Coals, falling flat upon the Floor at once like a Board, without the bending of the Knee, or any thing to break the Fall, ſo that the Forehead has come to the Ground as ſoon as any other part: As alſo in like manner falling backward at once, and without the leaſt bending of the Ham, ſo that the Skull has come to the Floor as ſoon as any other part of the Body whatſoever*; as himſelf profeſſes to have ſeen. But withal what were yet ſtranger, that *the very middle of the Skull (having no Peruke on) ſtruck againſt the pointed corner of the Seat of a Cane Chair, and with ſuch force as made it rebound off and turn off the whole Body half a Yard on one ſide, from the*

[m] P. 132. [n] P. 133. [o] P. 134, 135.
[p] *Warnings*, part 2. p. 115, 116, *and* 135.
[q] *Anſwer to ſeveral Treatiſes*, p. 42.

place

place where it would otherwise have lain, and yet in truth that the Person being *in an Ecstasy felt it not.* These Passages I grant were much more remarkable, if the Facts had been done before sufficient Witnesses, and so they had had others to vouch for them besides themselves, and who might better have been relied upon. And yet even in this Case I might have challenged Sir *R.* and all his Tribe to shew, that from the beginning of the World to this Day, any one such Ecstatical Miracle was ever shewn upon a true Prophet of the Lord; or that any of them ever read of the Holy Spirits diverting it self with such ridiculous Deliverances as these, which would much better become those of the Infernal Region. And no sort of Prodigy therefore can be more improper in order to the establishing a divine Dispensation.

Sir *R.* relates also divers Cures wrought upon [r] himself in a very extraordinary manner, *after words in a very solemn manner pronounced to him*, and that he thereupon found himself eased of divers lasting and painful Diseases. But then here are two things to be observed. First, he owns the Words spoken to him were *not an immediate Promise of present Relief*; which there is all the Reason in the World to conceive would have been, if such a wonderful Effect was immediately to follow upon them. And we may be sure whoever it was that pronounced the Words, he would not have been so far wanting to himself and the Reputation of his Cause, as not to say how speedily this should come to pass, or rather would have commanded his Diseases to be immediately gone, as our Saviour did the Leprosy, St. *Matt.* viii. 3. And his not doing something of this nature argues him to have spoken by guess rather than upon any direction given from above.

[r] P. 110, *&c.*

Secondly,

Secondly, It would have added much to the Credit of this Cure if it had been atteſted by ſome noted Phyſician that had been well acquainted with the nature of this Gentleman's Diſtempers and of his ſudden Recovery. I cannot but ſuppoſe a Perſon of his Quality would make uſe of more than one Phyſician in ſo long a time, and under ſuch a Complication of Diſeaſes. And his own Reaſon would naturally have directed him to get the Certificate of ſome or all of them, upon ſo unuſual and ſo weighty an occaſion. I am very loath to queſtion the Truth of what a Gentleman of Sir *R*'s Quality and Character ſo ſolemnly affirms: But I am perſuaded upon ſecond Thoughts he will himſelf acknowledge his own ſingle Aſſertion too weak a ſupport for a Matter of this Conſequence: Eſpecially ſince if the Fact be true, he might eaſily have had his Phyſicians and divers other of his Acquaintance, to confirm it. Which the Reflecter upon his Anſwer [t] poſitively affirms to have been *demanded, but never complied with*, and that he has hereby *rendred all ſuſpicious*.

4. Another requiſite to the Efficacy of Miracles is, that they be actually wrought, not barely promiſed as divers are by theſe Pſeudo-Prophets. I do not remember that any one of all who pretended to the Gift of Prophecy before theſe, ever undertook to ſupport his Pretence by a promiſe of Miracles to be afterwards wrought, and Supernatural Gifts to be beſtowed in confirmation of it, but only by apparent Miracles wrought, or ſome other Token of a Divine Miſſion ſhewn to thoſe to whom they propheſied.

Our Saviour indeed foretold to his Apoſtles, that when he [x] *was gone from them* he would certainly ſend the *Paraclet*, the Comforter or Advocate [u] *to*

[t] *Reflect.* p. 57. [x] St. *John* 16. 7. [u] *Ch.* 14. 16. *abide*

abide with them, [z] *to teach them all things, and bring all things to their Remembrance whatsoever he had said unto them*; assuring them they should in a few Days be endued with *Power from on high:* And again saith our Saviour, [x] *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify of me.* But then it is to be remembred that these Promises were made for the encouragement of the Apostles themselves, not as Signs to others; who, tho' they must needs be mightily confirmed in the Faith, by the wonderful accomplishment of what was thus foretold, were yet never invited to become Christians upon this Promise made them. And accordingly we find the Apostles directed to forbear the exercise of their Function till they should see it fulfilled, both for their own satisfaction and in order to the Proselyting of such as they should be sent to preach to. [y] *Behold*, says our Saviour, *I send the Promise of my Father upon you; but tarry ye in the City of* Jerusalem *until ye be endued with Power from on high:* Hereby cautioning them to wait for their Credentials, the miraculous Effusion of the Holy Ghost qualifying them to speak with Tongues, and work Signs and Wonders, before they took upon them to publish the Gospel through the World.

Directly contrary to the Method of these Pretenders, who go about preaching their new Doctrines, and at the same time declaring Tongues shall be spoken and Miracles shall be wrought in Testimony of the Truth of their Revelations. Or if Mr. *L.* does say [z] there are Miracles already, he leaves the Matter as unsatisfactory as if they were not; for he tells his Readers they must wait for an account of them from themselves. *I have*, says he, *already performed things miraculous*; but then it follows not,

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[w] *Ver.* 26. [x] St. *John* 15. 26. [y] St. *Luke* 24. 94.
[z] *Warnings*, part 2. *Preface*, p. v.

which

which you have ſeen and cannot deny, but *as you'll have it related.* So that here their own words are to be taken for theſe Miracles, and whoſoever will not rely entirely upon them muſt be put off till hereafter. For ſo it follows, *The reaſons why I do not ſo ſpeedily give the like demonſtration to others, it becomes every one of you to allow me, not juſt when you require it, or deſire it to give you.* And again, [a] *Wait therefore you that think any who do ſpeak repreſenting my Perſon, wait therefore to ſee Vengeance upon their Head if they be counterfeit. And you ſhall ſurely ſee that upon the Heads of theſe Meſſengers of mine, or you ſhall ſee the ſtrokes of this Hand upon the Head of thoſe that audaciouſly and pertinaciouſly impute Cheat and Counterfeit to him. Is it not equal, O ye my Creatures, to leave me judge of ſo great an Affair as concerns the whole World and the Honour of my Chriſt. This is not an uſual Diſpenſation, I ſhall therefore give it an extraordinary Atteſtation.* Which is all ſtill but Promiſe, and Delay, and Evaſion; and being what might be ſaid by any Impoſtor, can be no manner of Proof that theſe Men are not ſuch.

This is groſs enough. And yet Mr. *L.* declares farther in the ſame Preface, that ſuch as will not reſt ſatisfied with theſe Promiſes, but want Miracles to be done amongſt them, which themſelves may ſee and judge of, thoſe that will not take things blindly upon truſt, but ſeek for ſome real ground of their Faith, ſhall be ſure to meet with a diſappointment. He had ſaid before, [b] *Thoſe that would ſeek with a true Heart, deſirous to congratulate the Dawn of the great Day of the glorious Appearance of the mighty King, they are not to expect Meridian Light:* As much as to ſay, they are not to look for clear convictive Evidence, but muſt be content to take up with Promiſes and doubtful Miracles, ſuch

[a] P. vi. [b] P. iii.

as

as that of *E. Gray*'s Strangling upon account of which theſe words were ſpoken. And here again he adds, [c] *Without other Proofs, whereof there are many, to expect immediate Miracles; for every Man has equal Authority to expect it as another: and if every Man ſhould be dubious of what he does not ſee, and if he be dubious of the Miracle it ſelf, whether it be or be not within the power of Natural Cauſes; why then to expect Miracles that ſhall be ever beyond any Criticiſm; and for every Man to expect to be Eye-witneſſes of ſuch? Was there ever ſuch an expectation in the World? Who had been Chriſtian at this rate? However I have already performed Miracles and there ſhall be many wrought. But them that abſolutely inſiſt upon that, the only Proof they will admit, they ſhall be rejected.* I will not undertake to anſwer for the Grammar, Senſe or Coherence of this bold Period, any more than of ſome others in theſe Books of Warnings: However, I take the meaning of it to be plainly this, that God will accept of none who inſiſt to ſee Miracles wrought by theſe Pretended Prophets, and will not entirely depend upon their Word, and reſt ſatisfied that themſelves profeſs to have done Miracles, and ſhall do others; that is, that will not believe them to be Prophets ſent by God without any other Proof but their own Affirmation. And yet here is an amazing Interrogation, by which themſelves manifeſtly diſprove their being ſo. *Who*, ſays Mr. *L. had been Chriſtian at this rate?* Plainly intimating our Bleſſed Lord to have given no better Evidence for the Truth of his Goſpel, than theſe Mens bare declaration amounts to: Which is ſuch a blaſphemous miſrepreſentation of our Saviour and his Miracles, together with thoſe of his Apoſtles and other Diſciples in the firſt Ages of the Church, that neither *Spinoza* nor any of his Followers have talked more ravingly than

[c] *Preface*, p. vii.

this

this Gentleman does, even whilſt he is endeavouring to evince, that himſelf and his Followers are ſent in purſuance of our Saviour's Incarnation and Preaching of the Goſpel, and to introduce a more glorious State of his Church and Kingdom than has hitherto appeared. *By their Fruits* therefore *ye ſhall know them. Men do not gather Grapes of Thorns or Figgs of Thiſtles.* Where ſuch pernicious and deteſtable Suggeſtions occur, the cloven Foot too manifeſtly diſcovers it ſelf to leave it any longer doubtful, from whom theſe Inſpirations proceed, and who is the Father of them. If any think this too hard a Rebuke for what is thus ſaid, I would be glad to be taught by ſuch what elſe can be the meaning of it. The words immediately foregoing are in as general Terms as may be, and neceſſarily take in the firſt as well as the latter Times of Chriſtianity; in neither of which, according to Mr. *L.* immediate and undeniable Miracles were to be expected. For theſe are his own words, *Was there ever ſuch an expectation in the World?* If theſe Miracles were never to be expected, then not from our Saviour or his Apoſtles. And then it follows, *Who had been Chriſtian at this rate?* Which muſt imply, that the firſt Chriſtians were converted without the ſight of any ſuch Miracles, in flat Contradiction to the poſitive Doctrine of all the Evangeliſts. It very ill becomes one who would be thought to come from God, and to ſpeak and act in his Name, to build his own Fabrick upon the Ruines of our common Chriſtianity, as Mr. *L.* does in this place; whilſt to ſilence his Diſciples and prevent their diſſatisfaction for want of preſent and real Miracles, he ſeeks to perſuade them that undoubted Miracles were not neceſſary in order either to its Plantation or Progreſs; and that had People then demanded any clearer Evidence of this kind than what Mr. *L.* boaſts of now amongſt his Abettors, very few, or rather none at all might have been expected to turn Chriſtians.

ſtians. The horrid Impiety of which one inſinuation is an abundant Caution to ſuch as love their own Souls, to be continually upon their Guard against the Author and Favourers of it.

Irenæus [d] relates of *Marcus*, the head of the *Marcoſian* Gnoſticks, that he encouraged his Female Followers with much the ſame Promiſes that Mr. *L.* makes to his eſpecial Favourite *E. Gray*; and that hereupon they preſently fancied themſelves ſupernaturally enlighten'd, and began to prophecy: But adds withal, Ἐικὸς ὢ αὐτὸν καὶ Δαίμονα τινὰ συνεργὸν ἔχειν, *&c.* That *he ſeemed to have ſome confederate Damon, by whoſe Help he both propheſied himſelf and empowered ſuch Women to do it as he thought fit.* What can we think he would have ſaid of Mr. *L.* if he had lived to hear him vent his New pretended Inſpiration; and particularly had obſerved him to reflect upon the Miracles whereby our Religion was ſettled in the World, in ſuch a manner as this now mentioned?

But to keep to the Point I am upon, namely, our modern Pretenders vain Promiſes of Miracles and Languages. [e] *Did not I promiſe thee Languages?* ſays Mr. *L.* to *E. Gray*; *thy own Ignorance is no bar to the Expectation of them.* [f] *The Sun ſhall not Eclipſe thy Brightneſs, O thou Morning Star. Thou alſo ſhalt work Miracles in this City. Thou ſhalt heal the Sick. Thou ſhalt ſpeak Languages.* At another time he ſays, [g] *Signs and Wonders I have promiſed, and the time is come that I ſhould diſcharge my Bonds given to many of my Children.* At another time he repreſents the Spirit [h] as ſpeaking to himſelf, and pre-informing him what an Inſtrument of God's Glory he ſhould be, and what a Bleſſing to the whole Nation;

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[d] Adv. Hæreſ. *l.* 1. *c.* 8.

[e] *Warnings*, part 2. p. 90. *ſee alſo* p. 91. *and Account of the* French *Prophets*, *p.* 52.

[f] P. 21.

[g] P. 66.

[h] P. 97.

that by his Voice and Touch the Sick and Languiſhing, Weak and Helpleſs, ſhould be raiſed to Health and Vigour, beſides other Powers that ſhould be conferred upon him; and this in a little time. And again [i] promiſes to *many in this City miraculous Powers, ſuch as God only can work*; and not to this City only, but that [k] *Signs and Wonders* ſhould be done *in all Parts, in other Countries.* As the two *Alluts* alſo promiſe [l] full Power ſhould be given, Healing, and ſurprizing Miracles ſhould be wrought, fiery Tongues ſhould light upon them, and their Enemies ſhould be amazed at the Effects of them; and this too very ſpeedily. Here are very ample Promiſes of Tongues, Healings, Miracles to be wrought both here and in other Nations; and in a very little time. But if any enquire as to the accompliſhment of them, he will find the Event no way anſwerable, that they are all but vain Words and mere confident Boaſtings whereby *to beguile unſtable Souls*; and that as *Irenæus* complains of the Hereticks of his time [m] *ſeducere nituntur inſenſatos*, they only ſtudy to delude *their ſenſleſs Followers, producing no Fruit or Advantage to thoſe on whom they give out their Miracles to have been done.* There is nothing in any of theſe Pretences but what others might promiſe as well as themſelves, and with full as good effect as to the Completion of them; which is none at all.

And yet there is another ſort of Miracles likewiſe promiſed, which I therefore think my ſelf concerned to take notice of before I quit this Article, and that is of *Flying* and of *Walking* in the Air, or on the Water. [n] *I will walk*, ſays Mr. *L. upon the Water and in the Air.* And again, [o] *Why ſhould not he walk upon the Water or fly in the Air?* In relation to which Promiſe it is not only obſervable, that we

[i] Part 3. p. 81.
[k] P. 107, 108, 118, 120, 125, 172.
[l] Part 2. p. 114, 123, 131, 135.
[m] L. 2. c. 57.
[n] *Warnings*, part 2. p. 120.
[o] P. 125.

have no notice of either of these Predictions having ever been fulfilled, unless *Sliding* or *Hopping* may be called *Flying*: But besides it is not to be forgotten that we never read of any who pretended to *fly* by Miracle, and as an attestation to their Doctrine, and a means of gaining Proselytes, but known Magicians, or such notorious Hereticks as might reasonably be suspected to be acted by an evil *Genius*. Of the former sort were [p] *Pythagoras* and *Abaris* amongst the Heathens; and amongst the Christians, [q] *Simon Magus* anciently, and [r] *Major Wier* of late; and of the others [s] *Theodotus* the *Montanist*. And I presume Mr. *L.* will not reckon it any mighty honour to be enrolled amongst these, or to have been under the influence of such a Spirit as they are said to have had. Most certainly his following them herein will be no Evidence of a divine Inspiration, but as opposite to it as Cold is to Heat, or Darkness to Light.

5. To make these Miracles the more effectual, it would be requisite that they be wrought in the publickest manner that may be, and upon Strangers rather than their own Disciples, who may justly be suspected to be in a Plot with them, and to make shew of Cures or other Miracles, where in reality there are none. It is certain the Testimony of one Foreigner, especially of a known Adversary, will sooner be believed than the relations of many of

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[p] Iamb. de vit. Pythag. *l.* 1. *c.* 28.

[q] Constit. Apost. *l.* 6. *c.* 9. Epiphan. Hæres. 21. *c.* 5. Arnob. adv. Gent. *l.* 2. *p.* 5. B. Ambros. hexaem. *l.* 4. *c.* 8. B. August. *To.* 10. Serm. de Sanctis xxvii. Sulpic. Sever. Hist. Sacr. *l.* 2. *c.* 41.

[r] Ravillac. Rediv. *p.* 40.

[s] *Foregoing History of* Montanism. Art. 5. Sect. 2.

[t] —Τοῖς δὲ ἡμῖν πιστεύσασιν ἀναγκαίως χωρησάτωσαν· οὐκ εἰς τὴν τῶν ἐναντίων ὠφέλειαν· ἀλλ' εἰς τὴν τῶν ἀπίστων συγκαλύψεσιν· ἵν' ὡς οὐκ ἔπεισεν ὁ Λόγος τούτους ἡ τῶν σημείων δυσωπήσῃ δύναμις· τὰ γὰρ σημεῖα οὐ τοῖς πιστοῖς ἡμῖν, ἀλλὰ τοῖς ἀπίστοις Ἰουδαίων τε καὶ Ἑλλήνων. Constitut. Apostol. *l.* 8. *c.* 1.

their profeſſed Friends: And their proper Method therefore had been to ſhew their Power amongſt theſe, upon all occaſions, and in ſuch places where they might be moſt conſpicuous. *Moſes* wrought his Miracles not upon the *Iſraelites* but upon *Pharaoh* and his People, who clearly ſaw and felt to their coſt, [u] *The Finger of God*, as the Magicians were forced to acknowledge, *to be in them.* So our Bleſſed Saviour exerted his Divine Power in the publickeſt both place and manner, and upon all that applied themſelves to him whether *Jews* or *Gentiles*, and in the Face of his moſt avowed Enemies the *Scribes* and *Phariſees.* And his Apoſtles in like manner not only ſpake with Tongues in all Places where they came, to the great Aſtoniſhment of the Hearers; but after their Lord's Example, wrought their Miracles alſo in the publickeſt and moſt effectual manner, to [w] the Converſion of Multitudes of their Auditors, and [x] the Conviction of their moſt obdurate Adverſaries. [y] *Their Speech and their Preaching was not with enticing words of Man's Wiſdom, but in demonſtration of the Spirit and of Power,* [z] *with mighty Signs and Wonders, and mighty Deeds, by the Power of the Spirit of God.* And this wonderful Power beſtowed upon them from Above they were not backward to exert, amongſt ſuch as were not yet converted to the Faith. But it is obſervable on the other hand, that they were not ſo ready to do it amongſt themſelves, and upon their own Proſelytes. And hence we read, that when *Timothy* found himſelf indiſpoſed, and in need of ſome help for the Recovery of his Health, St. *Paul* did not come and lay his Hands upon him, but directed him to a natural Remedy, as properer for one in his Circumſtances, [a] *Drink no more Water, but uſe a little Wine for thy Stomach's ſake and thine often Infirmities.*

[u] *Exod* 8 19. [w] *Acts* 5. 14. and 8. 6, 12, 13. and 9. 35, 42. [x] *Chap.* 4. 16. [y] 1 *Cor.* 2. 4. [z] *Rom.* 15. 19. 2 *Cor.* 12. 12. [a] 1 *Tim.* 5 23.

Whereas

Whereas if we enquire concerning theſe Pretenders, their Miracles will ordinarily prove to be done amongſt themſelves only, or not at all. We are told of Cures effected upon [b] Sir *R. B.* upon [c] Mr. *Jackſon*, upon *E. Gray*, and others. But upon Enquiry I find very good reaſon to queſtion, whether any one of all thoſe named, will ſo much as pretend to have received any Benefit this way, who is not one of themſelves, and was not ſo before this Cure attempted. It is confeſſed by Mr. *Lacy* concerning [d] Mrs. *Rusbatch*, and others not of their Party, that no Effect has been obſerved to follow. As I obſerved before there was really none in Mrs. *Moſely*. So that here again all their Teſtimonies center in, and reſt purely upon their own Veracity; and the Miracles ſo much gloried in, and whereby their new Diſpenſation was to have been confirmed, need yet farther Miracles to be wrought by way of Atteſtation to themſelves.

6. And laſtly, That any manner of Credit may be given to their Miracles they ought to be done upon the Spot, that People may ſee, and feel, and be fully aſſured of them; and not ſaid, as the chief of thoſe now talked of are, to have been done in a foreign Country. Who before theſe ever ſet up for a Meſſenger ſupernaturally commiſſioned by Almighty God, and yet came in this manner, or hoped to be believed upon no better Authority? Not *Moſes* only, but others of the Prophets amongſt the *Jews*, nor our Saviour only, but his Apoſtles and others, both in theirs, and [e] for ſome following Ages,

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[b] *God's Dealings*, &c. p. 24. *Anſwer to ſeveral Treatiſes*, p. 110, &c. Ibid.

[c] *Warnings*, *Part* 2. p. 111, 112, 113, 145, 146, 149, 150, 194, 195, 196.

[d] *God's Dealings*, p. 26.

[e] Tertull. de animâ, c. 1. Scorpiac. c. 1. Apologet. c. 23, 42, 44, 50. Ad Scap. & De Teſtim. Animæ Juſt. Mart. Apol. 1. Dial. cum Tryph. edit. Par. p. 258 A. & 315 D. M. Aut.

Ages, conſtantly took care to atteſt their Commiſſion by Signs and Wonders wrought in the Preſence of their Auditors. And particularly our Bleſſed Lord, when his Forerunner *John the Baptiſt* ſent his Diſciples to enquire concerning him, whether he were the *Meſſias* or not, refers them, as I noted before, to his Miracles for the Reſolution of their Queſtion. But now I muſt farther obſerve, that he does not tell them the Scene of theſe Miracles lay in another Place at a conſiderable Diſtance, and whence they could only hear of them by the Report of others, who it was poſſible might deceive them. He does not profeſs before them, that he had cauſed *the Blind to receive their Sight, and the Lame to walk, the Lepers to be cleanſed, the Deaf to hear, and the Dead to riſe out of their Graves*, in ſome other part of the World, ſome diſtant City or Country, and ſome time before; no, he appeals to their own Senſes for Satisfaction both to themſelves, and their Maſter, who had ſent them. [f] *Jeſus anſwered and ſaid unto them, Go ſhew* John *again thoſe Things which ye do hear and ſee.* Nor is God Almighty ſo ſparing of his Miracles, but that he would be ſure to work them here as well as in *France*, or any other Nation, and in as eminent and illuſtrious a manner as

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Antonini Epiſt. apud Juſt. Mart. p. 101; *and Dr.* Wotton's *learned Notes on the Life of* Marcus Aurelius Antoninus. Iren. c. hær. l. 1. c. 8. & l. 2. c. 5. & Feuard. in loc. & c. 56, 57. & l. 5. c. 22. S. Cypr. ad Donat. p. 4. Edit. Oxon. de Idol. vanit. p. 14. & ad Demetr. p. 193. Orig. c. Celſ. l. 1. p. 34. l. 2. p. 86. l. 7. p. 334. Lactant. l. 2. c. 15. Euſeb. Hiſt. Eccl. l. 3. c. 37. l. 5. c. 3, 5, 7, 16. l. 6. c. 9. l. 7. c. 10. Socrat. Hiſt. Eccl. l. 1. c. 13, 17, 19, 20. l. 4. c. 24. l. 7. c. 8, 17, 23, 37. Sozom. l. 1. c. 10, 11. l. 2. c. 3, 6, 24. l. 3. c. 14. l. 4. c. 16. l. 5. c. 10. l. 6. c. 20, 28, 29. l. 7. c. 5, 26, 27. l. 8. c. 5. Theodorit. l. 1. c. 18, 23. l. 2. c. 30. l. 3. c. 3. l. 4. c. 18, 21. Min. Fel. p. 89, 90. Edit. Ox. 1636. Fauſtin. & Marcell. lib. precum, p. 33, 34. Vit. S. Ambroſ. a Paulin. S. Auguſt. Confeſſ. l. 9. c. 7. Retract. l. 1. c. 13. Epiſt. 67. De Civ. Dei. l. 22. c. 8. Prudent. peri Steph. p. 134, 135. Edit. Amſtel. 1625. Arnob. adv. Gent. l. 2. p. 50. Lugd. Bat. 1651.

[f] St. *Matth.* 11. 4.

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any are ſaid to be done there, if he ſaw a juſt occaſion for it, and thoſe who pretend to come in his Name had any Meſſage to deliver that might deſerve ſuch ſupernatural Atteſtation.

What Credit then can theſe Men reckon it to themſelves or their Doctrine, to tell [g] of a Child thirteen or fourteen Months old ſpeaking diſtinctly, and exhorting to Repentance; [h] of a new Star appearing in the Air, like that which conducted the Eaſtern Wiſemen to *Bethlehem*, [i] of *Claris*'s wonderful Preſervation out of the midſt of a great Fire, as ſtupendous if it had been true as the Deliverance of *Daniel* out of the Lion's Den, the three Children out of *Nebuchadnezzar*'s Fiery Furnace, or * St. *John*'s out of *Domitian*'s Caldron of boyling Oil; [k] of *El. Marion*'s pouring forth Tears of Blood in great Plenty, *florid Blood, as if ſpun directly from the Veins*, and with which not only his *Cloaths*, but the *Earth* was *ſtained*; [l] of Almighty God's damping the Force of Muſquet-Bullets, that they either *drop harmleſs*, or *rebounded* from thoſe to whom *he would be a Shield*; with [m] other like ſtupendous Effects; what Credit, I ſay, can theſe Men reckon it to themſelves to tell of ſuch Matters tranſacted in *France*, whilſt we ſee nothing like them done here. May we not juſtly call to them to let us ſee ſome of their Operations amongſt our ſelves, *whatſoever things we have heard done there, do alſo here in this Country?* And till we can obtain ſome ſuch viſible Evidence it is too plain, that howſoever theſe Pretences may ſerve to amuſe People, and may poſſibly perſuade ſome of the Weaker and leſs Judicious to follow them, it is not to be thought any wiſe and good Man will ever have the better Opinion of them for ſuch Reports. It would rather caution Perſons to

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[g] *Cry from the Deſart*, p. 15. [h] P. 27, 36.
[i] P. 51, 57, 66. * Tertul. de Præſcript. c. hær. c. 36.
[k] P. 87. [l] P. 94. [m] P. 98, 120.

be upon their Guard againſt ſuch Impoſtors, who becauſe they cannot work Miracles here, ſeek to bear up their Reputation, by affirming them to have been wrought otherwhere.

Eſpecially ſince we are publickly informed, that [n] *the Three falſe Prophets, who have atteſted moſt in the* [o] Sacred Theatre, *are known to be Wretches capable of ſaying any thing to ſupport their Deſign*, and that *it would not be difficult beſides to diſcredit ſome of the other Witneſſes, who are as Pillars of the Book.* Nor is there in the Certificates produced at the *Savoy* the leaſt Hints, as far as I can remember, that any of them, whilſt in *France* was endued with the Gift of Prophecy; but they [p] had a quite different Character there.

Here Mr. *L*'s blaſphemous Queſtion might be applied in a better Senſe, and without any juſt Offence, *Who had been Chriſtian at this rate?* How could our Religion have ever got footing in the World? How could it have held out againſt all the Oppoſition it met with from its multitudes of Adverſaries, and ſettled it ſelf in any part of the Earth, if it had had no better Teſtimony born to it than theſe vain Brags amount to? If the Apoſtles and Diſciples, inſtead of working Miracles before thoſe to whom they were ſent had only told of great ones wrought ſomewhere elſe, but had no other Proof of their Commiſſion, what Succeſs could they poſſibly have hoped for? It might juſtly have been demanded in this Caſe, as *Tertullian* demands of the *Marcionites*, *Valentinians*, and other Hereticks, [q] *Volo igitur & Virtutes eorum proferri*; let them give us ſome evident Token, that they have this Power, they ſeem to value themſelves ſo highly upon; and

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[n] *Account of the three* French *Prophets*, p. 37.
[o] *The Cry from the Deſart.*
[p] *See Mr. C's Caveat againſt the Prophets*, p. 51, 52.
[q] De Præſcript. Hæret. c. 30.

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to convince us whereof their only effectual way would be, to put it in Execution before our own Eyes. Such Things as they ſay were done Abroad, let them do here at Home, that ſo we our ſelves may be Witneſſes of this mighty Gift, may ſee and believe, and be converted, and join our ſelves to them. For till this is once done, they muſt blame themſelves only, if they find Mankind wiſer than to be carried away with an idle Plea of Miracles, which they can never be aſſured were wrought, but have all the Reaſon in the World to believe were not.

From theſe ſeveral Conſiderations it appears how little cauſe theſe Pſeudoprophets have to boaſt of their pretended Miracles, as done by the mighty Power of God, ſince I have ſhewn that ſome of them are too mean and uſeleſs to proceed from the Holy Spirit of God, if they had been true; ſome and indeed the chief of them, and which would have beſt deſerved the Name of Miracles, are ſaid to be done a great way off, ſo that we have only their own Word for them, which is by no means a competent Ground of Belief; others ſeem only fictitious, looking too like Trick and Artifice to be aſcribed to the Holy Ghoſt; others are only declared to be wrought anongſt themſelves, and are no way apparent to others; and take them altogether they are very Defective as to any Proof that ever they were done at all. There is no Evidence of the Fact, that ever they were wrought, nor any Reaſon to perſuade a great part at leaſt of them to deſerve the Name of Miracles, if they had, nor is it credible that they ſhould have proceeded from a Divine Power, if they could be made appear to have been ſupernaturally done. So that I take it I may fairly conclude this part of my Charge in the Words of an Author already appealed to; [1] *The greateſt wonder*

[1] *Reflections on Sir* R. B's. *Anſwer to ſeveral Treatiſes*, p. 13.

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they (these Pretenders to Prophecy) *ever performed is, that consummate Obstinacy they have contracted, which in the Face of all imaginable Evidence, still makes them persist in their Folly. And when Posterity shall read the whole Process of the Story, I doubt not but they will count it little less than a Miracle, that Men could be so infatuated.*

Thus having sapped the Foundation of these Pretender's goodly Fabrick, and shaken the only two Pillars it rests upon, by shewing that whatsoever their Confidence be, they are really endued neither with the Gift of Tongues, nor Power of Miracles, I have hereby fully proved their Pretences to Inspiration to be wholly groundless and unreasonable. But I must not rest here; for I have some farther Considerations to offer, whereby to evince, that they not only have no Revelation to make, that is worthy of a new miraculous Attestation, nor any Proof of the Truth of their Pretences, but there are moreover unanswerable Objections against them, which utterly overthrow all they can possibly urge in behalf of a Divine Mission. As I shall shew in treating of my two following Propositions, together with some other like additional Observations.

III. *In order to the Proof of a Prophet's being sent by God, it is an indispensable Condition that the Accomplishment of his Predictions bear Testimony to the Truth of them.* This may possibly argue him to be really what he professes himself to be; but the contrary, the failure of what he has taken upon him to foretel, will shew beyond all contradiction, that either he is a false Prophet, or no Prophet at all. And this Test therefore God himself ascribes to his own People *Israel*; Deut. 18. 21, 22. *If thou say in thine Heart, How shall we know the Word which the Lord hath not spoken? When a Prophet speaketh in the Name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken,*

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but the Prophet hath ſpoken it preſumptuouſly; thou ſhalt not be afraid of him. If there came to them one who propheſied in the Name of any falſe God, there needed nothing more than the Prophecy it ſelf to diſcover him to be an Impoſtor. But ſuppoſing him to have come in the Name of the Lord God of *Iſrael*, and to have foretold ſome wonderful Event that was ſhortly to come to paſs, as a Token of his being ſent as a Meſſenger from God, and it did not come to paſs accordingly, they were to look upon him as no other than a falſe Pretender, and to have no Reverence or Regard for him.

And not Scripture only, but Reaſon likewiſe teaches, that he whoſe Predictions come not to paſs can be no true Prophet. This is ſo unqueſtionably true, and ſo agreeable to the common Notions of all Mankind, that the Challenge made to the Falſe Gods of the Heathens, *Iſa.* 41. 22. is no leſs applicable to ſuch vain Pretenders. *Let them ſhew us what ſhall happen; let them ſhew the former things what they be, that we may conſider them and know the latter end of them, or declare things to come.* Let them put the matter upon this Iſſue, that we may ſee whether Almighty God will bear witneſs to them by an anſwerable Event; who we may be ſure will not be ſo far wanting to any that truly come on his Errand, as not to fulfil whatſoever he has authorized them to publiſh in his Name. He will certainly have a regard to his own Word, and will not fail, in his due time, to verify it in the Sight of thoſe to whom it was ſent. And by plain and neceſſary conſequence it muſt be allowed, that ſuch whoſe Predictions are not made good are not endued with the Spirit of Prophecy. They may be of their own, but cannot be of God's ſending, who never neglects to accompliſh whatever he deſigns.

There is one Caſe only wherein his Threatnings have not been fulfilled, as is uſual, and as otherwiſe they moſt certainly would be; and that is of

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an hearty and ſincere Repentance for thoſe Sins, at which theſe Threatnings are levelled. And no leſs on the other hand, the firmeſt Promiſes of Mercy and Favour may be cancelled and come to nought, by the Undutifulneſs of thoſe to whom they are made. This is very expreſly declared by the Mouth of the Prophet *Jeremiah*, Jer. 18. 7, 8, 9, 10. *At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up and to pull down, and to deſtroy them: If that Nation againſt whom I have pronounced turn from their Evil, I will repent of the Evil that I thought to do unto them. And at what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom to build and to plant it; If it do Evil in my ſight that it obey not my Voice, then I will repent of the Good wherewith I ſaid I would benefit them.* Agreeably whereto the *Ninevites*, by their ſtrict Repentance and Humiliation upon the preaching of the Prophet *Jonah*, reſcued themſelves from the ſpeedy Deſtruction he had foretold ſhould come upon them, *Jonah* 3. 10. And on the other hand, the *Iſraelites* by their murmuring againſt God, and provoking him in the Wilderneſs, incapacitated themſelves for entring into the good Land which had been ſo ſolemnly promiſed them, *Numb.* 14. 28, *&c.* Tho' God had faithfully promiſed and ratified it with an Oath, that he would ſettle them in *Canaan, that good Land concerning which he had ſworn to make them dwell therein*, ver. 30. yet having by their diſtruſt of his Goodneſs and Veracity forfeited their Right to this Promiſe, he poſitively declares that but two of all their Multitude who alone had behaved themſelves more dutifully, ſhould come to the Poſſeſſion of their deſigned Inheritance.

And in all other Caſes we may ſafely take it for a ſtanding Rule, that God's Promiſes or Threatnings to any Perſon or People, muſt be underſtood to contain in them a tacit Condition, that theſe are to depend upon the Behaviour of thoſe to whom they

they are made. But where nothing of this nature intervenes to make an alteration, the failure of Predictions is to be looked upon as an undeniable Evidence, that the Predicter can in no other Senſe deſerve the Name of a Prophet than as it was given to [s] the Prophets of *Baal*, and the *Groves*. And if this be applied to our preſent Pretenders, I ſee not how they will poſſibly contrive to make out any better Title to this Character. They [t] make a noiſe with their Predictions, but nothing is more manifeſt than that they have groſly failed, where no ſuch Condition as here mentioned could, and in other inſtances where is no manner of appearance that either of them did interpoſe; nor any reaſon can be aſſigned why Providence ſhould have changed its intended Method.

1. This is undoubtedly the caſe of Dr. *Emes*, [u] whoſe Reſurrection was ſo expreſly foretold to be the 25th of *May* 1708, that nothing could be more. In his Life time he was encouraged by Mr. *L.* during his Illneſs, *December* 5. 1707. in theſe words, [w] *Fear not. Whatever I do for thy trial thou art in ſafe hands. For if I command thy Life away, yet I will reſtore it again; here even in this Houſe thou ſhalt return to thy Dwelling-place.* And again the next Day, [x] *If thou dieſt I will raiſe thee.* And the Day after his Death, *December* 23. it was ſaid by one of their Children-Prophets in a publick Aſſembly, [y] *Tho' my Servant dies, have I not ſaid I will raiſe*

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[s] Prophetæ vocantur tam illi, qui per divinationes & auguria aliquid indicant, & prædicunt, quàm qui legitimo modo id faciunt. Idcirco appellantur Prophetæ *Baalis*, & Prophetæ *Haaſherah*, h. e. *Lucorum*, quoq; Prophetæ. *Maimon. Mor. Nev.* l. 2. c. 32.

[t] *Sir* R. B's *Anſwer to ſeveral Treatiſes*, p. 91, 92. *and often elſewhere.*

[u] *Relation of God's dealings*, &c. *p.* 29. *and other places.*

[w] *Prediction concerning the Raiſing the dead Body of Mr.* Tho. Emes, *p.* 1. [x] *Ibid.* [y] *Pag.* 2.

the Dead by the Hand of my Servant? That as you think impoſſible ſhall come to paſs. And on the Day of his Burial, *December* 25. *I. P.* declares in the Audience of their whole Aſſembly, that [z] *the reſtoring of the Blind, the healing the Sick, the raiſing of the Dead ſhall decide it, after ſome Months being interred.* And a little after, *Yes I will raiſe the Dead. BY THE SAME POWER THAT I HAVE RAISED UP* JESUS *WILL I RAISE THAT BODY NOW ASLEEP. Yes, the ſame Body, and the ſame Face, tho' more lovely.* Whereupon the former young Propheteſs began again, and took upon her not only to confirm what was ſpoken, but to point out the Perſon that ſhould raiſe this dead Man. [a] *By the Hand of my Servant* Lacy *will I raiſe the Body of my Servant that is now dead.* The ſame Prediction was alſo confirmed [b] three Days after by *J. P. My Children,* ſays he, [c] *in a few natural Months you ſhall ſee GREATER MIRACLES WROUGHT THAN THAT I DID IN RAISING* LAZARUS. *For when I raiſed him he had been but four Days in the Grave; and I then commanded the Grave-ſtone to be removed: but you and the Inhabitants of this City are to ſee my faithful Servant, who has been buried, raiſed again within a few Months, in the Preſence of Men. My Children, he ſhall come out of his Grave, without taking away the Earth that lies upon him, and ſhall untie his Shrowd; and this not in private, but publickly, and in the Sight of all. —I proteſt to you with an Oath, that if ye anſwer me ſincerely you ſhall ſee theſe things.* And again, [d] *With as little Trouble will I command him who is dead indeed, by the Mouth of him whom I have ap-*

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[z] *Ibid.* [a] *Pag.* 30. [b] *Pag.* 5.

[c] Mes Enfans, dans peu de Mois naturels, vous verrez operer plus grands Miracles, que celuy que moi même j'ay operé dans Lazare. Lors que je reſuſcitaie Lazare, il n'y avoit que quatre jours, qu'il etoit dans le Tombeau, &c. *ibid. The ſame is alſo repeated,* p. 7. [d] *Pag.* 6.

pointed,

pointed, as I do [e] him who is but a Sign. And again, ſpeaking of this Body's foreſaid Reſurrection, he affirms, That [f] *Thouſands and ten Thouſands ſhall believe thereby*; and *that as he departed in the Belief of his Reſurrection miraculouſly, as a Reward of his Faith ſhall he behold himſelf alive in the Room where he departed*, &c. The ſame *J. P.* adds farther, [g] *Know ye the Day in which my Servant was interred? Five Months from that Day, the 25th Day of* May, *you ſhall behold him riſe again. —The very Hour that he was put in the Earth ſhall he ariſe. —The 25th Day of* May, *I ſay, ye ſhall ſee him ariſe that is now dead.* And the ſame thing is repeated again and again, and a Command ſaid to be given from the Spirit to print it.

And accordingly ſays Mr. *L.* [h] *The ſame Spirit declared he would atteſt this publication of our Lord's approach as a Bridegroom, and return as a King, by raiſing Dr.* Emes *from the Grave the 25th of next Month, about five Months after his Interment.* And [i] Sir *R. B.* acknowledges this to be one of thoſe Prophecies he calls deciſive. Which is the more obſervable, becauſe he had before declared *a deciſive Prediction* to be ſuch *wherein the Truth of the Prophet is certainly at ſtake, and in which if God do not atteſt, then it was not God that ſpake by the Prophets*, which though coming from one of themſelves, and a zealous Patron of their new Diſpenſation, is yet as flatly againſt them as any thing I have ſaid. We have it likewiſe Prophetically related by ſome of *their own Mouths in Ecſtaſy*, [k] *that if within a few Months a fuller atteſtation of their Commiſſion and Meſſage were not manifeſted and confirmed by mira-*

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[e] J. C. *who lay before them as dead, but being taken by the hand inſtantly leaped up from the Ground.*

[f] *Pag.* 7. [g] *Pag.* 8.

[h] *Relation of God's Dealings*, &c. p. 29.

[i] *Impartial Account; and Anſwer to ſeveral Treatiſes*, p. 87.

[k] *Way of trying Prophets*, p. 2.

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culous Signs and Powers from Heaven, and by working of ſuch Miracles as were done by our Saviour and his Apoſtles, even to the raiſing the Dead; that then they would own themſelves deluded.

It is moreover to be remembred that [l] Mr. *L.* was ordered to appear upon the foreſaid 25th Day of *May* at the Place of Interment, and there *to wait with his Companions from Twelve at Noon till Six in the Evening*; with Promiſe of *an Angelick Hoſt to guard them*; and that on the other hand they ſhould ſee thoſe *who would not believe without ſeeing, conſumed* before them.

Was ever a more ſolemn Prediction than this? A Prediction uttered by different Perſons, at ſeveral Times and Places, and which Almighty God is repreſented as confirming with his Oath; the Place ſpoken of well known, the Time ſet, and he who was to be the Inſtrument in this Reſurrection enjoined to be preſent, an Aſſurance being given him for his Encouragement, that he ſhould have a Guard of Angels to protect him, and that he and his Party ſhould ſee their Oppoſers conſumed. Here is a large Variety of ſuch unuſual Circumſtances, as if made good, muſt ſtop the Mouths of all Gainſayers. And therefore ſays Mr. *L.* [m] *If it be performed by the Power of him who is the Reſurrection and the Life, none that believe* Moſes *and the Prophets will doubt that the fulfilling of the glorious things written of by them is at the Door.* But then I ſay on the contrary, and with every whit as much ſtrength of Reaſon and Argument, that if they ſhould happen to fail in this ſo famous Undertaking, there would be no room left for ſuppoſing theſe Predictions to proceed from a divine Revelation. If not only ſome part of them, but all ſhould prove falſe, under what a dreadful Character muſt it repreſent, how

[l] *Predictions concerning raiſing*, &c. *p.* 8.
[m] *Relation of God's Dealing*, p. 29.

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ſad an Idea muſt it give us of the Predicters? Here is ſuch a Miracle promiſed as was never done by our Bleſſed Saviour or any of his Followers. *Lazarus* was but till the fourth Day in the Grave, our Lord himſelf but till the Third; but theſe Men thought it too mean an Atchievement for them to raiſe one before his Body was putrified, and whilſt his *Fleſh had not yet ſeen Corruption.* And therefore they tell a very formal Story, that this Doctor was to be reſtored to Life when he had been no leſs than five Months under the Power of Death; and conſequently his Body muſt have been corrupted to a great degree; and that God had promiſed and ſworn this. But neither did their Pretence of God's Promiſe, nor his Oath avail them: For after all their Confidence they find themſelves moſt ſhamefully diſappointed: Their teeming Mountain has not brought forth ſo much as a little Mouſe: Their great Deſign proved abortive: Mr. *L*'s Heart had fail'd him ſome time before, and made him intimate [n] his diſ-belief of their deceaſed Friend's coming to Life again as they had propheſied. And I never heard that Sir *R. B.* was in the leaſt inclinable to hearken to the propoſal made to him, [o] for ſettling his Eſtate *to the Uſe of the Poor, till the Day of this ſaid Doctor's Reſurrection.*

Nor was Mr. *L.* willing to perform his part when the Day came, for he was ſo far from calling *Emes* out of his Grave, that he durſt not ſo much as once appear there for fear of being inſulted by the Rabble upon his diſappointment: Though he had been promiſed a Band of the Heavenly Hoſts for his Protection, and had certainly a Number of the

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[n] *For the Reſurrection of Dr.* Emes, *unleſs ſome appearances of Divine Atteſtation, far above what has been, do intervene between this and that Day, my Faith will not ſuffice to obey the Spirit in going thither where the Body lies.* Relation of God's Dealings, *p.* 31.

[o] *Reflections on Sir* R. B's *Anſwer to ſeveral Treatiſes, p.* 59.

City *Militia* order'd to keep the Peace, and prevent any Tumult which might otherwiſe have ariſen by means of ſo great a Concourſe, as was reaſonably to be expected upon this extraordinary Occaſion. Never was a fairer tryal of a Prophet's Predictions in the World than this, and never did leſs Truth appear in any. It is now above a Year ſince this famous Day ſo publickly preſignified, and with all the Aſſurance that might be; and yet poor *Emes* is ſtill in his Grave, and is like to continue there till the Sound of the Trumpet at the laſt Day; all thoughts of raiſing him being given over long ago.

And is it not an amazing Conſideration, that after ſuch unqueſtionable demonſtration of theſe Mens enthuſiaſtical Blindneſs, or worſe, that when their utmoſt expectation has failed them, and they have not the leaſt hope of effecting what they had ſo often and ſo confidently promiſed, they ſhould not yet be put to ſilence, but ſtill hold on their Courſe, and ſeek to propagate their Deluſions as if all had ſucceeded according to their deſire? Or what can ſuch invincible aſſurance be aſcribed to but God's withdrawing his Spirit from them, and delivering them up to a hardneſs of Heart as he did [p] *Pharaoh*, when he obſtinately ſtood out againſt ſuch powerful means of Conviction as had been afforded him; or as it befel the *Scribes* and *Phariſees* in our Saviour's time, of whom the Prophet *Iſaiah* had ſpoken long before, ſaying, [q] *Hear ye indeed, but underſtand not, and ſee ye indeed, but perceive not. Make the Heart of this People fat, and their Ears heavy, and ſhut their Eyes; leaſt they ſee with their Eyes and hear with their Ears, and underſtand with their Heart, and convert and be healed?* Such reſolute perſiſting in their Errors ſo manifeſtly detected, caſts a Blemiſh upon them that will be ſure to ſtick

[p] *Exod.* 17. 14. [q] *Iſa.* 6. 9, 10. St. *Matth.* 13. 14, 15. St. *John* 12. 40. *Acts* 28. 26, 27.

as

as long as their Names laſt. And how deep a Guilt they contract by it I had rather recommend to their own ſerious Conſideration, than ſet it down here in its proper colours.

Eſpecially if we call to mind how entirely baffled they have ſhewn themſelves by their weak and uſeleſs Apology as to this Point, which we have had publiſhed under the Title of *Squire* Lacy's *Reaſons why Dr.* Emes *was not raiſed*, &c.

1. The firſt and principal of which they declare to be, that they *were threatned with a popular Rage and Violence which the Law of God and Nature allows all Mankind to avoid.* Which Reaſon, if it may be ſo called, conſiſts of two Parts; an Aſſertion that they were thus threatned; and a Plea that it was lawful to avoid the Danger they were thus threatned with.

Firſt they ſay, *They were threatned with a popular Rage and Violence.* But who threatned them? They do not give the leaſt Notice of any one that had done it; and till they do, it is but reaſonable to conclude they knew none. That there would have been a great concourſe of People to obſerve the Event of their Attempt, may eaſily be ſuppoſed. But what Danger would there have been to themſelves from it? or what ground of Fear could they have, if they could ſuppoſe themſelves in the right? When our Saviour raiſed *Lazarus* it muſt be owned that [r] *the chief Prieſts and Phariſees gathered a Council* upon it, *and from that Day forth* conſpired *to put him to Death.* But it was not thus with the Spectators of the Miracle, for we read of no trouble given our Saviour at the Grave; but on the contrary, [s] *Many of the* Jews, *which came to* Mary, *and had ſeen the things which* Jeſus *did*, *believed on him.* Wherefore had theſe Pretenders been able to do any thing like what they pretended, they were rather to

[r] St. *John* 11. 47, 53. [s] *Ver.* 45.

have expected that the Company would be all aſtoniſhed at ſo wonderful a Sight, and they ſhould gain no ſmall number of Proſelytes by it. I am ſure if they gave any Credit to their own Predictions they muſt have promiſed themſelves a plentiful Harveſt by means of this ſingle Miracle, it having been moſt expreſly foretold, that [t] *Thouſands and ten Thouſands ſhall believe thereby.*

Or if any diſturbance ſhould have happen'd to ariſe, could they not rely upon God's good Providence? who they might aſſure themſelves will not be wanting to thoſe that are faithful in his Service, and who cannot more eaſily turn *the Counſel of* Achitophel *into fooliſhneſs*, than he can melt the Heart of the moſt enraged Perſecutors into Clemency and Pity to his choſen Servants.

Beſides, they were not to look upon theirs as a common Caſe; for themſelves have told us, they had a Promiſe that [u] *an angelical Hoſt ſhould be their Guard.* And had they not Faith to truſt in theſe? If the Almighty were thus peculiarly concerned for their Safety, what apprehenſion could they have? What Evil could they fear from the Hand of Men? Whatever Violence might poſſibly have been attempted, *thoſe that were with them would have been* both *more* and more powerful than all that could be againſt them. Wherefore their Fear in theſe Circumſtances is a ſtrong Argument of an inward conſciouſneſs, that they ſhould by no means perform what they had promiſed.

And yet once more; Did they not very well know that the Magiſtrates had prudently taken care to prevent any Diſorder that might otherwiſe have happened, by commanding the Train'd-Bands to attend for that particular purpoſe? How timorous ſoever they had been before, and how averſe ſoever from making their appearance at the Place appoint-

[t] *Predictions concerning raiſing Dr.* Emes. *p.* 7. [u] *P.* 8.

ed,

ed, [w] as Mr. *L.* owns himſelf to have been, yet after this care taken they might have laid aſide their Fear, all Danger being now over for that time. They had all the Security they could reaſonably deſire, that no Inconvenience would befal them by doing this ſo great a Miracle; ſuch as has not been ſeen in theſe latter Ages, in which not one is known to have been raiſed from the Dead; ſuch as in all its Circumſtances was never parallelled ſince the beginning of the World, from which Time till this Day, none has ever riſen after lying five Months in the Grave.

And now, Secondly, If the Foundation ſink the Superſtructure muſt do ſo too. If they had no cauſe of Fear they could have no Reaſon to abſent themſelves upon that account. And ſince they aſſign no other cauſe of their Abſence I muſt conclude they had none, except what they have not Humility enough to own, that they ſhould have expoſed themſelves to Scorn and Deriſion, by not effecting what they had ſo long and ſo loudly proclaimed they would. Which is the Fault they are charged with, and which they in a manner own, by thus faintly endeavouring to clear themſelves from it.

And yet there is one thing more in the Caſe which is very conſiderable: For Mr. *L.* is not only [x] particularly named as the Perſon that ſhould raiſe this *Emes*, but is declared to have had an expreſs Commiſſion [y] *to appear upon the Five and Twentieth of* May *then next* following, *in that Ground where my Servant*, that is to ſay, where Dr. *Emes lieth, and to wait there with others of his Party, from Twelve at Noon till Six in the Evening.* And could any fear of Suffering, though it had not been without cauſe, as this was, warrant his Diſobedience to ſo poſitive a Command? Our Bleſſed Saviour allows in

[w] *Relation of God's Dealings.* p. 31.
[x] *Predictions.* p. 3. [y] Pag. 8.

ordinary cases, *when persecuted in one City to fly into another.* But what is this to the Case of Mr. *Lacy* and those of his Accomplices, who were thus particularly required to attend at the Doctor's Grave at the time appointed? When *Agabus* had forewarned St. *Paul*, that upon his going to *Jerusalem* [z] the *Jews* there would put him in Bonds, and deliver him up to the *Gentiles*; he would not suffer all the entreaties of his Friends to divert him from his Purpose, because he thought it his Duty to be there. *What mean ye*, says the Apostle, [a] *to weep, and to break my Heart? for I am ready, not to be bound only, but also to die at* Jerusalem *for the Name of the Lord Jesus.* And were these Men acted by the same Spirit this Blessed Apostle was, no doubt they would have been ready to take the same course he did; especially having had a particular Direction for it: And that they dared to take the contrary, shews them plainly to stand more in awe of poor feeble Men, than of the great God, whose Messengers they profess themselves. Which is no good sign of a Divine Inspiration, because it betrays a want of such inspired Courage as God is wont to bestow upon those he sends to be the Promulgers of a New Revelation.

And yet once more; Admit the worst of the Case, that they had been immediately, some of them at least, to die upon the Spot, was it reasonable for them to refuse such a Martyrdom? This is the hardest Case they could propose to themselves; and yet if their Prophecies did not deserve such an Attestation when called for, I am sure they were not worthy of those Languages and Miracles, and that Divine Inspiration they profess to come with. I have observed in treating of my first Proposition, that God never sends Prophets extraordinarily commissioned, but upon some very weighty and important Occa-

[z] *Acts* 21. 11. [a] *Ver.* 13.

sion:

sion: And if this were such, they ought to have resigned up themselves, and all their Interests and Concerns in this World, for the promotion of it. And I desire no clearer Evidence of their not believing themselves and their own Professions, than that they thought fit to withdraw upon so critical a Juncture, whereupon the Truth and Validity of all their Pretences had so entire a dependence.

2. Mr. *L*'s next Plea is, That *the secret Decrees of the Prophetical Spirit are treasured up in the Fountain of Wisdom, and consequently past Man's finding out, especially by a rebellious and gainsaying People.* Now whatever he means by this, I hope he will not say the Prophetical Spirit is at liberty to violate the commands of God, and distrust his Providence, and break its own Promises, and falsify its Predictions. And yet unless he intended this, I cannot imagine of what use this Paragraph can be to him in the present Case. But he proceeds.

3. *Raising the Dead, restoring the Blind and Lame to their Sight and Limbs, are great Miracles, and only performed by* Faith, Prayer and Fasting, *but where a rude, enraged and revengeful Multitude are gathered together in defiance of Heaven it self, all Acts of Devotion are obstructed, and even suspended till a more seasonable time.* Here I would desire to know how Mr. *L.* or any of the rest, can prove the People who assembled at that time in *Bunhill fields*, to have been so *enraged and revengeful* as here represented. If they did not know this, it was very unfairly done to charge them so heavily: And if they did know it, it was incumbent on them to have given some tolerable Proof of their Revenge and Rage. But it may be, all are to be placed under this denomination, who come not into their New Dispensation. If so, I must desire them to observe, that such a sort of Charity as this will not exceedingly recommend either themselves or their Dispensation.

But ſuppoſe this Charge had been true, why muſt *all Acts of Devotion* have ceas'd upon this account? Could they not have gone to their Prayers, and been very ſerious and hearty in them till they found themſelves interrupted by the People's unavoidable Rage and Rudeneſs? Could not each one, when interrupted, have yet darted up fervent Ejaculations to Heaven? Could they not in the midſt of the Throng, [b] *Sine agmine verborum adire ad Dominum, quem ultro ſuis proſpicere certi ſimus*, as *Tertullian* phraſes it? Could they not have put up ſhort and ſecret, but devout and prevalent Petitions, which none but God ſhould take notice of? Or could they not have ſpent as much time as they pleas'd in Devotion amongſt themſelves, before they came to the Place appointed, that afterwards they might have nothing to do but only to wait God's Pleaſure as to the granting their Requeſts? All this they might moſt certainly have done, how numerous ſoever the Rabble were, and howſoever incenſed againſt any of them. And would no doubt have choſen to do it, if they had been in good earneſt and meant ſincerely and honeſtly what they profeſſed.

Or ſuppoſe yet farther, this had not been done, what Reaſon was there however why the dead Body ſhould not be raiſed at that time, as had been foretold? Could the Rudeneſs and Fury of the Multitude be a juſt cauſe why a Promiſe made in the Name of God, and ſolemnly ratified and ſworn to, ſhould not be fulfilled? Or why they ſhould cowardly abſent themſelves, when expreſly ordered to be there? Is not a Chriſtian? Is not a Prophet obliged to do his Duty, though outward Difficulties or Dangers might attend it? Though he were like to be laugh-ed at and abuſed for it? Here I may take up Mr. *L*'s own former Queſtion, *Who had been Chriſtian at this rate?* If our Saviour and his Apoſtles had followed

[b] Tertull. de Orat. c. 1.

this

this cautious Method, our Religion would have made but ſlow advances in the World: Men would not have been over-fond of embracing their Doctrine, if they had ſhewn themſelves afraid of being expoſed or affronted for the publication of it. Whoever calls to mind how wonderfully [c] the courageous Sufferings of the Martyrs contributed to the Progreſs of Chriſtianity, need not be told, how diſadvantageous to the Promotion of the Goſpel ſuch a timorous daſtardly Spirit, as that of theſe Pretenders, would have been, and what ill Effects they would have found of it. Nor can any thing ſavour more of a worldly carnal Mind, a want of Love to God and to our Bleſſed Saviour, who has done and ſuffered ſo much for us, and a faint endeavour after that Immortal Glory which is promiſed to ſuch as are the happy Inſtruments of *turning many to Righteouſneſs*, than their withdrawing themſelves in ſuch a time of Tryal, when they were ſo ſtrictly obliged not to do it.

4. The next Plea is, That *the Prophetick Periods do not always take place, according to the punctual Warnings of the agitated Spirit in the Child of Adoption*: Which I take, if put into plain *Engliſh*, to mean, that God does not always fulfil his Promiſes or Threatnings at the time prefixed by him. And I have already ſhewn for what Reaſons he does not, namely, the Diſobedience or Repentance of thoſe who are to be bleſſed or puniſhed. If Mr. *L.* could inſtance in any other occaſion of theſe Predictions not being fulfilled, he would have done well to produce it; for my part I know of none. And there is no room for either of theſe in the Caſe of Dr. *Emes*, who being laid in his Grave could do

[c] Juſt. Mart. ep. ad Diognet. Tertull. Apol. c. ult. Lactant. Inſtit. *l.* 5. *c.* 13. Euſeb. Hiſt. Eccl. *l.* 4. *c.* 8. Greg. Naz. Στηλ. 1. B. Hieron. ep. 62. ad Theoph. B. Auguſt. in Pſalm. 32, 40, 132.

nothing

nothing that might either promote or hinder his promised Reſurrection.

5. The laſt Plea is, The danger they ſhould have expoſed themſelves to, by raiſing the Doctor in the midſt of ſuch a confuſed Rabble; and the much greater concern they profeſs themſelves to have been under, leaſt they ſhould have occaſioned any publick Diſturbance by it. Which Pretence I have before anſwered, by ſhewing how little reaſon there was to imagine either of theſe Effects like to follow, conſidering the Care that had been taken to prevent them; as alſo how undutiful it would have been to diſobey a Command, owned by them to be truly Divine, for the avoiding either of theſe, or any other Temporal Inconveniencies.

So that in ſhort, there never was in the World a Cauſe more plainly baffled; never a falſer Prediction than this; nor perhaps ever more frivolous Excuſes made for any that proved falſe.

2. Yet much ſuch another was their other Prediction of raiſing *Stephen Halford*, a Cutler at *Birmingham* in *Warwickſhire*; all the difference being, that his Death was foretold, with the particular Time of it, as well as his Reſurrection, which was to be in the ſame Month. This *Halford* was a Diſſenter, the Son of a Father, as I am very credibly informed, who was firſt Presbyterian, and then Quaker: And coming to *London* upon his own occaſions, [d] was prevailed with to *hear and ſee the* Prophets, and that ſame Night had a *very extraordinary Fit of Agitation*. Not long after his return Home it was propheſied that he ſhould die *February* 3. 1707. *the next time of their meeting*, and ſhould lie *dead three Days in the ſame Room, where they were then aſſembled, to be expoſed to the View of all the Beholders*, and then ſhould *be buried in the Church-*

[d] *Letter from* Tho. Halford *of* Birmingham, *&c. Printed for* N. Hillier, *and ſold by* S. Bunchley *in* Bearbinder-lane.

yard,

yard, and should *riſe from the Dead the* 20th *Day of the ſame Month*; and his *Brethren* ſhould *be there from Ten of the Clock in the Morning till Twelve*; and ſhould *not meddle with the Ground*, but ſhould *ſee him raiſed*, according as had been ſaid. And ſo confident were they of this, that one of them offer'd to *have his Head cut off, and his Body ſacrificed, if* Stephen Halford *did not die, and riſe again at the Time and Place, as before appointed.* And others denounced *ſudden Death and Deſtruction to all that did not believe the ſame.* Yet when the fatal Day came, the Officers having by Order of a Juſtice of the Peace, broken up the Meeting, [e] one of them having *Stephen* in his Cuſtody, *it was given out that he ſhould be brought by an irreſiſtible Force to Mrs.* Roberts's *Houſe (where they uſually met) at Ten of the Clock that Forenoon, and continue there till Ten at Night, and then die.* But notwithſtanding all their Aſſurance, he ſtill remained in the hands of the Conſtable, falling into an exceeding violent Agitation, ſo that *Four or Six Men could ſcarce hold him.* However he came ſafe out of it, nevertheleſs expecting that *he ſhould die at the Time and Place aforeſaid.* But the time prefixed being once paſt, *he began to profeſs himſelf in a Deluſion, and returned his Thanks to Mr.* Spooner *and Mr.* Dagget, his Pariſh-Miniſter, (who alſo did him the Kindneſs to attend upon him) for their care of him. From this time his Agitations left him. *And he is* now *convinced that the whole, both there and at* London, *was a Deluſion of Satan.* Here now is another undeniable Evidence of the falſity of their Predictions. And it is ſo full a Teſtimony againſt them, that the bare relation of it is an unanſwerable Confutation of them; the *lying Spirit* in the Mouth of [f] *Ahab*'s Pro-

[e] *Mr.* Iſaac Spooner, *Conſtable; whoſe Name I have free Liberty to make uſe of, as atteſting the Truth of this their diſappointment.*

[f] 1 *Kings* 22. 35.

phets, being not more clearly detected by his Death, and his People's being left, [g] according to *Micaiah's* Prediction, *as Sheep without a Shepherd*, than these Men's Spirit was by this *Stephen Halford's* neither dying nor rising again, as was propheſied of him. And the happy conſequence of it was, that not only this ſame *Stephen*, but his Aſſociates in thoſe Parts, *moſt, or all of them, were convinced of their Error and Deluſion, and their Agitations left them.*

3. Their Promiſes [h] of *walking upon the Water, and walking or flying in the Air*, are not pretended, that I can find, to have been any otherwiſe fulfilled than by Mr. *L's* hopping about, or ſliding croſs the Room; which is far enough from being what any one would have taken thoſe words to ſignify. And I appeal to their own Conſciences, whether themſelves did not for ſome time underſtand them in a very different Sence; and whether they would not have thought any one highly to blame, who ſhould have aſſured them this was all that was intended.

4. The Reflecter upon Sir *R. B.* gives us another inſtance of the failure of their Predictions. [i] He tells us [k] *a Perſon of Quality about the Town* (I give you his own Words) *had been threatned with ſevere Judgments that ſhould fall upon him*; and that *many Months after falling ill of a dangerous Diſtemper, that was repreſented to them as Mortal; hereupon they cried up the Validity of their Predictions, and triumphed and rejoiced, as being confident of carrying their Point, by the Fall of this great Man.* However it pleaſed God to defeat their Expectations; and then they had no other courſe left to ſalve this failure, but by pleading, *that they conceived the honourable Party had humbled himſelf, and ſo God had reſtored him.* Tho' I dare ſay, to this Day he has found no reaſon to repent of his proceedings againſt them; which were

[g] *Ver.* 17. [h] *Warnings*, part 2. p. 60, 118, 120, 125.
[i] *Reflection*, p. 41. [k] *L. C. J.*

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the only cauſe of their threatning him, and of all the Quarrel they had againſt him.

5. Another very remarkable Prediction was concerning the terrible Vengeance they had long ſince threatned ſhould befal this City. They confidently foretold, and with all the aſſurance that might be, that [l] *the deſtroying Angel ſhould come and ſheath the Sword of his Indignation in the Bowels of thoſe that would not hear*; *and the Power of the Almighty ſhould cauſe ſuch Eccho's in this City, as that the City ſhould tremble:* [m] That *it was concluded, no Revoke, no Reſpite, the Sentence was paſt, and a horrible Tempeſt was to be poured out upon thee,* O London! *Smoke was to darken, Ætherial Fire to fall down, and ordinary Flames to mount up:* That *many of the adjacent Countries ſhould weep, ſaying, the Glory of our Land is departed. Pale, lucid in Flames, the Sun ſhall behold thee. A dark Night ſhall make thee like an Oven. Palaces waſte. Temples, Halls, wherein neither my Law or Goſpel is much regarded, fallen. —O Death, Death, Death, reign thou alſo.* [n] *God Almighty was to plant his Battering-pieces againſt this City,* which ſhould *be beſieged and beat down by his Gunns*; and was [o] to *prove the Commiſſion of his Meſſengers, by ſcourging us with the Rod put into their Hands, and a Sword hanging over, and falling down immediately from Heaven.*

And this was to come to paſs very ſpeedily, [p] *in a very little time,* as is repeated over and over. Mr. *L.* forewarns us, That [q] *by the general Scheme of Mr.* Marion's *Warnings, already Printed, and by the ſubſequent ones of him, and others that accord therewith, the firſt manifeſtation of Judgments was to be in*

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[l] *Predictions concerning raiſing* Dr. Emes. *p.* 2.
[m] *Warnings.* part 2. p. 68.
[n] *Part* 1. *p.* 9. Urbem propinquam Machinis bellicis aggrediar. Obſeſſa erit. Tormentis meis debellata.
[o] *Part* 2. *p.* 163. [p] *P.* 116. [q] *Pref.* p. xxiii.

England;

England; and was *accordingly to be ſpeedily expected.* [r] *An overwhelming Deſolation was to follow in a Moment.*

And agreeably hereto, particular Times were ſet for the execution of the Menaces. [s] The 25th of *March* laſt was a Twelvemonth was pitched upon, that being a Month in which they in a very particular manner [t] *expected, faſted, and prayed for the Event of their Propheſies*; and were at no ſmall Charge in providing places of Shelter for themſelves, as I am well aſſured, and am perſuaded they will not deny it. And though the prefix'd time ſucceeded not according to their expectation, they ſtill encouraged themſelves in a perſuaſion, that thoſe Judgments [u] *muſt* fall before the end of the Month. And ſo poſitive was one in the Caſe, that if you will take his own word for it, [w] he as really believed it, as he did in God.

At other times they expreſs themſelves in more general terms, yet ſo as that their Time appointed is long ſince paſt. Mr. *L.* ſpeaking of *the denunciations expected to be fulfilled*, affirms, [x] That *if within ſix Months* then to come (that is, from *October* 29. 1707.) *the mighty Power of God ſhould not atteſt they were from him, himſelf would before all the World acknowledge his Deluſion.* Which time, in its utmoſt extent, expired *April* 29. 1708. a Year and ſome Months ſince. Sir *R. B.* enforces alſo the ſame Prediction, [y] by declaring, That *the Atteſtations of Almighty God from Heaven, which are to come within Mr.* L's *ſix Natural Months, are deciſive, and conſequently delivered by Inſpiration:* And not only ſo, but *confirmed* likewiſe *by Six or Seven other Perſons under Inſpiration*; and that himſelf was commanded

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[r] Obruens deſolatio ſequitur, ſequitur Momento. *part* 1. *p.* 60.
[s] *Letter to Mr.* M. p. 12. *Reflections on Sir* R. B. *p.* 40.
[t] *Reflect.* p. 40. [u] *Reflect.* p. 42. [w] *Ibid.*
[x] *Preface to Warnings*, part 3. p. 8.
[y] *Anſwer to ſeveral Treatiſes*, p. 87, 92.

by

by one of the Inſpired [2] *to tell the World, that open Miracles, publick Atteſtations from Heaven, ſhall be given this City before* May *next*; that is, *May* 1708. or *otherwiſe he would own the Lord had not ſpoken by this Voice: Nor will I ſuffer*, as he proceeds, *this People to halt in their Judgment longer than that, without ſevere ſtrokes of my judicial Vengeance. This is all the time I allow to liſten to the Voice of Argument; and for every one to conſider, and determine himſelf about this Diſpenſation. Wo to thoſe that will preſumingly defer longer (this is to be underſtood and limited to this City) for after that time my Terrors ſhall fall upon it.*

All which Predictions I have recited thus particularly, that it may appear how far they have come ſhort of the expected Accompliſhment. Here is aſtoniſhing Vengeance threatned, and the Time of it determined, once, a ſecond, and a third time; and yet, bleſſed be God, nothing of what was threatned has followed upon it. Theſe Menaces are as poſitive and terrible as if the Plague had been to break forth, and devour its Thouſands and Ten Thouſands in a Week, or the City was to be again in a general Conflagration; as if Earthquakes were to ſhake down our Houſes, as they have oftentimes done thoſe in *Smyrna*, *Jamaica*, and other Places; or Fire and Brimſtone were to rain down from God out of Heaven, as formerly upon the ſinful Cities of *Sodom* and *Gomorrah*. But thanks be to our good and gracious God, though we have ſurvived the utmoſt Period of the Space determined for our Overthrow, we have felt no conſiderable alteration; but things go on ſtill much as they did before theſe Pretenders aroſe to make a Diſturbance amongſt us, and to delude the People by theſe dreadful Threatnings.

Not but that we have highly deſerved all that

[2] *Ibid.*

they

they have been pleaſed thus to alarm with, and abundantly more by our repeated Abominations: Inſomuch, that a Man might eaſily diſcover, without being a Prophet, that ſore Judgments cannot but hang over our Heads. Yet it is not ſo eaſy to ſay at what time they ſhall certainly light upon us, or how long it may pleaſe God to withold them from us. Only thus much is paſt doubt, that they have not hitherto befallen us, as theſe Pretenders foretold they ſhould.

Nor can it poſſibly be urged that our Humiliation and Repentance have prevented them, as [a] the Repentance of the *Ninevites* did that heavy Deſtruction which had been threatned them by the Prophet *Jonah*. For alas! what ſign of Repentance amongſt us? To our Shame and Sorrow it muſt be confeſſed, that though we have been long a ſinful Nation that have highly provoked the Almighty againſt our ſelves, yet never did more audacious Licentiouſneſs appear amongſt us, than for divers Years laſt paſt; wherein a gigantick Race of Fighters againſt Heaven have *hardned their Hearts* and *ſtiffned their Necks*, and ſet themſelves to vilify whatever is ſacred or ſerious, endeavouring to dethrone God Almighty, or at leaſt to rob him of his Providence, to undermine his Church and Miniſtry, to explode his Sacraments and all the Inſtitutions and Doctrines of revealed Religion, and to reduce us as far as in them lies, to that former State of Ignorance and Paganiſm; from which our Bleſſed Lord came from Heaven to redeem us. Others preach up Treaſon and Rebellion, Schiſm and Hereſy. And amongſt thoſe of ſounder Principles, and from whom therefore better things might have been expected, how few are there? How very few, whoſe Lives are in any degree anſwerable to their moſt holy Profeſſion, and that are not too ready

[a] *Jonah* 3. 10.

to

to break forth into *all exceſs of Riot, and commit Wickedneſs with greedineſs?*

Ætas parentum pejor avis tulit
Nos nequiores.

So that perhaps was at no time leſs appearance of a true and ſerious Repentance than has been, and yet is amongſt our ſelves, notwithſtanding all the Calls we have had to it.

And there is no reaſon therefore to imagine, that our Behaviour in this kind has any way prevailed with God to withdraw his Hand, when about to ſtrike us. And ſince it hence appears that his Clemency and Forbearance towards us does not proceed from any Amendment of ours, it muſt be granted that he had never given it in Commiſſion to any one, to declare that he was about to execute his Wrath upon us. So that here is another plain notorious Inſtance of the Failure of theſe Prophets Predictions, in a Caſe wherein they have been ſo very poſitive, and which they have taken occaſion ſo often to inculcate.

VI. *E. Gray* was promiſed the Gift of Tongues, and accordingly it was to be expected that ſhe ſhould have been enabled to ſpeak in all the Languages, that Mr. *L.* or Mr. *Dutton*, or any of the reſt could pretend to. *Did not I promiſe thee Languages?* [b] ſays their great Prophet Mr. *L.* plainly implying the Promiſe to have been ſo clear and undeniable, that it needed no proof. And yet amongſt all her Tricks, what Language has ſhe ever pretended to beſides her own Native *Engliſh?* This is the Language ſhe was bred up in, and all ſhe could ſpeak either before or ſince her pretended Inſpiration, and this ſo plain a Promiſe made her by the Mouth of Mr. *L.*

Whereto may be added their Prediction ſome-

[b] *Warnings*, part 2. p 90.

time ſince, That [c] *the Tower-Guns ſhould roar in a few Days, in leſs than a Week.* Which not anſwering expectation, was very fallaciouſly interpreted, after the Pattern of *John* of *Leyden* before-mentioned, to mean only [d] *Tormenta è turre Ætherea*, with which the City ſhould be battered within *ſeven Nights*, but which, through the Divine Mercy, has not yet happen'd, though many *ſeven Nights* have come and gone. As that alſo about *Thoulon*; which not being taken, as was expected, Sir *R. B.* pleads that [e] *there was never in Inſpiration any mention made of that City, but of the City* THOULOUSE; tho' upon what account any thing ſhould be ſaid of that does no way appear. Such alſo was their Prophecy concerning [f] ſcourging of *Paris* and *Lions*, which has not been obſerved to come to paſs accordingly: And that other at *Niſmes*, that [g] *thoſe would be happy who ſhould ſee the Year* 1706; *that the Deliverance of God's Church ſhould come by the prevalence of the* Camiſars *Prayers*, ſo that *their Enemies ſhould bow down before them; and the King hearing theſe things, ſhould ſay, let them alone in their Prayers.* Whereto may be added Mr. *W*—'s [h] Notice given, That *the great Stone-Bridge at* Blenheim, *built with ſo much coſt, ſhould ſhortly fall of it ſelf*; and *E. Gray*'s Promiſe to Mr. *L.* That [i] *that very Day he ſhould maks the Blind to ſee.* Not one title of all which Prophecies I can learn to have been any way fulfilled.

Here are now ſo many convincing Proofs of the Vanity and Falſity of theſe Mens Pretences to Prophecy, that it is exceedingly ſurprizing they ſhould not have quitted all Thoughts of being inſpired, upon the diſcovery of them. And they are ſo full and home to the Point, that I need ſay no more un-

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[c] *P.* 39. [d] *P.* 172. [e] *Anſwer to ſeveral Treatiſes*, p. 92.
[f] *Warnings*, part 2. p. 40. [g] *Cry from the Deſart*, p. 29.
[h] *Reflections on Sir* R. B.'*s Anſwer to ſeveral Treatiſes*, p. 55.
[i] *Warnings*, part 2. p. 110.

der this Head, of the Events not anſwering their Predictions; which they have by no means done. And it can't, with any Truth or Honeſty, be ſo much as pretended that they have.

IV. *The fourth and laſt Qualification of a true Prophet is, that he teach nothing unworthy of God, or inconſiſtent with, or diſagreeing from the ſtanding Revelation of the Goſpel.* Almighty God, who is Truth it ſelf, and of infinite Purity and Holineſs, can never Commiſſion any to encourage what is contrary to either of theſe Attributes. And with whatſoever ſhew of Devotion and Concern for his Glory and the Welfare of his Church and People, any may come, there is nothing more certain, than if either by their Doctrine or manner of Life, they ſet themſelves to promote any apparent Falſhood in Doctrine, or Immorality in Practice, they cannot be from God, nor act herein as his Miniſters. It was given in charge to the *Jews*, in the Caſe of Idolatry, that whatever Signs a Prophet came with, and though his Predictions were ever ſo punctually fulfilled, yet if his Aim were to eſtabliſh the Worſhip of a falſe God, they ſhould upon no account hearken to him, but look upon him as a Deceiver that God had permitted to come amongſt them for the trial of their Fidelity to himſelf: And they were to be ſo far from giving themſelves up to his Directions, that they were, on the other hand, to put him to Death as an Impoſtor. *Deut.* 13. 1, 2, 3, 4, 5. *If there ariſe among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder; And the Sign or Wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other Gods, (which thou haſt not known) and let us ſerve them, Thou ſhalt not hearken to the words of that Prophet, or that Dreamer of Dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul. Ye ſhall walk*

after the Lord your God, and fear him, and keep his Commandments; and obey his Voice, and you ſhall ſerve him, and cleave unto him. And that Prophet, or that Dreamer of Dreams, [k] *ſhall be put to Death (becauſe he hath ſpoken to turn you away from the Lord your God, which brought you out of the Land of* Egypt, *and redeemed you out of the Houſe of Bondage, to thruſt thee out of the way, which the Lord thy God commanded thee to walk in) ſo ſhalt thou put the Evil away from the midſt of thee.* Thus the Almighty cautions them againſt the ſeduction of ſuch as came with the appearance of his Prophets, that they ſhould be continually upon their Guard againſt them, and never be drawn by them into Idolatry, even though they ſhould undertake to confirm their Doctrine by miraculous Signs and Wonders; and theſe ſhould happen to be made good according to their Prediction. Though they ſhould undertake to demonſtrate the Lawfulneſs of the Worſhip they invited to in a very extraordinary manner; and tho' withal the promiſed Event ſhould ſucceed to their Expectation, [l] yet were they not to be attended to, but ſtedfaſtly rejected as no true Prophets, but Liars and Deceivers. And the reaſon is the ſame in other like caſes. For though Idolatry be a Sin peculiarly offenſive to Almighty God, and therefore to be ſo much the more carefully avoided, yet are we to beware of all other Sins likewiſe, and

[k] Nec habebitur ratio muneris quod ſibi vendicat, neq; requiretur ab ipſo ſignum, immo etſi miracula ediderit, ad profeſſionem iſtam confirmandam, quibus nihil unquam magis mirum audivimus, nihilominus ſtrangulabitur, nulla miraculorum iſtorum habita ratione. *Maimon.* in *Seder Zeraim.* Præfat. p. 4.

[l] Quando exſurget inter vos aliquis, qui gloriatur de Prophetia, & ſigna ejus videbitis, quibus perſuadere vult veritatem inеſſe verbis ipſius; tum ſcitote, quod hac re velit Deus notam facere in Gentibus menſuram Fidei veſtræ in veritate Legis ſuæ & Apprehenſionis, quâ ipſum apprehenditis; quod item non ſinatis vos ſeduci perſuaſione ſeductoris, neq; eo medio Fides veſtra in Deum pereat. *Maimon.* Mor. Nev. *part* 3. *c.* 24.

[m] all falſe Doctrines whatſoever, as we would ſecure our own Salvation, and reſolutely to ſhun all thoſe who ſeek either by Word or Deed, to recommend them to us, it being moſt apparent that no true Prophet of the Lord can do this, otherwiſe than in flat contradiction to his Commiſſion.

This Mr. *L.* himſelf confeſſes, and his Authority I promiſe my ſelf will paſs for currant, without ony farther Proof. [n] *Search*, ſays he, *if any thing has occured, not only from my Servant, but from any that have ſpoken in this manner. Search and try if any thing contrary to ſound Doctrine. God cannot deny himſelf. If any thing be contrary to the Scriptures, that that is contrary muſt be falſe; that which leads Men to any Impiety, any Vileneſs whatſoever: If you can charge any ſuch tendency upon this, Proof enough it is, none of my Spirit that guides it.* And again, [p] *If this Voice carries in it nothing diſſonant from the Scriptures; if it be attended with the Gifts and Graces of my Spirit; is not this a way of converting all Nations to one God?* And again, [q] *When immediate Revelation or Speaking, Praying*, &c. *by Inſpiration is pretended to, it ought to undergo in all things the Scripture-Teſt: Whatever cannot bear an examination by that deſerves to be condemned. If it ſpeaks diſhonourably of Chriſt in any of his Offices; if it contain and import any thing contrary to the Form of ſound Doctrine, already received for Divine; if it leads evidently to ill*

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[m] Docti viri, & qui propter Scientiæ gratiam ab Apoſtolo etiam Prophetæ nuncupantur, proferre interdum permittuntur nova dogmata, quæ vetus Teſtamentum allegorico Sermone *Deos alienos* appellare conſuevit; eo quod ſcilicet ita ab hæreticis ipſorum opiniones, ſicut a Gentilibus Dii ſui obſerventur. *Vincent. Lyr.* Common. *c.* 15.

[n] *Warnings.* part 2. *Preface*, p. vii.

[o] Φαύλῳ δ' ὁ θέμις ἐρμηνεῖ ψευδὴς ὁ Θεῦ, ὥσε κύειος μοχθηρὸς ἀλλὰ ἐνθυσιᾶ, μόνῳ ὃ Σοφῷ ταῦτ' ἐφαρμόττι· ἐπεὶ καὶ μόνῳ ὅρατον Θεῦ εἶναι ἠχῦν, κρυόμενον καὶ παντῶμενον ἀορᾴτως ὑπ' αὐτῦ. Phil. Jud. Quis rev. divin. Hær. ſit. *p.* 404.

[p] *Part* 3. *p.* 108. [q] *Relation of God's Dealings.* p. 5.

Life, and be productive of it in the Pretenders; if it thruſt Men out of the way which the Lord our God has commanded us to walk in, then it deſerves an Anathema.

Now if our preſent Pretenders be brought to the Teſt of this Rule, we ſhall find farther Evidence againſt them; and they muſt needs be caſt, whether tried by what paſſed in the *Cevennes*, or here at Home.

1. In the *Cevennes*. Their own Writings bear witneſs againſt them, as whoſe both Doctrine and Behaviour muſt needs be diſpleaſing to Almighty God, and ſo would argue them to be no Prophets of his ſending.

1. For what Scripture allows of Breach of Faith; that when a Man has ſolemnly ſtipulated not to do a thing, he ſhould yet reſolve to do it; in defiance to his Stipulation? This is ſuch perfidious Inſincerity, that none who has a Grain of Honeſty but muſt abhor the thoughts of it. And the Scriptures which require [r] to be true and juſt in all our Dealings, [s] *And not to forſwear our ſelves, but to perform to the Lord our Oaths*; *and* [t] *puting away lying to ſpeak every Man truth to his Neighbour*, are by no means reconcileable to any Attempts of this Nature. Yet this Pattern did *Elias Marion* ſet in the *Cevennes*, when [u] having capitulated with the King's Forces, and thereby incapacitated himſelf to bear Arms any more againſt them; and having been *conducted*, in this Confidence, and upon the Aſſurance he had given, *ſafe to Geneva*; yet after he had been there ſome time, upon another [w] Overture made to himſelf and ſome others, for *returning to the Aid of their Brethren ſtill in Arms*; not only returned accordingly, but moreover freely accknow-

[r] St. *Mark* 10. 19. 2 *Cor.* 7. 2. 1 *Theſſ.* 4. 6.
[s] *Levit.* 19. 12. St. *Matth.* 5. 33. [t] *Epheſ.* 4. 25.
[u] *Cry from the Deſert.* p. 84. [w] P. 95.

ledged

ledged his *CAPITULATION WAS NO HINDRANCE, becauſe it was a forced Treaty*, (as all Capitulations for ſurrendry upon Conqueſt of any kind certainly are, though held however to be obliging) *and becauſe* [x] *the Articles thereof were not duly obſerved and fulfilled by the King's Forces*, (tho' he does not aſſign any one Violation of them) *and becauſe he was determined to that Deſign by an Inſpiration*, which he blaſphemouſly ſays was *from above*, (but which could not poſſibly be ſo, ſince God Almighty never inſpires any with a Direction to break their Truſt, or commit any other Wickedneſs:) For theſe Reaſons he reſolved to cut the Knot, and force his way through all the Obligations he had laid upon himſelf: Which no true Prophet ever did; but they would all have choſen to undergo a thouſand Deaths rather than do it. And which, if Scripture, which forbids [y] to *do Evil*, though in order to ever ſo great a Good, Reaſon, which [z] requires Fidelity in all our Dealings with each other, and particularly in Oaths and Covenants, or Mr. *Lacy* who was no leſs inſpired than this *E. M.* may be judge, could not proceed from *God's Spirit*, whereby no ſuch Violator of his Faith was ever acted.

2. Nor was their taking Arms againſt their lawful Sovereign, and encouraging others to do the like, any more agreeable to Scripture than this Violation of Faith. That they were long engaged in Arms againſt their Prince's Forces that came to diſperſe them, was not only related from time to time

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[x] *See the Caſe of* Joſhua *and the* Gibeonites, *Joſh.* 9. 3, &c.

[y] *Rom.* 3. 8.

[z] Cic. de Offic. de Fin. *l.* 1. & *l.* 3. De Legib. *l.* 1. & Somn. Scip. Arrian. Epict. *l.* 1. *c.* 2. Plat. de Rep. *l.* 4. Apolog. Socrat. n. 14. Diog. Laert. in vit. Chil. Laced. Ariſtot. ad Nichom. *l.* 5. *c.* 1. Porphyr. de Abſten. *l.* 3. §. ult. Max. Tyr. Diſſert. 2. *p.* 21. Valer. Max. *l.* 1. *c.* 15. *l.* 7. *c.* 733. A. Gell. *l.* 7. *c.* 18. & L. Flor. *l.* 2. *c.* 2.

in our publick Accounts of the Tranſactions of thoſe Parts, and by Travellers who came that way, but themſelves glory in it as a *following the Dictates of the Holy Spirit*, telling how *thoſe under Inſpirations gave frequent Directions for their Conduct in the Affairs of the War*; and even their *Women fought for them, ſinging Pſalms, and throwing Stones*; reckoning themſelves *to fight* herein *the Fight of Faith, and abett the Cauſe of God*; terming themſelves *a little MILITARY CHURCH, who forſook their Parents and Relations, and whatever was deareſt to them in the World, to follow Jeſus Chriſt, and to make War againſt the Devil and his Followers*, &c. In which Account of their own Proceedings they ſeem to have forgot

1. That Chriſtianity is a known Doctrine of the Croſs, and requires Patience and Submiſſion to our Superiours; and *not only to the good and gentle, but alſo to the froward* and perverſe. And though it preſcribes Flight in caſe of Perſecution, yet never taking up Arms againſt thoſe in Authority, how unjuſt and cruel ſoever they may be. Nor would our Bleſſed Lord ſuffer St. *Peter* to uſe his Sword againſt the Officers that came from the Chief Prieſts and Elders of the People, though in Defence of the Saviour of the World. Which muſt have been a juſtifiable Cauſe of Reſiſtance to Authority, if any ever was, or could be ſo.

2. That the Scripture requires [a] *to be ſubject to Principalities and Powers, and to obey Magiſtrates*, indefinitely and without reſtriction to thoſe who govern according to the Rules of Juſtice, [b] *to ſubmit to every Ordinance of Man*; and not only upon our own account, and whilſt we find our ſelves kindly uſed and faithfully protected in all our Rights, but *for the Lord's ſake*, and out of a ſenſe of Duty to him, which is never ſo effectually ex-

[a] *Tit.* 3. 1. [b] 1 *Pet.* 2, 13, 14.

preſſed

preſſed as when we are called to ſuffer for his Name, and chooſe rather to do it than tranſgreſs his Laws, how powerful ſoever the Temptation to it be; *to be* thus [c] *ſubject for Conſcience ſake*, out of a regard to our holy Profeſſion, and the Obligations thereby laid upon us, and not only ſo long as our temporal Intereſt invites us to it.

3. That on the other hand *Damnation* is threatned in Scripture to Reſiſtance. [d] *Let every Soul*, ſays St. *Paul*, *be ſubject to the higher Powers, for there are no Powers but of God; the Powers that be*, even ſuch wicked Governors as *Claudius* or *Nero*, under one of which this Epiſtle was certainly written, [e] *are ordained of God. Whoſoever therefore reſiſteth the Power reſiſteth the Ordinance of God, and they that reſiſt* SHALL RECEIVE TO THEMSELVES DAMNATION. This Submiſſion our Bleſſed Saviour remarkably recommended by his own Example, who not only would not reſcue himſelf out of the Magiſtrates Hands, when he could have commanded [f] *more than twelve Legions of Angels* for his Aſſiſtance: But when ſtanding before his unjuſt Judge *Pontius Pilate*, acknowledged the Power he exerciſed againſt himſelf to be [g] *given him from above*. And in the ſame manner did [h] the Primitive Chriſtians behave themſelves, being continually ready to pay all lawful Allegiance to their Sovereigns [i] as far as honeſtly and innocently they might,

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[c] *Rom.* 13. 5. [d] *Rom.* 13. 1, 2.

[e] Ut nemo putet quaſi humana commenta contemnenda. Vident enim jus divinum humanis Authoritatibus deputatum. B. Ambroſ. in loc. [f] St. *Mat.* 26. 53. [g] St. *John* 19. 11.

[h] *See* Dr. Hickes's *Jovian.* ch. 9. p. 186, *&c.*

[i] Διδασκάλους γὰρ ἀρχῆς καὶ ἐξουσίας ὑπὸ τοῦ Θεοῦ τεταγμένας τιμᾶν καὶ τὸ πρέπον, ἐφ' ὃ μὴ βλάπτεσθε ἡμᾶς, ὑπομένειν. S. Polycarp. Martyr. *n.* 10. *The ſame words are repeated by* Euſebius, Hiſt. Eccl. *l.* 4. *c.* 15. *and are thus rendered by* Chriſtopherſon, *exactly according to the meaning of* Polycarp, *as whoſoever pleaſes to conſult the Church of* Smyrna's *Epiſtle may plainly ſee,*

Magiſtra-

might, and without hurting their Souls, and endangering their eternal Salvation; declaring the Emperor [k] to be of God's Appointment, whose Law requires to *fear God and the King, and disobey neither of them,* [l] praying for himself and his Empire, and [m] never entring into any Conspiracy against him. Their only Weapons were [n] *Prayers and Tears*; and it was [o] *by Faith and Patience,* [p] not by resisting their Lawful, though Tyrannical Superiors, that they *inherited the Promises* of a better Life. Nor was this Passive Temper of theirs to be resolved into a want of Power. [q] *Quia deerant vires,* as Cardinal *Bellarmin* affirms, *Because they had no other way to help themselves,* as the [r] Author of *Julian* the *Apostate,* and Mr. [s] *Hoadly* much to the same purpose. For *Tertullian* testifies for the Christians of his Time, that [t] *they had filled all Places, Cities, Isles, Castles, Burroughs, Councils, Tents, Tribes, Decuries, the Palace, the Senate, the Forum, leaving nothing without them but the Temples,* where they durst

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Magistratibus enim & Potestatibus a Deo constitutis eum honorem, qui nostrorum animorum saluti, nostræq; Religioni nihil afferat detrimenti, pro dignitate tribuere docemur. *To the same purpose speaks also* Tertullian *and St.* Basil. Quod attinet ad honores Regum vel Imperatorum, satis præscriptum habemus in omni obsequio nos esse oportere, secundum Apostoli præceptum, subditos Magistratibus & Principibus, & Potestatibus; sed intra limites disciplinæ, quousq; ab Idololatria seperamur. *Tert. de Idololatr.* c. 15. Ὅσι δεῖ ἐξωσίαις ὑπερεχούσαις ὑποτάσσεσθαι, ἐν οἷς ἂν ἐντολὴ Θεοῦ μὴ ἐμποδίζῃ· *St.* Bas. *in* Moralibus. Reg. 79.

[k] Just. Mart. Apol. 2. Theoph. Antioch. ad Autol. *l.* 1. Tertul. Apol. *c.* 33.

[l] Athenag. Legat. *p.* 39, 40. Theoph. Antioch. *ubi supra.* Tertul. Apol. *c.* 30, 31, 39. B. August in Psalm. 118. Serm. 31.

[m] Orig. c. Cels. *l.* 3. *p.* 115. Tertull. ad Scap.

[n] Greg. Nazianz. Stel. 1. *p.* 57. Edit. Steph. B. Ambros. de Basilicis non tradend. c. Auxent. To. 5. Conc. 1. pro var. act.

[o] *Heb.* 6. 12. [p] B. Cypr. Epist. 60.

[q] De Rom. Pontif. *l.* 5. *c.* 7. [r] *C.* 9. *p.* 94.

[s] *Measures of Submission.* p. 140.

[t] Apologet. c. 37.

not

not come, leaſt they ſhould be defiled by the Worſhip practiſed there. And their Numbers were ſo great, that they muſt *needs have been fit for any War, had not their Religion taught them* patiently to bear all Inſults and Outrages, and *rather to be killed than kill.* Can it be imagined he would have affirmed this, if not notoriouſly evident? ſince the Truth of it muſt needs be known to thoſe to whom this Apology was directed; whether they were [u] the Prieſts, or [w] the Senate, or rather the Proconſul and other Governors in *Africk*, who inſtead of hearkning to his Addreſs, and being prevail'd upon by it, muſt have been highly incenſed againſt him, had he come with an apparent falſity in his Mouth.

After him St. *Cyprian* profeſſes to *Demetrian*, [x] either Proconſul of *Africk*, or at leaſt ſome inferior Judge or Councellor, but moſt certainly a buſy Miniſter there, *That when they were taken into Cuſtody they made no Reſiſtance, nor attempted to revenge themſelves againſt the unjuſt Violence of their Rulers,* [y] *notwithſtanding that they knew themſelves to be ſo ſtrong and numerous a People*; hereby intimating them to have been in a Condition of making head againſt the Government, had they thought themſelves at liberty to attempt it. As muſt be allowed, unleſs we conceive him to have talked after a looſe inconſiderate manner.

In thoſe early Ages of the Church its Members had too great a Senſe of the Obligations they were under to Patience and Submiſſion, though when ill treated and under Perſecution, to think of righting themſelves by ſuch means, as they well knew

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[u] Pamel. in loc.

[w] Du Pin Nouv. Bibl. To. 1. *p.* 91. D. Caves Hiſt. Liter. Vol. 1. *p.* 58.

[x] Annot. Oxon. *p.* 185.

[y] Quamvis nimius & copioſus noſter ſit populus. Ad Demeter. *p.* 192.

their

their Lord had forbidden to his Diſciples. Which theſe Pretenders ſeem either not to have known, or elſe to have quite forgotten it, inaſmuch as other-therwiſe they could not have acted in ſuch apparent contradiction to it. As they have likewiſe forgot

4. That the Scripture teaches, in all our Streights and Difficulties, to apply our ſelves to God, and rely upon his good Providence for Relief, and never to attempt our own Deliverance in any unwarrantable Courſe. All Sin and Wickedneſs is ſo conſtantly forbidden under the ſevereſt Penalties, and is in it ſelf ſo directly oppoſite to our moſt holy Religion, that there is no venturing upon it under whatſoever Temptation: And no good Chriſtian therefore but would chooſe a thouſand times rather to be in God's than in his own keeping, and would flee to him for Succour and Aſſiſtance in all his Dangers and Neceſſities, and depend on him for Deliverance, without ſeeking to any unlawful means for a Redreſs. This would ſhew a great Senſe of God's good Providence over his Creatures, and our ſelves in particular; and is ſo neceſſarily incumbent upon all, that there is no hope of approvng our ſelves to him without it. [z] *Call upon me*, ſays God, *in the Day of Trouble, I will deliver thee, and thou ſhalt glorify me.* [a] And *caſt thy Burden upon the Lord*, ſays the Pſalmiſt, *he ſhall ſuſtain thee, he ſhall never ſuffer the Righteous to be moved.*

And in the New Teſtament we are required [b] *to be careful for nothing, but in every thing by Prayers and Supplications, with Thankſgivings, to let our Requeſts be made known unto God:* [c] *Not to caſt away our Confidence in him; which*, ſaith the Apoſtle, *hath great Recompence of Reward.* And again, [d] *To caſt all our care upon him, becauſe he careth for us,*

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[z] *Pſal.* 50. 15. [a] *Pſal.* 55. 22. [b] *Phil.* 4. 6.
[c] *Hebr.* 10. 35. [d] 1 *Pet.* 5. 7.

and

and will be ſure to provide Deliverance, or whatever elſe we ſtand in need of, much better than we could for our ſelves. In a word, Nothing is more plainly taught in Scripture, than a dependance upon God in all our Difficulties; nor is there any way like it for promoting our own both Temporal and Eternal Intereſt.

And particularly as to the Introduction of ſuch a new State of the Church, as theſe Pretenders profeſs themſelves ſent to give notice of; ſuch a mighty Change can never be brought about ſo effectually as by a quiet Submiſſion of thoſe that expect it, and an entire Reſignation of themſelves and all their Concerns to the divine diſpoſal; together with a ſteady Preparation of Mind to ſeal their Doctrine, if called to it, with their Blood, as the ancient Martyrs did. And all unlawful Attempts in order to our own Safety, are but ſo many unworthy Reflections upon God, as if he would not make good his Promiſes to thoſe that faithfully rely upon him. [c] *Wilt thou ſpeak wickedly for God, and talk deceitfully for him?* He needs not our Lie, or Treachery, or any other Sin, to bring his Deſigns about; but will of himſelf raiſe up ſuch Inſtruments, and make uſe of ſuch Methods for the accompliſhing his Ends, as ſhall not fail to anſwer them infinitely better than all the vain Contrivances and Attempts of ſinful Men. And for any therefore to think of promoting his Glory, and recommending themſelves to him by the uſe of ſuch Means as he diſallows of, is but to fruſtrate their own Undertakings, and provoke him againſt their own Souls. And accordingly theſe Pſeudo-prophets may aſſure themſelves, that all their Endeavours to ſettle their *Diſpenſation* by the Power of the Sword, and eſpecially when drawn againſt their lawful Superiors, are ſo many Attempts againſt

[c] *Job* 13. 7.

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themſelves, and are no good ſign of their being under a Divine Influence or Direction, or like to ſucceed in what they have undertaken; as has been excellently ſhewn many Years ſince by a truly, ſincere, devout and pious Chriſtian, as well as a ſerious and judicious [f] Author, then a worthy Member and Ornament of our Church, who writing upon the Subject of theſe Mens Prophecy, *The future Glorious State of the Church*, when the *Jews* ſhall return into their own Land, *the Heathen Nations ſhall be converted*, the *Church's Sufferings in the Cauſe of Chriſtianity ſhall ceaſe, and thoſe National Governments that are oppoſite to Chriſt's Kingdom and Government ſhall be diſſolved*; yet earneſtly cautions People to beware of ſeeming to promote this great Deſign by Force and Arms, as being what Almighty God will not be pleaſed with. For thus he argues.

" If the Deliverance of the Church at laſt, by " deſtroying her Enemies, will proceed more from " what Chriſt their King and General will him- " ſelf do therein by extraordinary acts of his Pow- " er, as the Scriptures before inſiſted on ſeem to " intimate to us that it will: Then this may diſ- " ſwade all Chriſtians from uſing any undue Means " for the introducing Chriſt's Kingly Government " into the World, or for the ſetting him upon his " Throne. For it is not likely to be done by their " Might and Strength, but ſo as that it ſhall be " truly ſaid, that *he hath done marvellous Things*; " *and that his right Hand and his holy Arm have* " *gotten himſelf the Victory*, Pſal. 98. 1. He ſtands " in no need of any unrighteous or irregular help " from Men, to give him Poſſeſſion of his King- " dom in the World. He who hath given Laws " to his Subjects to direct and govern them in all " their Actions, will never take it well from any

[f] *Mr.* William Allen.

[g] *Of the State of the Church in Future Ages.* c. 5. p. 154, *&c.*

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" of them, if they ſhall break any of his Laws in " Zeal for him, or to advance his Kingdom in the " World, as we know ſome have done, by beta- " king themſelves to Arms upon an Enthuſiaſtical " impulſe, without any colour of Call from their " Superiours; to the diſturbance of the Publick " Peace, and in Affront to the Government under " which the Providence of God had placed them. " All Actions of any thing a-like nature, are no " honour to Chriſt or his Religion; nor do they " tend to further or advance his Intereſt in the " World, but greatly to hinder it, and make him " the more Enemies in the World for their ſakes. " And it is ſo far unlikely that ever he ſhould in " his Providence, do any thing extraordinary for " the ſucceſs of the irregular Undertakings of any " who ſhall therein pretend a Zeal for him, as that " it may rather be expected that he ſhould do " ſomething extraordinary firſt or laſt, to let the " World know that he diſowns ſuch Perſons in " ſuch their Proceedings.

" The Scripture ſaith, *He that believeth doth not* " *make haſte*, Iſa. 28. 16. He doth not uſe any in- " direct Means to *haſten* that which God hath pro- " miſed, as being impatient of his delay to fulfil " and perform it. And therefore all irregular " practices of Men to haſten the ſetting up of " Chriſt's Kingdom in the World, are an Argu- " ment rather of their diffidence and diſtruſt in " Chriſt, as King of his Church: either of his " Power, as if he could not ſet up his Kingdom " and Government, without ſuch human Help as " they deem neceſſary to that end: Or of his Wiſ- " dom, as not regarding the beſt Time and fitteſt " Seaſon to do it in: Or of his Care of his Church, " in not haſtning more to her Relief and Delive- " rance from all her powerful Enemies.

" When Men will take Chriſt's own Work out " of his Hands, and lead the Way, and go before

" him in it, as if they expected that he ſhould ſe-
" cond them and aſſiſt them in it; it is never like to
" proſper in theirs who ſo uſurp that Authority:
" For if he himſelf does not aſſiſt them in it, as
" they have little reaſon to expect that he ſhould,
" they will quickly find the Undertaking too great
" for all their Power and Skill to go through with
" it. And when they find themſelves intangled
" with inſuperable Difficulties, and to ſink under
" the Weight and Burden of them, its very likely
" they will thereupon entertain hard and unbe-
" coming Thoughts of Chriſt himſelf, as if he had
" deſerted his own Cauſe in their Hands, in leaving
" them to themſelves in their raſh Undertaking.
" And its well if they do not thereupon bring
" themſelves under a ſtrong Temptation, either to
" Diſobedience, or to queſtion whether thoſe
" grounds upon which judicious and ſober Chri-
" ſtians expect the Churches great Deliverance
" from the hands of her Enemies, be true or no.
" Nay, its well if they do not thereby bring them-
" ſelves to queſtion the truth of the other great
" Doctrines of Chriſtianity, and ſlip into Athe-
" iſm, as it's certain ſome have done upon occaſion
" of the Miſcarriage of ſuch raſh Undertakings as
" that we are now ſpeaking is of.

" Let none then out of a haſty and miſtaken
" Zeal, and under pretence of uſhering the King-
" dom and Government of Chriſt into the World,
" attempt any thing in order thereto, that tends to
" diſturb the publick Peace, or the ſubverting of
" that Government by which the publick Peace is
" upheld and maintain'd in the World. Almighty
" God who hath the Hearts and Lives of Princes,
" Rulers and Governours in his Hands, can eaſily
" make what alteration in Governments and Go-
" vernours he pleaſeth, in the Nations of the
" World, when he thinks fit to have it done.
" And it is a Work too big for Men of any

" Modeſty

" Modeſty to undertake that are under Govern-
" ment themſelves.

" Do but obſerve in all the great alterations
" which God hath made in States and Kingdoms
" for the Eaſe and for the Deliverance of his Peo-
" ple from time to time, and ſee whether they have
" been made by the Policy or Plottings of his Peo-
" ple under the Government of thoſe that oppreſ-
" ſed them, or by the working Providence of God
" without them. There were ſix hundred thou-
" ſand Men of *Iſrael* in Bondage in *Egypt* before
" they were brought out of it, *Exod.* 12. 37. and
" yet they were never perſuaded by *Moſes*, though
" he had been among them Forty Years before they
" were delivered, to attempt their own Delive-
" rance, till they could obtain leave from *Pharaoh*
" their King to *quit their Station.* When they
" were in Captivity in *Babylon*, did any of them
" attempt their Deliverance till God ſtirr'd up
" the Heart of *Cyrus* to *give them leave* to return
" to their Land? *Ezra* 1. 1. And until then, God
" Almighty would have them *ſeek the Peace of the*
" *Place* where his Providence had brought them,
" *and to pray for it*, Jer. 29. 7. And the Primi-
" tive Chriſtians, though under the Government
" of cruel perſecuting Pagan Emperors, yet never
" attempted their Deliverance by any ſecret Plots,
" or publick Diſturbance, though ſo numerous as
" that they fill'd all Places as their Apologiſts have
" obſerv'd, but patiently waited till God himſelf
" ſhould bring about their Deliverance, as he did
" by *turning the Heart of* Conſtantine, one of their
" Emperors, to the Chriſtian Faith. But in the
" mean time he declared that his Mind and Will
" was, that they ſhould be *ſubject* to the Imperial
" Power ſet over them by God's Providence; and
" that not only *for Wrath*, or fear of Puniſhment, but
" *for Conſcience ſake*, and in obedience to God,
" who requir'd *every Soul of them to be ſubject to*

" *thoſe higher powers*, and *to ſubmit themſelves to* " *every ordinance of man for the Lord's ſake*, that " were not contrary to any command or appoint- " ment of his, *Rom.* 13. 1 *Pet.* 2.

" Which, by the way, diſcovers their Principle " to be corrupt and rotten, who think themſelves " diſobliged from obedience and ſubjection to any " of thoſe Kings whom they eſteem to be any of " the Ten horns of the Beaſt St. *John* ſpeaks of, " *Rev.* 13. For the Government of the Empire " under which the Primitive Chriſtians lived, was " in the Nature and Conſtitution of it, in refe- " rence to Religion, the *Pagan Beaſt*, with ſeven " heads, and ten horns, which St. *John* ſpake of, " *Rev.* 12. and yet we ſee, they were to be ſub- " ject and obedient to theſe Rulers, both ſupreme " and ſubordinate, and that out of Conſcience to " God, in all their lawful Ordinances or Com- " mands.

" But, as I was ſaying, the greateſt Deliveran- " ces which the Church has received from time to " time, have been brought about, not by their own " contrivance, or by any ſucceſsful attempts of " their power or policy, but by God's own ſpeci- " al work. And when we conſider that the deli- " verance which the Church ſhall receive at the " time of that great turn of Affairs, when *Chriſt* " ſhall be actually putting down all rule, autho- " rity and power contrary to his, that his name " alone may be exalted in all the earth, it is like- " ly to be the greateſt, and of greateſt concern for " the good of the world, of any ſhe ever yet re- " ceived, next to the eternal Redemption by *Chriſt*: " and when we conſider what we are put in ex- " pectation of by the Prophecies recited in this " Chapter: I ſay, when we conſider theſe things, " we have great reaſon to think, that that deli- " verance will be ſo managed by the Providence

" of

" of God, that all the world may ſay it was of his " doing, and that his hand brought it to paſs, and " that it was no natural or proper effect of hu- " mane power and wiſdom. Which if ſo, then the " people of God need not out of fear or diſtruſt of " being over-powered by their enemies, uſe any " other means or methods of proceeding againſt " them, or to increaſe their own ſtrength, than " what are every way fair, unqueſtionable, and " unexceptionable.

" And as the time of this great action draws " nearer and nearer, ſo the Providence of God no " doubt will make the way clear and plain before " the Church, ſo that ſhe ſhall be in no doubt " what is fit for her to do in order to her own de- " fence. Almighty God, who has the hearts of " Kings in his hand, as rivers of water, to turn " the ſtream of their Counſels and Reſolutions, " which way he pleaſeth, will turn the minds of " thoſe, or ſome of thoſe Kings, who formerly had " *given their kingdom, power and ſtrength unto the* " *Beaſt*, ſo that they ſhall *hate the whore*, ſet " againſt her, and deſtroy her, *Rev.* 17. 16, 17. " And when thoſe of the Church ſhall be under " the conduct of lawful authority in that caſe, they " can be under no doubtfulneſs of mind what to " do. And Almighty God ſeems to have menti- " oned this in his word, on purpoſe to direct the " generality of Orthodox Chriſtians, under the " degree of Kings, how and when to act in a ho- " ſtile manner againſt the Churches enemies, and " to prevent all raſh and diſorderly attempts of " men in a hoſtile way, out of a pretence of zeal " againſt Romiſh Superſtitions, and the ſupporters " of them.

Thus this devout and truly good Man; as if he had proleptically written againſt theſe very Pretenders. And foraſmuch as they have taken a quite

contrary method, have endeavoured to preſerve themſelves from Sufferings, and to propagate their Dreams by taking the Sword againſt their lawful Sovereign, and his Agents, and conſequently by ſuch Reſiſtance, whereto *Damnation* is annext in Scripture, their Prophecies muſt needs be vain and groundleſs, it being impoſſible, by Mr. *L—y*'s own Confeſſion, as I obſerv'd before, [h] that what was thus contrary to the conſtant Doctrine of the Scriptures, could proceed from the good Spirit of God; nor was a Bleſſing to be expected upon it.

3. A Third Inſtance of their Miſbehaviour in the *Cevennes*, is the cruel Deſtruction they made there, not ſparing the very Houſes of God, which if for the preſent miſemployed in an undue Worſhip, yet it was to be hoped, the All-wiſe God may ſee a time, when they might have been made uſe of to better purpoſe. This was a method of proceeding, which if they thought to be highly culpable in ſuch as perſecuted them, they could not poſſibly pretend to excuſe in themſelves. I need not tell them that none of the Prophets of God have ever thought themſelves at liberty to take this deſtructive Courſe, and that they muſt have obſtructed their own Deſigns, and probably have ruined themſelves, and defeated their Meſſages, at leaſt muſt have certainly offended Almighty God, if they had.

And that theſe ſhould have begun thus of late, has a very ill Aſpect, and caſts a great Blot upon them, and calls loudly to others to keep off, and not come near them. That they have done this I had not known, but from their own Teſtimony; but having ſuch irrefragable Evidence againſt them, I cannot queſtion whether they are guilty or not. *Claude Arnaſſan*, of *Montel* near *Alez*, one of their company, relates, that [i] they *had burnt the Village*

[h] *P.* 449. [i] *Cry from the Deſart*, p. 27.

of

of BELVIZT; which was no good Token of a peaceable, patient, compassionate, truly Christian Temper of Mind, nor reconcileable to the Love, and hearty Concern, the Professors of our Religion are, in an especial manner, obliged to have for each other. But as if this were not enough, we are told farther, [k] that *the Soldiers* [of their Party] *reduced to Ashes the Temples of Idolatry.* They would rather execute their Rage upon the Churches, which they call *the Temples of Idolatry*, because abused with a corrupt and idolatrous Worship, than wait like good Christians, and faithful Servants of God, till it might please him to restore them to a better use. Nor was this all:

4. There was another grievous Instance in the *Cevennes*, of their departure from the Rule of God's Word, and that was their taking upon them to administer the Holy Sacrament of the Lord's-Supper, without any admission to the Priesthood to qualifie them for it. Which the Apostle to the *Hebrews* teaches [l] to be *an honour that no man taketh*, that is lawfully and warrantably, *to himself, but he that is called of God, as was Aaron.* Our Blessed Saviour, the Son of God most high, and Lord of Glory, assumed not this Office, till called to it by the Father, as the same Apostle assures us, [m] *So also Christ glorified not himself to be made an High-Priest; but he that said unto him, Thou art my Son, to day have I begotten thee.* As he saith also in another place, *Thou art a Priest for ever, after the order of Melchizedeck.* Yet these Men could satisfie themselves in usurping the Sacerdotal Office, and acting as Priests, without any Commission, but what their own licentious Enthusiasm conferred upon them. So themselves acknowledge, [n] *Our*

[k] *P.* 96. [l] *Heb.* 5. 4. [m] *Ver.* 5, 6.
[n] *Cry from the Desart*, p. 66, 67.

Leader Cavalier *received order by his own Inſpirations, and by thoſe of many others, to adminiſter the Lord's-Supper.* And again, [o] *Brother* La Valette, *who had the Gift of Preaching, received an order by Inſpiration, to adminiſter the Holy Supper; accordingly he and I* [El. Marion] *went aſide from the Troop, and called a Congregation for the firſt Lord's Day of the Month.* But preſently *Valette* began to repent of his Preſumption, and was afraid to execute what he had thus haſtily undertaken, [p] till the ſaid *Marion* encouraged him, by the pretence of another Inſpiration, vouchſafed to himſelf to that purpoſe. *After which ſecond Warning, we applied our ſelves,* ſays *Marion, to execute the ſaid Appointment.* But then he adds againſt themſelves, *As neither of us had ever ſeen the Solemnity performed, we adviſed with the moſt ancient of our Troop, who alſo ſupplied the Office of Elders, in our little military Church; Brother* La Valette, *in the quality of a Miniſter extraordinary authoriſed, preſented the Bread and Wine to the People, and I preſented the Cup to him.* Where are Four Particulars confeſſed, all of them well deſerving our ſerious Obſervation.

1. *They had never ſeen that Solemnity performed* before, had never in their whole Lives ſo much as once been Partakers of this ſacred Ordinance. And is it to be imagin'd that our Bleſſed Lord would chuſe of ſuch for the Publiſhers of his new Diſpenſation, who had lived all their Life long in an open and ſtupid Neglect of ſuch a principal Part of Chriſtianity? Is it likely that thoſe, who in the preſent State of the Church, had never once prepared themſelves for a ſolemn Commemoration of his infinite Love in dying for us, in obedience to his own Inſtitution, ſhould be the Perſons pitch'd

[o] *P.* 87. [p] *P.* 88.

upon by him, for the great Inſtruments of uſhering in another, and more glorious Diſpenſation?

2. *They adviſed with the moſt ancient of their Troops*; they were forced to beg the Direction of others, as to the Form of this Ordinance. As if the Spirit of God, if it had appointed them to this Office would not alſo have inſtructed them in the right manner of performing it. That he could is moſt certain; that he would is morally ſo; and yet that he did not, is apparent from this Account of themſelves, and their Proceeding, and is an undoubted Evidence, that whatſoever Direction was alleged for this pretended Sacrament, came not from him.

3. *Their adviſing with the moſt ancient of their Troop* in an Affair of this Nature, ſeems to imply the generality of them, that is the younger Sort, to have been as little acquainted with this Sacrament as themſelves, and conſequently that they were not like to be immediately employ'd in carrying on ſo important a Charge, as they profeſs themſelves to come about.

4. They proceeded to the Adminiſtration, without any other Authority for it, than their own imaginary Call, which they fancied, or at leaſt pretended themſelves to have immediately received, and ſo undoubtedly without any ſufficient Call to it.

[q] *And from that very time*, ſays *Marion*, *we continued to give the Holy Supper of the Lord in the Aſſemblies two ſucceſſive Lord's Days every Quarter*; thus boldly imitating the Preſumption of *Korah* and his Company, for which they paid ſo dear by a terrible and ſpeedy Deſtruction, [r] the Earth being made, by a particular Providence of God, to open its Mouth, and ſwallow them up.

Thus the *Cevennois* behaved themſelves.

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[q] *Ibid.* [r] *Numb.* 16. 31, 32, 33.

2. And if we proceed to enquire concerning those here, we ſhall find their Deportment not more agreeable to the Doctrines of the Goſpel. As amongſt others may appear in theſe few Inſtances.

1. Their decrying [s] humane Learning, and the Places erected in order to its Promotion and Improvement, and reſolving all true and ſaving Knowledge into their own fancied Inſpirations. *Learning!* [t] *Learning*, ſays Mr. *L. that confounds the true Knowledge of me. Multitude of Reading, to make Men ſtupid.* [u] *The Inſpiration of the Almighty gives better Underſtanding than all Academies.* [w] *What will the Doctors of Science, Men of Letters, without the Spirit; they are aſhamed of it; ay, what will they ſay?* As if we were to leave off all proper humane Means of Learning, out of a groundleſs hope of being ſupernaturally taught much better. Which is juſt as reaſonable, as if Mr. *L.* ſhould reſolve never to eat more, unleſs God will be pleaſed to rain down *Manna* from Heaven for his Food, as he did of old [x] for the *Iſraelites*; or to feed him by the miniſtry of *Ravens* bringing him Bread and Fleſh Morning and Evening, [y] as he for ſome time did the Prophet *Elijah.* There is no queſtion but God can infuſe whatſoever Meaſures of Knowledge he pleaſes into any of his faithful Servants, according to that of the *Pſalmiſt*, [z] *I underſtand more than the Ancients, becauſe I keep thy precepts.* Yet this hindred not, but that the

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[s] *Herein tranſcribing the Copy of the* Quakers, *who interpreted that Text*, Gal. 3. 13. Curſed is every one that hangeth on a Tree, *to mean* on the Tree of Knowledge. *Defence of the Snake in the Graſs*, p. 33.

[t] *Warnings*, Part 1. *p.* 29.

[u] *P.* 12. [w] Part 2. *p.* 67.

[x] *Exod.* 16. 14, 15. [y] 1 *Kings* 17. 6.

[z] *Pſ.* 119. 100.

Jews

Jews had their [a] Schools of the Prophets, wherein to prepare them for the Illapſes of the Divine Spirit, in ſeveral of their Cities, or other places, as they had occaſion for them. And if we have our Schools and Academies now for another uſe, namely, that by a diligent Study and Improvement of our ſelves, we may hope, by God's Bleſſing, to attain to ſuch an inſight into the Holy Scriptures, and other uſeful ſorts of Knowledge, as may capacitate us to ſave our ſelves, and be helpful to others, is not this incomparably better than to give up our ſelves to the conduct of our own Fancies, and imaginary Inſpirations, and ſo become liable to as many Abſurdities and Deluſions, as theſe Pretenders have fallen into?

2. Their unſettling the Foundations of all Civil Authority, which the Scripture has ſo ſtrongly and ſo firmly ſettled, and whereto Obedience is required under the ſevereſt Penalty. Whoſoever has read thoſe Sacred Writings, might well be allowed to conclude, the Power of the Magiſtrate to be fixed upon a laſting Baſis, ſince Almighty God there declares it to be derived from himſelf, and eſtabliſh'd with the moſt important Sanction that can be. And yet Mr. *L.* takes upon him to ſet this all aſide, as of no validity under his *New Diſpenſation*, and which can be of no Authority, unleſs renewed and enforced in another manner. [b] *Ye Principalities and Powers, take a new Title, for your*

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[a] 2 *Kings* 2. 3, 5. *We read of* the Sons of the Prophets *that were at* Bethel, *and at* Jericho, *and at* Gilgal. *And Chap.* 22. 14. *mention is made of a College in* Jeruſalem, *where* Huldah *the Propheteſs lived, which in* Jonathan's Targum *is rendered* בֵּית אוּלְפָנָא the Houſe of Learning. Erat enim בית המדרש Academia prophetarum literis operam dantium, ut Rabbi Levi Gerſonis Filius loquitur. Alting. de Hebr. rep. Eccl. *p.* 24. *See alſo* p. 25, &c. *and* Smith's *Select Diſcourſes*, p. 249, 250.

[b] *Warnings*, Part 3. *p.* 29.

Commiſſion is void. Ye Rulers of the Diſobedient, I deliver you your Captives; I give them up. Where he not only ſeeks to diveſt all Governors of their juſt Authority, but, if I underſtand him aright, (and his Words are ſo plain, I think, they cannot well be miſtaken) he gives them all up to the Devil and his Angels, as *their Captives.* And Mr. *Nicholſon*, ſometime one of their Society, teſtifies, [c] that *he has heard Mr.* Lacy, *in his common Diſcourſe, ridicule thoſe Words in our* Church-Catechiſm, *wherein Children are taught* to ſubmit themſelves to all their *Governors, Teachers, Spiritual Paſtors and Maſters.* As if it were a Crime to obey Governors in Church or State, or private Families; in direct oppoſition to the Fifth Commandment, and other parts of Scripture.

3. Their undermining the Authority of the Scriptures. I do not ſay they condemn the Reading of the Scriptures, or any way diſſuade from a ſerious Study of them; it is enough for my preſent purpoſe, and a great deal too much for them to anſwer, if at any time they ſuggeſt ſuch ſly Inſinuations, as imply the Scripture to be no proper Rule of Faith and Manners. And whether Mr. *Marion* has not done this, I deſire any impartial Reader to judge. His Words are theſe, [d] *You ought at the ſame time to acknowledge; yes, my Child, they ought to acknowledge that Error and Mutilation has got into my Goſpel. Do not flatter your ſelves, I tell you, I come to manifeſt the ſure Truth to the Earth.* And at another time, * *The Goſpel is ſo ſpoiled, as that we muſt have it quite new.* Here is a Blow at the Root, a killing Stroke. For if ſome things have been expunged out of the Goſpel, and others foiſted into it, ſo that there is need of new Apoſtles to be ſent for the Publication of the Truth, what is become of the *Faith*

[c] *Falſhood of the new Prophets*, p. 24. [d] *Warnings*, Part 2. p. 191.
* *Sir* R. B's *Anſwer to ſeveral Treatiſes*, p. 70.

that

that was once delivered to the Saints? Or what Rule can ſuch imperfect Scriptures be to any conſcientious Chriſtian, who heartily deſires to be informed, *what good thing he muſt do, that he may have eternal Life?* If this be true, in how miſerable a Condition muſt all thoſe be, who have given themſelves up to the Guidance of theſe Holy Writings, as the only ſure and infallible Rule, that our Bleſſed Saviour has bequeathed to his Church? If it be falſe, as it moſt certainly is, abominably, wickedly falſe, there needs no other Proof to ſhew from what *manner of Spirit* it proceeds. None but the Father of Lies could ſuggeſt ſuch a groundleſs malicious Accuſation, whereby as much as in him is, to ſhake the Foundations of our Religion, and ſtagger the Faith of all that hear it.

But bleſſed be God, there is no cauſe to fear any very ill conſequence of it, it is ſo foul a Slander, that it is to be hoped, none who are not delivered over to *a reprobate Mind*, or *a Spirit of Slumber*, will give the leaſt heed to it. Beſides the good Providence of God, taking a peculiar care of what is thus incomparably uſeful, in order to the Salvation of Mankind, which is therefore a very good Security againſt any ſuch, either Interpolation, or Mutilation, as here pretended: Beſides this, I ſay, the Scriptures have had ſuch Multitudes of Copies, and undergone ſuch variety of Impreſſions, have been ſo diſperſed over the Face of the Earth, tranſlated into ſo many Languages, put into ſo many Hands, enquired into by ſo many Commentators, Paraphraſts, Criticks, and Chriſtians of all Sorts, that it has been in a manner impoſſible for any material Corruption to have crept into them. Neither does [c] Mr. *Marion* who uttered, nor Mr. *L.* who

[c] *Neither Mr.* M. *I ſay, nor Mr.* L. *inſtance in any of theſe pretended* Errors *or* Mutilations. *But Mr.* Hoadly *tells us of another that did,*

who publiſhed this Calumny, pretend to inſtance in any, as they moſt certainly would have thought it neceſſary to do, if they had really believed themſelves in this their heavy, but cauſeleſs Charge. Wherefore all the uſe I ſhall make of it is, to caution Perſons againſt imagining, that ſuch Teachers can come from God, who thus ſhamefully vilifie and ſeek to undermine his Holy Word.

4. *Laſtly.* Their exceſſive Spight againſt the Clergy, whom they perſecute upon all occaſions, with the utmoſt Intemperance, the bittereſt Invectives, and moſt unchriſtian Calumnies, as if they were a Pack of the vileſt Reprobates upon the Face of the Earth, and made it their only Buſineſs to deceive their Hearers, and carry them blindfold into eternal Perdition. When our Bleſſed Saviour acquainted his Diſciples, how nearly the Diſreſpect they might meet with, from ſuch to whom they were to be ſent, would affect himſelf; it is eaſie to infer that he did not look upon them, to deſerve this rough Treatment, in requital for all the Pains they ſhould undergo in preaching the Goſpel. [f] *He,* ſays our Saviour, *that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.* And they ought queſtionleſs to be regarded as [g] *the Ambaſſadors of Chriſt, and* [h] *Stewards of the Myſteries of God;* and to be received with all

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did, in a very extraordinary manner. One of your Friends, *ſays he,* when Mr. *L.* was taxed with fixing a *Word* in one of his *Inſpirations* upon the Prophet *Iſaiah,* which was not in him [*affirms*] that the *Word* was once in the *Original,* and now reſtored by the *Spirit's* Direction to Mr. *L. After which rate they may make the Scripture a perfect Noſe of Wax, as Mr.* H. *well obſerves,* may prove what they pleaſe from Scripture, and fix what they pleaſe upon the Prophets. *Vindicat. of the Ancient Prophets,* p. 21, 22.

[f] St. *Luke* 10. 16. [g] 2 *Cor.* 5. 20.
[h] 1 *Cor.* 4. 1.

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the Reverence and Attention that is due to those who not only [i] *preach the Word of God*, but moreover [k] *watch for the Souls* of those committed to their charge, *as they that must give an account, that they may do it with joy, and not with grief.* Their Business is [l] *to wait at the Altar*; [m] *to minister about holy things*; [n] *to labour in the Word and Doctrine*; [n] *to be ensamples to their Flocks*; [o] *to labour fervently for them in Prayers*; [p] *to remit and retain Sins*, and, in a Word, [q] *to feed the Church of God, which he has purchased with his own Blood.* They are [r] *Workers together with Christ*; [s] *Labourers in the Lord's Vineyard*; appointed in their different Orders and Stations, [t] *for the perfecting of the Saints, for the Work of the Ministry, for the edifying the Body of Christ.*

And how dreadful an Account then must such have to give up at the last Day, who not only forbear to treat them according to their high Character, and the sacred Image they bear; not only refuse to pay them the Honour due to their Holy Function, but contemn and affront them, and causelessly endeavour to expose them *for their very Work sake?* If People had any Reverence for our Lord himself, one way of expressing it would naturally be, by respecting those who are more especially related to him, his more immediate Attendants, his Agents and Deputies. And, on the other hand, it must unavoidably argue a vain Mind, that has little Sense of God, or Religion, to slight and

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[i] *Rom.* 10. 15.
[k] *Heb.* 13. 17.
[l] 1 *Cor.* 9. 13.
[m] *Ibid.* * *Tim.* 5. 17.
[n] 1 St. *Pet.* 5. 3.
[o] *Col.* 4. 12.
[p] St. *Joh.* 20. 23.
[q] *Acts* 20. 28.
[r] 1 *Cor.* 3. 9. 2 *Cor.* 6. 1.
[s] St. *Luk.* 10. 2.
[t] *Ephes.* 4. 12.

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undervalue them. And ſuch as do it, ought to remember, that he will reſent the Affronts put upon them, as offered to himſelf, in whoſe Name they come, and from whom they received their Commiſſion and Authority.

Yet did ever any do this more outragiouſly than Mr. *L.* and *E. Gray?* if not others alſo of their Party. It is eaſie to obſerve how the Clergy in general, without any diſtinction, are repreſented by them, as [u] *Cheats*, [w] *falſe Reaſoners*, [x] *Men of corrupt Hearts*, [y] *ſubtle to deceive*, [z] *Phariſees*, [a] *Blaſphemers*, [b] *Rejecters of Chriſt*, [c] *Men-pleaſers*, [d] *deceitful Hypocrites, that ſpeak fair, but have Malice in their Hearts*, [e] *and are of an implacable Spi-*

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[u] Well I come to plead with you all, you Paſtors—— No pious Cheats. Are you the Men that charge ſo much Impoſture upon my Meſſengers? Ay, ay, ay, ay. *Warnings*, Part 1. *p.* 41.

[w] Your chief Reaſonings ſhall be expoſed, *ibid.*

[x] Your corrupt Hearts ſhall be ript up in the view of all, *ibid.*

[y] Ay, ay, ſubtle Doctors to deceive, to deceive, to deceive in this Point, *ibid.*

[z] Well, you *Phariſees*, the Prophane ſhall ſhame you, *Part* 2. p. 100.

[a] Thoſe Blaſphemers of my Name, *Letter to Mr.* F. M. *p.* 13.

[b] Thoſe Rejecters of my voice, *ibid.*

[c] If you think to pleaſe Men, you cannot pleaſe me. *Warnings*, Part 1. *p.* 44.

[d] A parcel of high-learned Men here, as they pretend to be, ſhall they come and plot againſt you? Yes, now this very minute they are plotting and contriving which way they ſhall begin again with you. They are making Snares to catch you in. They'll come and ſpeak you fair, yet they could tear you to pieces in their Hearts, and hang you; yes, deceitful Hypocrites. They are afraid you ſhould come and put down all their Learning, all their Doctrine, *&c.* *Warnings*, Part 2. *p.* 66. Ye Hypocrites! Leſs would have done for your People; ay, if they had not been yours, *p.* 94.

[e] Lex non poteſt impedire ſeveritatem furoris Sacerdotalis; nec etiam Detrimentum, quod quiſq; ſibi attrahit inde. *Part* 1. p. 57.

rit;

rit; are ſaid to be [f] *Dumb*, [g] *Deaf*, [h] *wilfully Blind*, [i] *to divine ſweet things, to charm and lull the People aſleep*, [k] *to trim with the World, and cheat both their own and others Souls*, [l] *to care for nothing but themſelves*, [m] *to mind only their own Bellies*, [n] *to delude the People committed to their charge*, [o] *to be void of Humility*, [p] *learned to little purpoſe*, and [q] *afraid to*

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[f] O ye Dumb, dumb Teachers, why don't ye raiſe your Voice like a Trumpet? *p.* 33. Whence then, that ye are dumb? What account do you give to your Flock? Is it nothing to you? Muſt Chriſt come to your Deſtruction? *p.* 40.

[g] Oh ſweet! Ay lovely! Ay Goſpel-Diſpenſers! who muſt hear Mount *Sinah*'s roaring to convince you. *Part* 2. p. 94.

[h] The Guides of others will be found blind—— They have corrupted themſelves and others. *Part* 3. p. 77. The wilfully Blind may lead the ignorantly Blind, but they ſhall both fall into the Ditch. *p.* 172.

[i] The Diviners that divine ſweet things, to charm and lull aſleep my People: I will make theſe Diviners mad. *Part* 1. *p.* 42.

[k] This is trimming with the World, and cheating your own Souls, and others; 'tis not juſt before me. *Part* 2. *p.* 95.

[l] You cared for nothing but your own ſelves; that will prove what you have been doing. *p.* 101.

[m] The Miniſters don't care for going to thoſe Countries, where there is no good Belly-timber. *p.* 141.

[n] Let the Miniſters come and hear me. The People will the more hate you, who deluded them. *Part* 3. p. 172.

[o] Yes, theſe are a parcel of fine righteous Folks in their own Conceits. *Part* 2. p. 66. Well, you Teachers of others, if you don't humble your ſelves, you'll have none to teach, I can tell you, in a ſhort time, *p.* 100. Ye then prepare by Humility, for you want it, *p.* 101.

[p] You learned to little purpoſe; the ignorant ſhall ſee better things than you can. I ſend them to teach you; ay, and open the Scriptures to you that have ſtudied them, *&c.* p. 100. Their fidle-fadle Comments, and a Bead-roll of Doctors, that know nothing of me, tho' they knew a few Books, and Letters jumbled together, *p.* 122.

[q] The Miniſters fearing to ſpeak harſh things, clawing with the People, *p.* 35. You let any of them have good Quarter, ſo you are at eaſe with them. If they but reſpect you, you are gentle enough, *prudential*, as you call it. In ſhort, afraid to reprove any of your own Sort and Communion, *p.* 100.

reprove

reprove thoſe of their Communion; are taxed with [r] *preferring their temporal Intereſt above all things*; with [s] *purpoſely concealing the Truth*; with [t] *undue Compliance with the World*; with [u] *taking all things*

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[r] The Clergy, of all Men, might by their Studies, be moſt capable of diſcerning, if at the ſame time all their Intereſts did not go into the contrary Ballance, to make them unwilling to own the Authority of preceding Inſpiration, *Pref. to Cry from the Def.* p. 21. Ah your Reſerve of Intereſt worldly, worldly, ſhall be manifeſt. I taught that no one was to be worthy of my Name, or to be called by it, who did not quit all, all the World. And you teach, they that quit your Opinion, quit *Chriſt*, *Warnings*, Part 2. p. 94. No *Quidlibets*, *Quodlibets*, Gentlemen: No, no, plain Truth, whether it be for or againſt you. Againſt you, that is your worldly Intereſt, and that is your Religion, *Part* 3. p. 22.

[s] They would lock up, and keep the Keys of Knowledge, and ſo make merchandize of my Word. This is the Secret of the Matter, *Part* 1. p. 22. Conſcii veritatis, unde eſt non confitemini, O Paſtores? *p.* 63. Oh Rottenneſs! Oh Rottenneſs! I ſee it, I ſee it. Ay! ye Keepers of the Keys, ye think the People, as ye call them, *they* are but the People, *they* are but Sheep. What? one Sheep ſo much above another? you think; the People! you are ſomething more, you think *they* have too much Knowledge already *p.* 95. There they keep my People in Ignorance, and tell them * I don't know what, *Part* 2. p. 66. I have called, and the Watchmen will not give Warning. Nay they ſtifle the Warning. Neither will hear themſelves, nor ſuffer any to hear that they might believe, *Part* 3. p. 163.

The Spirit, it ſeems, that ſpake by E. Gray, knew not what was told the People. *And then I deſire Sir* R. B. *Mr.* L. *and the reſt of them to conſider, WHAT SPIRIT THIS WAS. It is plain it could not be the good Spirit of God, for that* ſearches all things, yea, the deep things of God, 1 *Cor.* 2. 10.

[t] What pitiful Chicanery, for Miniſters to take their Meaſures from the World, how you ſhould ſerve me, *Part* 2. p. 94. You are afraid of diſpleaſing; who? the World. You are afraid of loſing your own Maintenance, *p.* 95.

[u] Will you examine into things? why, if it concerned you, you would. Baſe Treachery! You know you don't; you know you won't, *ibid.*

upon

upon Truſt, with [w] making a Trade of the Word, [x] and conſpiring againſt Chriſt; and are [y] ranked with the *Devil*, and made his Inſtruments in carrying on his wicked Deſigns; [z] are threaten'd with ſevere Judgments, and told that [a] their Knowledge would be taken from them, and that [b] Children ſhould teach and confound them.

And all this [c] not for any real Fault of the Clergy they thus cenſure and condemn, for no wilful neglect

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[w] Oh ye egregious Fools! Is there any Wiſdom againſt the Lord? Do ye think to make a Trade of my Word? Was it given into your Hands to chaffer with? *Part* 1. p. 40.

[x] What are you in that curſed Conſpiracy againſt my Son? p. 33. O ſevere Cenſure of me! No Indulgence, no Quarter, no Law; no Power, no Protection for me! No compaſſionate Paſtor, to receive for once his wandring Lord! No, no, no, not a Hearing, *&c.* p. 50, 51. *O Paſtores, unde eſt ut diſcordantes aliis, mihi Bellum gerere, ſine ullâ Diſſentione determinati eſtis? Iſti! de illis nil, nil expectandum.* p. 63.

[y] He [the Devil] had rather a thouſand Parſons, than one true Prophet. *Part* 2. p. 71. Healing and Gifts won't turn all: No, *THE DEVIL AND THE PRIESTS* have a great ſhare very faſt, and won't eaſily part with their Right. p. 130.

[z] It is not their being Miniſters of the Goſpel, ſhall prevent my Judgments reaching them. No, no, ſore and heavy ſhall they be upon the Heads of thoſe Blaſphemers of my Name, thoſe Deſpiſers of my Appearance, thoſe Rejecters of my Voice. I ſay, *Sodom* and *Gomorrah* ſhall appear to the aggravating their Miſery. *Letter to Mr.* F. M. p. 13. All their Subterfuges ſhall fail. I will purſue them through their Caves, and every lurking Retreat of their Fancies, Teachers! Teachers that will not teach my Word! They will be Leaders; I will break ſome of their Obſtinacy. *Warnings*, Part 1. p. 29.

[a] If you don't believe in my Chriſt, now, now taking Poſſeſſion of his Throne, your Ciſtern ſhall be empty'd of that little Knowledge you have ſoon. p. 95.

[b] O ye learned Doctors, Sucklings ſhall confound you, you, you. I will make Babes teach you. p. 34.

[c] They will not declare the Glory of my Grace, that ſhall be in thoſe Times, becauſe their ſorry Gifts ſhou'd not fall into Contempt. p. 22. Your Miniſters here don't teach, nor proclaim my approaching Kingdom. p. 58. Wonder! Wonder! that all Parſons that can agree in no one thing beſide, ſhould all agree in oppo-

neglect of their own Duty, either as Priests or Christians, but barely for not chiming in with their new Dreams, and studying to proselyte the World to them.

These are some of the Complements our Pretenders bestow upon the Clergy at every Turn, and without any other Provocation to it, than their honest Endeavours to preserve their People from being taken in the Snares that are laid for them. After this manner do these Men expose their own Weakness, and such a Temper of Mind, as very ill becomes any of the Professors of Christianity, but more especially such who would be thought more nearly related to Almighty God, and to come by his immediate Order.

When our Saviour would have enter'd into a Village of the *Samaritans*, and the Inhabitants would not admit of him, and his Apostles, St. *James* and St. *John* highly offended at such a foul Indignity offer'd to their Lord, would have *call'd for Fire from Heaven to consume them*, as Elias *did* [d] upon *Ahab*'s Messengers, our Saviour would by no means allow of it, but *rebuked them*, [e] *saying, Ye know not what manner of Spirit ye are of.* As much as to say, this Carriage savours not of that mild, gentle, peaceable Temper of the Gospel, which ought to shew forth it self in all its Professors; but whereto the Spirit of *Elias*, though an excellent Man considering the Dispensation he liv'd under, was altogether unsuitable: [f] *For the Son of Man*, says our Saviour, *came not to destroy Mens Lives, but to save them:* Yet these Men make no Scruple to vilify, abuse, slander, and threaten with the heaviest Pe-

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sing this, That it is God's diffusing his Spirit. He promised it; the greatest Gift he ever promised to his Church: And now there can be no such thing. *Part* 3. p. 13. *With multitudes of other Places to the like purpose, too many to be mentioned here.*

[d] 2 *Kings* 1. 10, &c. [e] *St. Luk.* 9. 55. [f] V. 56.

nalties,

nalties, not Foreigners and Enemies to our moſt Holy Religion, as the *Samaritans* were to that of the *Jews*, nor only Chriſtians at large; but the Clergy too, thoſe whom God has choſen to be his Agents and Repreſentatives, in order to the reclaiming a ſinful World. And hereby they ſhew how exceedingly different their Spirit is from that of our Lord, and his Apoſtles, and other Diſciples; and that ſuch their Doctrine, as well as their manner of Converſation, proves them effectually not to have the Divine Spirit.

5. A farther Evidence againſt theſe Prophets, falſly ſo call'd, is Mr. *Lacy*'s ſcandalous Management, as to the Holy Sacrament of the Lord's Supper; which he not only took upon him to adminiſter, as the *Cevennois*, without a Call to the Prieſthood, but moreover made perfectly a Mock-Sacrament of it; as if his Deſign had been purely to affront and vilify this Holy Ordinance, and expoſe it in the moſt ridiculous manner he could invent. So we find by his own Deſcription of his profane Adminiſtration: He call'd his Friends to partake of *an* [a] *empty Plate, and Cup or Bowl, plac'd upon the Table*, as if it had been *a Table richly deck'd with ſpiritual Food*, inviting them in our Saviour's Name, to *RECEIVE*, to *come and drink of the Wine that he had mingled*, and which he pretends our Saviour to profeſs *had coſt him dear*, when he knew very well here was not a Drop of Wine upon the Table, nor any thing at all to be received. Then he firſt delivers *the Plate* with Promiſes *of Variety of Dainties, Food whereof every Crumb ſhould become a Loaf of Joy, a Plate well heap'd, and abundantly ſatisfying to the Soul; ſuch Entertainment at once eaten, will nouriſh to all Eternity.* Whereas in truth here was no Food at all, not ſo much as one

[a] *Warnings*, Part 2. p. 102, *&c.*

Crumb to feed upon, nothing but *a Plate* given into their Hands ſucceſſively without any manner of thing in it. Then both Cup and Plate are given, and they are ſaid to have not Wine, but *the Figure, the Token, and Shadow of Wine* exhibited to them hereby.

What can be more ſenſeleſs than this, or a groſſer Abuſe of ſo ſolemn a part of our Religion, as the Lord's Supper, is acknowledg'd by all to be? Would not any one that had ever heard of our Saviour's Inſtitution, and of this fantaſtick Repreſentation of it, readily think the one intended only as a wilful Affront and Diſparagement to the other? How then can ſuch a mimical Farce be any way reconcil'd to the Nature of that moſt Divine Ordinance, whereby our Bleſſed Lord commanded in a ſolemn manner, *to ſhew forth his Death till he come* at the laſt Day to judge the World, by partaking of thoſe Symbols of his Body and Blood, which he has appointed to that end? Could any Action be a more ridiculous Profanation of it?

Nor is it much to his Advantage, that he pleads for himſelf, [h] that *there was no Commemoration of Chriſt's Death; and all that he underſtood the Spirit to mean by that Ceremony, was an Emblematical Repreſentation of the Admittance of the Gueſts at the Wedding-Supper of the Lamb, when that King will eſpouſe the Church in a manner he never did before, and bid her ſit down with him at a Feaſt of fat things prepared for all Nations.* For I refer it to any one that ſhall obſerve the manner of his Procedure herein, and more particularly thoſe Words, [i] *Come, drink of the Wine that I have mingled: It coſt me dear: It is ſweet to you. The Wine I give you is my Spirit, with his comforting Grace*, Whether it does not moſt

[h] *Relation of God's Dealings*, p. 18.
[i] *Warnings*, Part 2. p. 103.

naturally ſeem to be an unworthy and abuſive reſemblance of the Holy Euchariſt; and whether any one upon reading his own Account of it, would have underſtood it otherwiſe.

6. And yet once more, Mr. *L.* not only thus intolerably profanes this Bleſſed Sacrament, but I might farther obſerve in the laſt place, that he attempts at the ſame time to introduce another of his own inventing, and which the Goſpel knows nothing of, namely, by *going round to every one at the Table, taking them by the right Hand*, and profeſſing by this Action to *ſeal the Promiſes to them, and give them all to them in and by this ſolemn Token, to confirm all the Graces of the Spirit to them, to give them Livery and Seiſin, and a Token of the Covenant or Bargain voluntarily* made with them by *Chriſt Jeſus* our Lord. This is notably done, and ſhews him under ſome ſtrange Deluſion. Nor did any that ever came in our Saviour's Name thus preſumptuouſly uſurp his Authority, to his Diſhonour, and their own Reproach. But I forbear.

The Summ is, that if Breach of Faith, Reſiſtance to Authority, a mercileſs Deſtruction of their Neighbour's Houſes, and of God's Churches; if decrying Human Learning, and Academies and Schools for promoting it, as for other Purpoſes, ſo more particularly in order to a right underſtanding of the Holy Scriptures, and the Will of God; if unſettling the Foundations of all Civil Authority; if a diabolical Spite againſt the Miniſters of the Goſpel, by reaſon of their faithful Diſcharge of their Function; if undertaking to adminiſter the Bleſſed Euchariſt, without being admitted to the Prieſthood, to make a Farce of vain Pageantry of it, or to ſet up another new Sacrament never inſtituted by Chriſt, nor once heard of ſince the firſt Foundation of the Chriſtian Church; if any, or all of theſe groſs Miſcariages be contrary to Scripture, and the Deſign and

End of the Goſpel, then muſt theſe Men be ſelf-condemn'd, for directing and encouraging their Followers to the Practice of them.

I have now ſufficiently proved the four Propoſitions I laid down, for evincing the Abſurdity of theſe Mens Pretences to a Divine Inſpiration; and have ſhewn how unlikely it is, that Almighty God would raiſe up a new Set of Prophets, upon no more urgent Occaſion than has been for theſe Pretenders appearing as they have done; as alſo, that if he had ſent them, he would undoubtedly have born the moſt convincing Teſtimony to the Truth of their Miſſion, abundantly beyond any that they have come with; and their Predictions would as certainly have been made good, as now they have fail'd in every Particular; nor would they have allow'd themſelves, or others, in any thing diſagreeable to the Divine Will, as they have done in many Inſtances to their own Shame and Confuſion, and ſo as to be a juſt *WARNING* to all Mankind not to be led away by their Deluſions.

Here therefore I ſhould have taken leave of them, and had fully deſign'd it: But in looking over the Writings relating to themſelves and their Prophecies, I have met with a plentiful Superfetation of other Arguments againſt them, which I muſt not wholly paſs by without ſome notice taken of them; though I ſhall be ſure to diſpatch them as briefly as I can.

1. And the firſt I ſhall mention, is taken from their violent and unuſual Agitations, ſo violent, that it is affirm'd in particular of Mr. *L.* that he has *frequently been ſhaken to that degree, that if it had been by any outward Force or Power,* [k] *it would have ſhaken his Limbs from his Body, in the Opinion of thoſe who have ſometimes ſeen it.* Upon theſe Agitations they value themſelves very highly, as if

[k] *Warnings*, Part 1. p. 1. *See alſo Mr.* Halford's *Letter*, p. 21. *concerning his Brother* Stephen.

they

they were ſo many undoubted Tokens of a Divine Influence upon the Perſons agitated; and yet they are really ſo many Evidences againſt it. The Prophet *Hoſea* ſpeaks of a Prophet ſeized in this manner, who according to the LXXII. was ὁ πνευματοφόρος ὁ παρεξεστηκώς, a Prophet beſides himſelf, a parecſtatick Prophet, or who was in one of theſe Parecſtaſies or Agitations. But then it is to be noted, that he ſpeaks not this of a true Prophet, but of one of the falſe Prophets, whom God was provoked to let the Devil ſend amongſt his People for the Puniſhment of their Iniquities; as is very well expreſs'd by *à Lapide* upon the Place: *Habuiſti falſos ſtultoſq; Prophetas, qui te deciperent, & in exitium agerent; quia id merebatur multa tua iniquitas, & amentia, quâ Deum tuum, ejuſq; veros Prophetas ſemper ſpreviſti. Thou haſt had falſe and fooliſh Prophets to deceive thee, and hurry thee on to thine own Deſtruction, becauſe thou hadſt deſerved to be thus impoſed upon, by reaſon of thy Sin and Madneſs, in continually deſpiſing thy God, and his true Prophets.* But where do we ever read of any true Prophet thus agitated? No where in Scripture; neither in the Old, nor in the New Teſtament. And amongſt the ancient Chriſtians, a quite different Conſtruction was made of ſuch Agitations, inaſmuch as they were looked upon by theſe, as Signs of Impoſture, or Deluſion.

Tertullian indeed ſpeaks of a Woman in his Days, [1] that *was vouchſafed the Gifts of Revelations that were made to her in Ecſtacy, who converſed with Angels, and ſometimes with the Lord himſelf, ſaw and heard Myſteries, diſcover'd the Secrets of the Heart, and cured Diſeaſes*; juſt as theſe Pretenders give out concerning themſelves. But this was a Woman amongſt the *Montaniſts*, and whoſe aim was not to promote true Chriſtianity, but the Intereſt

[1] De Anima, c. 9.

of that particular Sect. And at another time, he affirms St. *Peter*, St. *James*, and St. *John*, not to have ſeen that inacceſſible Light, in which our Lord appear'd at his Transfiguration, [m] *without running the hazard of loſing their Reaſon, and becoming mad.* But this is ſtill the ſame *Tertullian*, who though a great Man, and a ſtrenuous Defender of Chriſtianity, againſt Heathens, Jews, and Hereticks; yet after he was drawn aſide to embrace the Hereſy of the *Montaniſts*, might well be expected to have the ſame Notions in this Point they had.

But the generality of the Fathers ſpeak after a very different manner. *Clemens Alexandrinus* mentions it, [n] as a known Property of falſe Prophets, *to propheſie in Ecſtaſy, as the Miniſters of Satan.* And *Origen* is poſitive concerning *the true Prophets*, [o] that they *underwent not an Alienation of Mind, as ſome ſuſpected, nor were forced by the Spirit to ſpeak* they knew not what. And proves his Aſſertion from that of the Apoſtle, [p] *If any thing be revealed to another that ſitteth by, let the firſt hold his Peace. Whence*, ſays he, *it is plain, the Speaker when he will can ſpeak, and when he will can hold his Tongue.* But nothing can be more expreſs to our preſent purpoſe, than what *Euſebius* mentions of a Treatiſe of *Miltiades*, to prove [q] μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν, *That a Prophet ſhould not be in an Ecſtaſy, when he ſpeaks*; and of the ſame *Miltiades* arguing, that the falſe Prophets ſpake in Parecſtaſies, and *without Wit or Fear; but no one Prophet either of the Old or New Teſtament did ſo.* So alſo St. *Baſil*, [r] *Some ſay the Prophets prophecy'd in Ecſtaſies, the human Underſtanding being overpower'd by*

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[m] Adv. Prax. c. 15.

[n] ὅτι ψευδοπροφήτου τοῦ ὄντος — ἐν ἐκστάσει προφητεύειν, ὡς ἂν Ἀποστάτου διάκονοι. Strom. l. 1. p. 311.

[o] *In* Ezek. Hom. 6. ab init. [p] 1 Cor. 14. 30.

[q] Hiſt. Eccl. l. 5. c. 17. [r] *In* Eſai. Prophet. λογ. α'. p. 17.

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the Spirit; but this is perfectly beſides the Promiſes. And can any one, ſays he, *think it reaſonable that the Spirit of Wiſdom ſhould make one like a mad Man? It muſt be a wicked Power therefore, moſt probably, that diſorders the Mind; and it muſt be impious to aſcribe any ſuch effect to the Divine Spirit.* Agreeably whereto, St. *Jerome* [t] condemns the *Montaniſt's Whimſeys, who imagined the Prophets to propheſy in Ecſtaſy and diſcompoſure of Mind.* And in the Preface to his Commentary on *Nahum*, [u] *The Prophet* ſpeaks not in Ecſtaſie, *as* Montanus *with* Priſca *and* Maximilla *dream; but what he prophecies, is the Book of one that underſtands all he ſays.* Thus St. *Chryſoſtom* [w] diſtinguiſhes the Idolatrous Prophets of the falſe Gods, and the true Prophets, by this, that *the former are poſſeſſed by an evil Spirit, ſo as not to know what they ſay,* to be *Ecſtatical*, or beſides themſelves, to be violently agitated, and hurried hither *and thither like a mad Man, but the other not ſo, for he is of a ſober Mind, and ſound Underſtanding, and knows very well whatever he ſpeaks.* With theſe alſo concurs *Epiphanius*, objecting to the *Taſcodrugite Montaniſts*, that whilſt there was need of Prophets truly inſpired, *holy Men* propheſied, [x] ἐῤῥωμμένῃ διανοίᾳ καὶ ἀκολουθοῦντι νῷ, *with a firmneſs and conſiſtency of Mind and Underſtanding.* No News all this time of any Parecſtaſies, and frightful Agitations, in any of the Prophets, except who were falſly and undeſervedly ſo called. The true Prophets were not wont then to be *drunk with Prophecy*, as Sir *R. B.* [y] affirms of theſe Pretenders; no being thrown

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[t] *In* Eſai. *Prophet*, c. 1. v. 1.

[u] Non enim loquitur in ἐκστάσει, &c. *See alſo the* Prologue to *his* Commentary *upon* Habakkuk.

[w] *In* 1 Cor. 12. 1, 2. [x] Hæreſ. 48. *n.* 3.

[y] *Anſwer to ſeveral Treatiſes*, p. 9.

down,

down, [y] ſo as to have the Head come firſt to the Ground; [z] no hitting againſt corners of Chairs, without feeling the Blow; no [a] being toſſed backwards from their Seats; [b] no terrible Shakings; [c] frightful Diſtortions; [d] battering themſelves; [e] no being flung upon the Ground, or beating themſelves; [f] or dropping down upon Chairs; [g] no horizontal Motions of the Head, or Twitchings of the Stomach; [h] no Staggering, Sobbing, and Catching; [i] no Swoonings; [k] no being carried croſs the Room in Ecſtaſie, [l] or being for a time deprived of the uſe of their Limbs, only that they might appear to have them reſtored ſoon after. No, theſe Motions and Impreſſions much better become the Preachers of this New Diſpenſation. And they have their full liberty to boaſt as much as they pleaſe of them. Yet all impartial Readers muſt conclude whatever is more than natural in them, to proceed from a Spirit there is no great reaſon to boaſt of.

The [m] *Spirit* in the Goſpel threw down the young Man poſſeſſed with it, ſo that he foamed, and gnaſhed with his Teeth, and [n] fainted away. But it was no good, but an *evil* Spirit that did this, a Diabolical wicked Spirit, ſuch as [o] Sir *R. B.* acknowledges ſome Prophets to be acted by; ſuch

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[y] P. 42. [z] Ibid.
[a] *Like* Jean Vernet, *Cry from the Deſart*, p. 14.
[b] *Such as thoſe of* Jean Cabanel, *p.* 20.
[c] *Like thoſe of* Cabritt, *p.* 21.
[d] *Like* Peter Bernaut, *p.* 30.
[e] *As* James Bouſiege, *and* Suſan Joncquet, *p.* 35.
[f] *As the young Woman at* Vigan, *p.* 79.
[g] *As Mr.* Lacy. *Preface to* Warnings, *Part* 1. p. 4.
[h] *As in the Girl mentioned by* Sarah Dalgone, *Cry*, p. 81.
[i] *As in the little Girl in* Dauphiny, *p.* 112.
[k] *As Mr.* L. *Warnings*, Part 2. *p.* 65, 116.
[l] *As is told of Mr.* L. *and* E. Gray, *p.* 90, 97.
[m] S. Mar. 9. 18. [n] Grot. in loc.
[o] *Anſwer to ſeveral Treatiſes*, p. 8.

as [p] *Stephen Halford* attributes it to, that he was *violently thrown down upon his Back; was seen abroad, when certainly not out of the House*, and had his own and his fellow Travellers Horses sadly frighted upon the Road; and which [q] *John Gilpin*, a Convert from the *Quakers*, looked upon as the cause of his strange Motions and Possessions.

And what proof can it possibly be in behalf of these *Pseudoprophets*, that they find themselves affected in like manner? What proof that it is not the same sort of Spirit that agitates them? If these Agitations have not been observed amongst true Prophets, but only amongst false Pretenders to Prophecy, it is easie to determine amongst which of them they may, and ought to rank themselves.

2. Their Disagreement in their Inspirations is another considerable Argument against them; some of them having offended others to that degree that Sir *R. B.* testifies, [r] the *Spirit to have withdrawn its Visits from them for many Weeks, till they came to a better Sense of their Duty.* And Mr. *Nicholson* affirms, [s] that they *have accused one another of speaking their own Words and Imaginations, and sometimes what was false, even whilst speaking in the Person of God.* Which is a dreadful Symptom, and ought certainly to put them upon considering, by what Spirit they are acted, and what is like to become of both themselves and their Followers, unless they renounce these Delusions, and return to a better Mind.

3. Mr. *L*—'s *Noli prosequi* is as convincing a Disproof of a Divine Inspiration, as 'the *Cynick*'s wal-

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[p] *Letter from* Birmingham, *p.* 4, 5.
[q] *Defence of the Snake in the Grass*, p. 31, 32, 33, 34.
[r] *Answer to several Treatises*, p. 9.
[s] *Falshood of the new Prophets*, p. 18, 19.
[t] Diog. Laert. in vit. Diog.

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king was of all the Arguments that could be brought againſt Motion, [u] Mr. *Calamy* charges him with *going for a* Noli proſequi *to a Perſon of Eminence, that could not legally grant it.* Which, if true, ſhewed, beyond all manner of Queſtion, that he went by a wrong Direction. What Anſwer therefore does he give to this Charge? He offers at two, but both ſuch as in no wiſe become a Perſon of Sincerity, much leſs one who pretends to a Divine Commiſſion for what he ſays. [w] Firſt, he ſays, *a* Noli proſequi *had a different Senſe in the Language of God's Spirit, from what it has in our Law.* But this he does not pretend to make out. And if he had, it would have been no ſort of Anſwer to the Charge againſt him, of going to a wrong Perſon for a *Noli proſequi*, whatever the Meaning of it were. Secondly, he argues, [x] that he *had been with the Attorney General*, June 17th, *about a* Noli proſequi, *and could not therefore be ſuppoſed ignorant on the* 18th *of* June, *whoſe Province it was to grant ſuch a Writ.* Now I have nothing to ſay to the 18th of *June*, not knowing the Day of this Adventure. But two things I muſt ſay, for which I have good Authority. The one, That this Gentleman has given no Anſwer to the Accuſation, but what will very much confirm the belief of it. The other, That I have good reaſon beſides, to believe the truth of the Fact, that Mr. *L.* did apply himſelf, as by Direction from the Spirit, to a great Perſon for a *Noli proſequi*, and received an Anſwer to this effect, That none but a lying Spirit could ſend him on ſuch an Errand, becauſe the Spirit knew it was not *His*, but the *Attorney General*'s Office to grant that Writ. His Lordſhip is too great a Perſon for me to have this immediately from himſelf; but upon ſuch Enqui-

[u] *Caveat againſt the new Prophets*, p. 54. [w] Ibid.
[x] *Relation of God's Dealing*, &c. p. 18.

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ry as I could make, I think my ſelf ſo fully informed of it, that I may ſafely publiſh it, without doing wrong either to Truth, or Mr. *L.* I add, that whatever Senſe he pretends a *Noli proſequi* to have, in the Senſe of *God's Spirit*, he muſt neceſſarily have come for it in the Law-Senſe, becauſe otherwiſe it would be of no uſe to him. And then I am ſure I may leave it to any one to judge, whether his Inſpiration can poſſibly be from the Holy Ghoſt.

4. A Doctrine that ſubverts any Fundamental Article of the *Creed*, cannot poſſibly be from God. Yet Sir *R. Bulkely* teaches, [y] that *the new Creation, as material, is to be meaſured by time.* Which, if there be any Argument in the Words, muſt imply, that whatever is material, *muſt be meaſured by time*; and by conſequence, that the Body can never be raiſed to an immortal State, becauſe howſoever refined, ſpiritualized, and glorified, it will yet be *material*, and being ſo, *to be meaſured by time*: In contradiction to the Apoſtle St. *Paul*, aſſuring us, that though *it is ſown in corruption*, [z] it ſhall nevertheleſs be *raiſed in incorruption*, and conſequently eternal, and ſo not to be *meaſured by time.* It is true Sir *R. B.* does not reckon himſelf one of the Inſpired, but yet being a great Admirer and Defender of them, it may reaſonably be ſuppoſed, he would not publiſh any thing relating to them, that ſome of them ſhould not firſt approve of. At leaſt it muſt be ſaid, that none of them appear to have ſhewn their Diſlike of it, ſince it was publiſhed.

5. Their profeſſing themſelves Proteſtants, and yet at the ſame time carrying on the Deſigns of Popery, is not very agreeable to a Pretence of being ſent by God. That there are Papiſts amongſt them, I think, cannot well be doubted, if it be conſidered, that [a] *Elias Marion*, One of the Three

[y] *Anſwer to ſeveral Treatiſes*, p. 61. [z] 1 Cor. 15. 42.
[a] *Account of the three* French *Prophets*, p. 19.

French

French Prophets, *confeſſed before the Conſiſtory of the* Savoy, *that to the Age of Three or Four and twenty, he had practiſed the* ROMISH RELIGION; *that* Cavalier, *by his own Confeſſion,* [b] *had been placed by his Father amongſt the* JESUITES, *and continued with them ſeven Years,* and afterwards *aſſembled* [c] *the Proteſtants, under a Pretence* of Devotion, and then betrayed them, and had them ſeized; that at an Aſſembly in *Baldwin's-Gardens,* there was a certain [d] *Man diſguiſed like a Tradeſman of the meaneſt Rank, who yet ſpoke* Greek *perfectly well,* and is related moreover to pronounce it after the manner of *the Jeſuits Schools*; that at the ſame Aſſembly was likewiſe *a little black Man, with dirty Hands and Face, that* ſpake *Greek* readily, but refuſed to anſwer when aſked *what Countryman he was*; that a Papiſt, a Man of no good Fame for any thing but his Ingenuity and Learning, was certainly amongſt them when they removed to *Enfield*; and laſtly, that the Papiſts are always ready to ſend their Emiſſaries forth to intrude into all new Societies, to turn themſelves into all Shapes, and foment Diviſions amongſt all that are not of their Party; as they have done amongſt the [e] *Puritans,* amongſt the [f] *Quakers,* amongſt the [g] *Independents,* amongſt the [h] *Scotch* Preſbyterians, and [i] thoſe in *England,* and [k] *Ireland.* Theſe things, I ſay, conſidered, it ſeems to me no difficult Suppoſition to

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[b] *P.* 24. [c] Ibid. [d] *P.* 50.

[e] *Foxes and Firebrands,* p. 18, 19, 27, 28, 31, &c. Bp. Stillingfleet's *Preface to his Unreaſonableneſs of Separation,* p. 31.

[f] Prynn's *Quakers unmask'd,* p. 3, 4. Baxter *to the Reader of his Quaker's Catechiſm. Reply to* Anguis flagellatus, *p.* 333, 334, 348, 349. *Foxes and Firebrands,* p. 141.

[g] Edwards's Gangræna, *Part* 2. p. 16. *Foxes and Firebrands,* p. 104, &c. Calamy's *Abridgment of* Baxter's *Life,* p. 58, &c.

[h] *Foxes and Firebrands,* p. 61.

[i] *P.* 62, 98, &c.

[k] *P.* 107, 108.

imagine that the Papiſts ſhould have a Party [1] amongſt theſe pretended Prophets alſo.

Nor is it unreaſonable to think a Popiſh Intereſt to be carrying on by ſome of them, whilſt we ſee them, as I have already obſerved, undervaluing the Holy Scriptures, as mutilated and erroneous. This ſeems to imply ſome other Deſign amongſt them, than what appears above-board; and which were they what they profeſs, and could they dive into the Heart, as they pretend to do, they would

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[1] *Arch-Biſhop* Bramhal *gives a full Account of theſe Mens creeping into all Places, and inſinuating themſelves wherever they can, under Diſguiſes, in order to the carrying on their Deſigns, though by the worſt of Means. Letter to Arch-Biſhop* Uſher, CCXCIII. *And I have now a farther Inſtance to add of their Management in this kind, which the World is not yet acquainted with. It is of one* Lewis Prevoſt, *ſome Years ſince of* Canterbury, *who lived there under the Appearance of a Weaver, and called himſelf a* Proteſtant, *and profeſſed himſelf very ignorant, ſo much as not to underſtand his Letters; which the* French *Preacher there, Mr.* Bughrée *was willing to undertake the trouble of teaching him, and found him a very apt Scholar; till at length a Difference happening betwixt this* Prevoſt, *and a Companion that came and lived with him, the other diſcovered him to be a* Popiſh Prieſt, *to Mr.* Thomas Fidge, *then Mayor of* Canterbury, *delivering into his Hand ſeveral Papers, confirming his Accuſation.* Prevoſt *made his eſcape, but the Papers were ſecured, and are now in my cuſtody: And they are theſe that follow: The Biſhop of St.* Omer's *Inſtrument of the ſaid* Prevoſt's *Admiſſion to the* Tonſure; *the ſame Biſhop's Inſtrument for his Office of an* Acolythe; *and another of his Ordination to the Office of a Subdeacon; the Biſhop of* Ghent's *Letters of Orders, when he was made a Deacon, together with Letters dimiſſory, in order to his Ordination; this Biſhop's Teſtimonial, of having conferred the Order of Prieſthood upon him; and Letters dimiſſory from the Vicars-General of* Tournay, *during the vacancy of that See; the Biſhop of* Tournay's *Grant for him to quit that Dioceſe; an Inſtrument of his Diſmiſſion from the Employment of Chaplain, or Vicar of* Arquingehem, *by the Paſtor, Bayliffs and Sheriffs; and another from the Pariſh-Prieſt there, of his having been his Vicar. All which Teſtimonials were put into my Hand ſome time ſince, by the Reverend Dr.* Simon Lowth, *who brought them with him from* Canterbury, *having received them from Mr.* Thomas Enfield, *Mayor of that City, in the Year* 1674, 3 *Years after Mr.* Fidge, *to whom theſe Papers were delivered.*

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eaſily diſcover to be no way conducive to God's Glory, or the Benefit of his Church and true Religion; but highly prejudicial to them, and therefore by no means pleaſing to Almighty God, nor likely to have proceeded from him.

6. Their not following the Dictates of the Spirit, but going contrary to what they declare to have been thus enjoyn'd them, is a Proof of their Inſincerity that will not be got over. For thus we read of the *French* Prophets, that [m] *they ſeem'd reſolv'd to return into their own Country*, and even within a few days, *according to the Order they ſaid they had receiv'd from the Spirit*; but afterwards *ſeeing they were ſupported by the* Engliſh, *that the People went to ſee them out of Curioſity, and there were continually Coaches at their Doors; this made them forget the Spirit had commanded them to depart* in a few Days; *and they ſaid, as* St. Peter *did at the Tranſfiguration in the Mountain, It is good for us to be here*, bidding defiance to the foreſaid Conſiſtory, and refuſing to appear again before them. As I have alſo already obſerved Mr. *L--y*'s Declaration concerning the Order profeſſed to be given him of appearing at the Place of Dr. *Emes*'s Interment, that notwithſtanding a poſitive Order ſaid to be given him, he ſtuck not to acknowledge before-hand, and in Fact made it good afterwards, that [n] *unleſs ſome Appearances of Divine Atteſtation, far above what had been, ſhou'd intervene, his Faith wou'd not ſuffice to obey the Spirit in going thither.* This was their manner of following the Directions they owned themſelves to have received from the Spirit. Whereas any true Prophet that had received them, would have held himſelf indiſpenſably obliged to the Obſervance of them.

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[m] *Account of the three* French *Prophets*, p. 12, 13, 14.

[n] *Relation of God's Dealing*, &c. p. 31.

7. The

7. The groſs Immoralities of theſe *Cevennois* is a ſtrong Prejudice to the Belief of their being divinely inſpired. Hear one of them profeſſing, [o] *that he would kill his own Father, if the Spirit commanded it*; though as I have juſt now related, he would not return into his own Country upon ſuch a Command. Obſerve another [p] uſing ſuch Rudeneſs to a Servant in his Inn, that ſhe was forc'd to cry out for help; and again [q] Swearing, ſinging obſcene Songs, and keeping Company with Women of no good Reputation. Behold another of them accuſed by as infallible a Prophet as himſelf, of [r] having *perjur'd himſelf, and greatly offended God.* And let any one think, whether theſe are like to be, as they would be thought, true Prophets; and whether their Followers are not wretchedly impoſed upon by ſuch Guides as theſe.

8. The Author of the Letter to Mr. *F. M.* whom I do not find contradicted by any of them in it, atteſts, that [s] they *hired poor ignorant People to be of their Sect and Number, allowing ſome fifteen Shillings a week*, as [t] might be witneſſed *upon Oath.* As the honeſt Quaker alſo teſtifies of one affrighted into a Compliance in entering his Name amongſt thoſe who were preſent, when a ſuppoſed Miracle was to be wrought, by [u] *E. Gray*'s ſaying, *He ſhould not ſee the Miracle if he did not comply*; and a certain Gentleman's threatening him thereupon, in theſe Words; [w] *Young Man, there is a poſſibility with God to ſtrike you blind, and you don't know but he may take away your Sight.* A Woman alſo is ſaid [x] to have been furiouſly aſſaulted, and thruſt out of their Company in an outrageous manner, only becauſe ſhe would not own her ſelf to have had a De-

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[o] *P.* 21. [p] *P.* 26, 27. [q] Ibid. [r] *P.* 28.
[s] *Letter*, p. 6. [t] *P.* 7. [u] *Hon. Quaker*, p. 2, 3.
[w] *P.* 3. [x] *Letter to Mr. F. M. p.* 9.

vil, and been diſpoſſeſſed by them. But if theſe be the Effects of the Prophetick Spirit, and ſuch as theſe their Methods of gaining Proſelytes, I pray God for ever keep me and all honeſt Men from being ſuch Prophets.

9. Mr. *Halford* relates of one *Taylor*, a pretended Prophet at *Birmingham*, [y] that *January* the 27th 1707. he in Ecſtaſy made this Declaration, *My Servant* John, *ſirnamed* Lacy, *is dead.* Which I dare ſay Mr. *L.* himſelf will not ſay, is an irrefragable Proof of a Divine Inſpiration; and yet it was delivered in the ſame manner with the reſt of their Prophecies.

10. The Character given of the three *Camiſar*-Prophets, the Heads of the reſt, by the Directors at the *Savoy*, is [z] ſo extravagantly ſcandalous, that it is obvious to conclude, no good might be expected from them. Nor could it be thought God would ever deliver his Meſſages by the Mouths of ſuch notorious Wretches; eſpecially ſince no Body could have relied upon any thing they ſhould ſay, if he had.

11. They inveigh againſt Black Cloaths, [a] as the Devil's Livery; and for this wiſe Reaſon, *becauſe the Devil is ſaid to be Black*: As if the Almighty would concern himſelf in ſuch indifferent Matters, or would be offended at any for the uſe of their Liberty in them. Not to add, that ſuch their Cenſure falls upon divers others, as well as the Clergy, at whom it is chiefly levelled, and even upon their own dear ſelves as oft as they have occaſion of going into Mourning; which is not only [b] allowable in it ſelf, but has always been looked upon as a de-

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[y] *Letter from* Birmingham, *p.* 2.
[z] *Account of the three* French *Prophets*, p. 19, 20, 21.
[a] *Falſhood of the new Prophets*, p. 23. *Warnings*, Part 2. p. 66.
[b] *Eccleſ.* 12. 5.

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cent Reſpect to the Memory of our deceaſed Friends and Relations.

12. Their crying, *My Child, my Child*, continually, as they do throughout their Prophecies, though no undeniable Argument againſt them, is yet ſo unlike the Prophetick Stile, that it ought to be taken notice of.

13. The Lightneſs of others of their Expreſſions ſuits not with the Seriouſneſs and Compoſure of Mind that is reaſonably to be expected in ſuch as come in God's Name; ſuch as, [c] *This is for your Unbelief, GENTLEWOMAN*, and other like Expreſſions, fit enough for an idle Girl out of the Play-houſe, and her Aſſociates; but which have nothing like them to be found in the Writings of the true Prophets: None of whom ever ſpake after this manner.

14. Their *ſlighting and diſcountenancing the Sacrament of Baptiſm*, is no good Sign of their being divinely inſpired. Yet Mr. *Nicholſon* tells us, [d] *they admit thoſe into their Society who never were baptized, and thoſe who diſuſe and decry Baptiſm.* And when Mr. *Dutton* would have ſent for a *Miniſter to baptize his Child*, [e] *the Spirit by his Maid, who was inſpired*, juſt as much as himſelf, *prohibited them, crying out, Let no Black-coats come here.* Whereupon the ſaid Mr. *Nicholſon* makes this juſt Reflection: *By what Spirit this ſcurrilous Language is ſo often uſed, let all Chriſtians judge, and by what Authority that Inſtitution of Chriſt is now nulled, to which he promiſed his* Preſence and Bleſſing *to the End of the World.* S. Mat. 28. 19, 20.

15. The ill Succeſs they met with in the *Cevennes*, by the routing of their Forces, is a farther Evidence againſt them. Inaſmuch as had their great

[c] *Warnings*, Part 2. p. 111.
[d] *Falſhood*, &c. p. 24.
[e] Ibid.

Leader *Cavalier*, and others of them been true Prophets, and authoriz'd by God to take up Arms, no doubt they would have come off victorious. It is the ſame thing to Almighty God *to ſave by many or by few.* He can enable [f] *five to chaſe a hundred; and a hundred to put ten thouſand to flight.* And would certainly have wrought Deliverance for them by this means, how incompetent ſoever their own Numbers were for it, if he had ſeen this a proper Method of doing it. Which ſeeing he did not, this, as well as the Unlawfulneſs of their taking Arms as they did, ſhews them not to have liſted themſelves by his Order and Appointment; and by conſequence that thoſe were no true Prophets who encouraged them to it.

16. One great Prop of their pretended Prophecy, is the part that [g] Children, I ſay notof [h] thirteen Years old and under, but of [i] three Years, of [k] fifteen Months, and of [l] ſix Months, [*] nay, of ſeven Days old, are ſaid to have in it. And the Words of any of theſe are not only eſteemed [m] *to conclude as much as thoſe of any other Perſons*; but their Inſpirations are accounted [n] of double the Authority of others, by reaſon of their tender Age. And Mr. *L.* inſtances in it, as one of thoſe Miracles whereby their Diſpenſation is atteſted, that [o] *Children ſhould preach, ay, and foretel at that rate* they did amongſt them. And if the Fact as to theſe little ones was true, it muſt be acknowledged very ſtrange, and to have ſomething ſupernatural in it; yet this will not prove it to be from God, but rather from another ſort of Inſpiration:

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[f] *Levit.* 26 8. [g] *Cry from the Deſart*, p. 5, 18, 37, 38, 39, 42, 59, 121. [h] *P.* 19, 23, 25, 29, 31, 58.
[i] *P.* 23, 31, 112. [k] *P.* 31. [l] *P.* 114.
[*] *Sir* R. E's *Anſw. to ſeveral Treat.* p. 107.
[m] *Relat. of God's Dealings*, &c. p. 22.
[n] *Cry from the Deſart*, Pref. p. xvi. [o] *Warnings*, Part 2. p. 96.

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For we never read that God at any Time, or upon whatsoever Occasion, employ'd any such Child as his Prophet, or the Preacher of his Word. The only Instance I know in Scripture of a Boy to whom God had made any immediate Revelation, is that [p] of *Samuel*, and that comes not up at all to our present purpose: For he was one particularly devoted to God, [q] *bred up in the Temple*, and so prepared for the Reception of the Prophetick Spirit. Nor was he so very young, though younger than any other Prophet had been; for [r] *Josephus* reckons him to have been then in his thirteenth Year. And besides his Prophecying was only in one particular Case, for the Reproof of *Eli*'s Unconcernedness at his Son's egregious Mismanagements in their Priestly Office, and at a time when there was a great scarcity of Prophets; for [s] *the Word of the Lord was precious in those Days, there was no open Vision*, no known Revelations then amongst them.

And in Ecclesiastical Writers, I remember but one Instance of such Prophets sent amongst Christians, but not one of any so young as these Pretenders boast of. St. *Cyprian* [t] mentions some Boys in his Days, whose *innocent Age was vouchsafed Night-Visions, and who also in the Day-time were full of the Holy Ghost, and delivered what Admonitions and Instructions God saw fit to give them in charge.* But But not a word of Babe-Prophets in any Part or Age of the World, till these Pretenders arose, and gave out they had such amongst them. We never

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[p] 1 *Sam.* 3. 4, &c. [q] ἐν τῷ ἱερῷ τρεφόμενος. Joseph. Antiq. l. 5. c. 11.

[r] Σαμουὴλος δὲ περιλοιπὸς ἦν ἔτη δώδεκα λοιπὰ, προφήτης. ibid. [s] 1 *Sam.* 3. 2.

[t] Præter nocturnas enim visiones, per dies quoq; impletur apud nos Spiritu Sancto Puerorum innocens ætas, quæ in extasi videt oculis, & audit, & loquitur ea quibus nos Dominus monere & instruere dignatur. *Epist.* 16.

find that God upon any account ſent a little Child to publiſh his Doctrine to the World, or to foretel the Miſeries Mankind would bring upon themſelves by their Diſobedience. Such Infant-Prophets were never known in Scripture, or any other credible Author, never mentioned as actually ſent, nor ever promiſed for the future. And if this was never done under the Jewiſh Oeconomy, nor from the firſt Publication of the Goſpel till this time, I take it to be no ſmall Prejudice to theſe Mens pretended Inſpirations, that ſuch Preachers are ſaid to be raiſed up amongſt them now.

I know they plead the Prophet *Joel*'s Authority in the Caſe, and would fain have this thought to be the Completion of his [u] Prediction. *The Prophecy of* Joel, ſays Mr. *L.* [w] *warrants the Expectation of a farther Completion, than in the Days of St.* Peter, *on various Accounts too long to inſiſt on here, particularly Children propheſying, whereof no Account in the* Pentecoſt. And again, [x] *We read not that in the Apoſtles Days the Prophecy of* Joel *touching Childrens Inſpiration to Prophecy, was accompliſhed.* But I hope Mr. *L.* don't expect to be the rather believed, for plainly contradicting the Apoſtle, who was undoubtedly inſpired by the Holy Ghoſt. Mr. *L.* ſays the Prophecy of *Joel* warrants the Expectation of Childrens propheſying, becauſe not duly fulfilled without it. The Apoſtle tells us the miraculous Effuſion of the Holy Ghoſt, at and after the famous *Pentecoſt*, mention'd *Acts* 2. was [y] a Completion of *Joel*'s Prophecy, And by conſequence there being then no Children Prophets, as Mr. *L.* himſelf declares, it muſt here manifeſtly follow, that Children were not intended in it. The Prophet ſpeaks of

[u] *Joel* 2. 28, 29. [w] *Relat. of God's Dealings*, p. 7. [x] *P.* 31.

[y] *This is that which was ſpoken by the Prophet* Joel; *and it ſhall come to paſs in the laſt Days. Saith God, I will pour of my Spirit upon all Fleſh, &c.* Acts 2. 16, 17, 18.

Sons

Sons and Daughters, old Men and [z] *young* having the Spirit poured upon them. But of Childrens prophesying here is not a Word, and therefore no ground in the World to expect it any more now, than under the *Jewish* Dispensation, had the Apostle said nothing of this Prophecy's being long since fulfilled. But when he has assured us this Prophecy is fulfilled without it, yet to insist upon it, argues those who do so, to have a very different Spirit from that of the Apostle, whom they so manifestly contradict.

Add hereto, in the last Place, their Mimical Gestures, and Antick Behaviour, no way becoming the Gravity of so solemn a Character as they take upon themselves; the [a] Shakings of their Heads; † Crawling on the Knees; [b] Quakings and Tremblings; their [c] Whistlings, [d] Drummings, [e] Trumpettings; their [f] Thundrings, their [g] Snuffling; [h] Blowing as with a Horn; [i] Panting, and difficulty of Breathing; [k] Sighing and Groaning; [l] Hissing; [m] Smiling; [n] Laughing; [o] Pointing with the Finger; [p] Shaking the Hand; [q] Striking; [r] Threshing; as likewise their [s] *perpetual Hesitations*; *Childish Repeti-*

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[z] *Or rather Men in their full Strength, their chosen Men,* בְּחוּרֵיהֶם; *so it is the Original.*

[a] *Warnings*, Part 1. *p.* iv, 80, 86.

† *Honest Quaker*, p. 1. [b] *Letter from* Birmingham, *p.* 2.

[c] *Warnings*, Part 1. *p.* 71, 72, 98, 99.

[d] *P.* 75. Part 2. *p.* 55, 56, 86, 126.

[e] Part 1. p. 73. [f] *P.* 65.

[g] *Account of the* French Prophets, *p.* 40.

[h] *Warnings*, Part 1. *p.* 65, 75, 89.

[i] Part 2. *p.* 66, 115. [k] Part 1. *p.* 41, 64. Part 2. *p.* 68.

[l] Part 1. *p.* 63, 64, 91. [m] *P.* 75.

[n] *P.* 75, 89. Part 2. *p.* 98.

[o] Part 1. *p.* 91, 95. Part 2. *p.* 87.

[p] Part 1. *p.* 95, 102. Part 2. *p.* 69, 80, 85, 87, 179.

[q] Part 1. *p.* 78, 95. [r] *P.* 77.

[s] *Account of the* French Prophets, *p.* 10, 40, 41.

tions; *unintelligible Stuff*; *groſs Contradictions*; *manifeſt Lies*; *Conjectures turn'd into Predictions*; their [t] *Howling in their Aſſemblies like a Dog, and being in all manner of Diſorder.* Put theſe things, I ſay, together, and there needs no more, to prove that their Inſpirations are not from God, than that their Doctrines, their Predictions, their Actions, their Parœcſtaſies, their Methods of gaining Proſelytes are, as I have ſhewn in many Particulars, thus highly unworthy of the Holy Spirit of God, which delights in nothing that is inſincere and falſe, or but childiſh and trifling.

I cannot doubt but there are divers very honeſt and well-meaning Perſons amongſt theſe pretended Prophets. And perhaps ſome of Note amongſt them may be meerly deluded, either by their own Enthuſiaſtick Temper, or by the Fallacy of others. But I am ſure it is high time for them all to look well about them, and turn to God, and beg his Grace and Direction, and uſe their own unfeigned Endeavours, in order to a right Information of their Underſtandings, and a ſpeedy Recovery out of that dangerous Condition wherein they now are. Sir *R. B.* if my Memory does not greatly fail me, promiſed in his *Impartial Account*, to quit their Society, if Dr. *Emes* was not raiſed, as had been foretold, and as he then expected; tho' every one knows his Expectation has ſadly failed him. Mr. *L.* I am ſure * has promiſed, that *if within ſix Weeks to come, the mighty Power of God did not atteſt his Denunciations were from him*, he would publickly retract his Error. *I ſhall*, ſays he, *before all the World acknowledge my Deluſion, witneſs my Hand, this 29th of* October, 1707. Which Atteſtation, bleſſed be God, we all find was not born to them.

[t] *Letter to Mr. F. M. p. 7.*

* *Warn.* Part 3. *p. 8. See alſo the Way of trying the Prophets*, P. 2.

And

And again, says he, "*Whenever any Facts shall be made out upon them, unworthy of* Protestants, *and true Subjects of* England, *none shall more highly resent the same than I.* Now this Charge I persuade my self I have fully made out against them, together with several others that call for their serious Consideration. And I therefore most heartily beseech them, that their subsequent Practices may testifie the Sincerity of these Professions, and that they will not persist in the Defence of Predictions manifestly false, Miracles that appear by no means to deserve that Name, Usages and Practices that are not agreeable to the Doctrines of the Gospel, and such a Gift of Tongues as in nothing resembles that which was conferred upon the Apostles at *Jerusalem*. Would but these Two Gentlemen, and some few others come off from this Society, I doubt not but the rest of them would soon dwindle, and come to nothing. And I would entreat them therefore, for God's sake, who is greatly dishonoured by having all their groundless Imaginations father'd upon his Spirit, for their own Souls sake, that are in danger of eternal Ruin by these Courses, for our Religion sake, which never fails to suffer by the false Pretences of its Professors, and for their poor mistaken Followers sake, who may well be presumed to be carried aside by *Their* Authority and Example, to own their Errors, and desist in time, that they may not have a greater measure of Guilt, and the Souls of many others to answer for at the last Day, as well as their own.

No doubt Mr. *Mason* of *Water-Stratford* in *Buckinghamshire*, in the Year 1694, thought himself as fully informed of the Beginning of his *Blessed Mil-*

" *Relation of God's Dealings to* John Lacy, p. 22.

lenium,

lenium, [w] which for four Years together he had preached up in ſeveral Places, with great Zeal on his part, and no leſs Applauſe on his Auditors. " He believed [x] our Saviour to have appeared to " him in a very Beautiful and Glorious manner. " And was thought by his Admirers, and even by " himſelf, [y] to *be the* Elijah *in the laſt of* Malachy, " *that was to be ſent before the Great and Dreadful* " *Day, the Forerunner of* Chriſt's *Second Coming,* " *as* John Baptiſt *was of his Firſt.* He had for a " [z] long time left off giving the Sacrament to " any, but ſome ſelect Perſons of his own way; " and at length gave it not at all, becauſe he ſaid " *Chriſt was come.* He had left off [a] Praying, be- " cauſe he thought *nothing remained to be prayed* " *for*; and had determined to Preach no more, " becauſe *they ſhould be all enlightned from above.* " He bleſſed God, [b] that he was thought worthy " to ſuffer in that *honourable Cauſe.* Yet he was " under a Deluſion; and of all he had foretold, " ſo little came to paſs, that [c] in a few Weeks af- " ter he died, and then his whole Aſſembly of " Expectants, ([d] many of whom were come to ſet- " tle at *Water-Stratford*, as the Place where [e] this " Glorious Kingdom was to begin, and the Stan- " dard to be firſt ſet up for a time, [f] till our Sa- " viour ſhould remove it to the *New Jeruſalem*, " [g] and others frequently came and joined them- " ſelves with them) the whole Aſſembly of them, " I ſay, were all in a little time diſperſed, and " their mighty Expectations vaniſhed into Air, [juſt as theſe Pretenders Expectations concerning Dr. *Emes* have done.] " But till then the Delu- " ſion went on ſucceſsfully, and multitudes flock-

[w] Maurice's *impartial Account of* John Maſon, *&c.* p. 4.
[x] P. 6, 13, 15, 21. [y] P. 7, 10, 19.
[z] P. 14. [a] Ibid. [b] P. 23.
[c] P. 8. [d] P. 5. [e] P. 4. [f] P. 11. [g] P. 5.

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" ed to him, and were as fond of his Prophecies,
" as theſe Pretenders Followers are of theirs. He
" [h] often thought himſelf acted by a Divine Im-
" pulſe. And tho' he was retired and melancho-
" lick, yet being [i] eſteemed by ſome at leaſt, a
" devout, mortified, humble and charitable Man,
" tho' grown ſomewhat peeviſh towards his latter
" End, the Eſteem of his Perſonal Qualifications
" ſeems to have recommended his Miſtakes, to
" ſuch as had before-hand a great Opinion of him,
" eſpecially amongſt the Diſſenters, to whom he
" ſeems to have had a particular Inclination.

And now, would the New Prophets, and their Followers, impartially compare their own Caſe with this, they would find a very near reſemblance between them; and muſt ſoon be convinced, that they have nothing to plead for themſelves, that will not ſerve as well for Mr. *Maſon*; tho' there are many things to be charged upon them, that will not lie againſt him. And then, I am ſure, if he was in the wrong, they cannot poſſibly be in the right. And if the beſt Defence they can make for Mr. *Maſon* is, [k] that he was not *ſui compos*, it will not be amiſs for theſe Gentlemen to bethink themſelves, whether the ſame Reflection may not poſſibly be made upon themſelves, by ſome of thoſe that ſhall have taken notice, how they bear up againſt one Diſappointment after another, for ſo long a time together. But I hope they will be ſo much their own Friends, as to bethink themſelves in time, and make good their promiſed Retractation, and that their Diſciples will accompany them in it, as heartily as ever they did in any of their Errors.

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[h] *P.* 31. [i] *P.* 30.
[k] *Sir* R. B.'s *Anſwer to ſeveral Treatiſes*, p. 54.

I hope

I hope I have both fairly and fully anſwered Mr. *Lacy*'s Challenge he ſeveral times makes, [1] to enquire, and prove it, if they are deluded. And I can truly ſay, I have had no other Aim in what I have written, than to do the beſt Service I could, to themſelves, in detecting their Errors, and to others, in cautioning againſt them. It now remains on their part, to act as becomes good Chriſtians, laying aſide all Prejudice and Partiality, and ſeeking after Truth, and a right Senſe of Scripture, with Zeal and Earneſtneſs, and moreover with as much Indifferency to either ſide of the Queſtion, as a Traveller does after his Way, which he does not chuſe for its Pleaſantneſs, or the Fancy he has for it, but for its Uſefulneſs, to bring him to his Journy's End; or as a ſick Man enquires not what Phyſick will ſuit beſt with his Palate, but what is moſt conducive to the recovery of his Health. And could they once be prevailed with to take this Method, they muſt needs ſee how groundleſs all their Pretences to Prophecy, and a Divine Inſpiration are, that they have no Foundation either in Scripture, Reaſon, or Eccleſiaſtical Antiquity; and that, on the contrary, there are unanſwerable Arguments from all theſe, as well as from Experience, againſt them.

[1] *Warnings*, Part 2. *p.* 95, 177. *and* Part 3. *p.* 111.

POST-

POSTSCRIPT.

BEfore I put a full end to my Reader's trouble, I muſt beg leave to acquaint him with theſe few following Particulars.

I. When I ſpeak of the true Prophets not prophecying in Ecſtaſy, *p.* 483, &c. I would not be thought to mean this of all unuſual Tranſports and Elevations of Mind, all real Ecſtacies, but of ſuch Exceſſive Parecſtatical Diſorder, as theſe new Prophets do, or at leaſt did pretend to, (*See Mr.* L.'s *Relation of God's Dealings*, &c. *p.* 10. *Warnings*, Part 1. *Pref.* p. 5. and other Places in his *Prophetical Warnings*. *Sir* R. B.'s *Anſwer to ſeveral Treatiſes*, p. 36. and the *Reflections upon this Anſwer*, p. 26.) For I have my ſelf inſtanced in ſome Boys, whom St. *Cyprian* teſtifies, (*Epiſt.* 16.) to have been in Ecſtaſy. But then he teſtifies withal, that *they ſaw, and heard, and ſpake thoſe things which God deſigned for the Admonition and Inſtruction of his Servants.* He has not a Word of their being bereft of their Underſtanding, or acted as meer Machines, by the over-ruling Spirit, as has been pretended of late, (*See Mr.* L. *as above, and Sir* R. B.'s *Anſwer*, p. 45.) Nor do I find that any of the Prophets ever were ſo far influenced by any of their Ecſtaſies, as not to have the Freedom of their Underſtandings left them, whenever they delivered any ſort of Prophecy.

II. Though St. *Cyprian*'s *Puerorum innocens ætas* ſeems to denote young Children, there is no need, nor indeed any reaſon to imagine that he meant ſuch ſmall Children, ſuch Babes as theſe Pretenders

ders ſpeak of amongſt their Prophets. Such in all probability he would rather have called Infants, as he does upon another occaſion, in his Treatiſe *de Lapſis*, p. 125. *Infantes quoq; Parentum manibus vel impoſiti, vel attracti:* And ſo this Inſtance, the moſt favourable to our Children-Prophets that I know of in all Antiquity, will yet be of no real uſe to them; and if this be not, it is impoſſible any other I have ever met with ſhould.

III. I would juſt take notice of three other Paſſages concerning theſe Pretenders to Prophecy, which I had omitted in their proper Place.

The firſt is of Mr. *Cavalier*'s, or his Couſin *A—r*'s propheſying upon prior Information. For thus we read in the *Account from the* Savoy, *p.* 44, 45. *One* C—r *ſaid, that his Coſin* A—t *had had a fine Inſpiration, of which the Subſtance was:* Know, my Child, that this Day there is a Combination to exclude you from the Communion; but they ſhall be themſelves excommunicated from my Grace. *Upon which the Company aſtoniſhed, cry'd out, Can they have indeed a Deſign to excommunicate them? The Perſon from whom we have this Fact, ſaid, I do not believe it.* Yes, yes, *reply'd* C—r, *I WAS TOLD OF IT SOME TIME AGOE. 'Tis eaſy to propheſy at this Rate, ſays our Witneſs.*

The next is what *the honeſt Quaker* tells us, *p.* 4. of *E. Gray*, who began to be *in a more extraordinary Fit than he had yet ſeen her; and for half an hour, or better, ſhe was very violent in beating her hands together, getting out of the Chair, and ſitting down, then falling with her knees hard againſt the Floor, and ſtriking her hands hard againſt the Cuſhion of the Chair, and ſome few times againſt the Chair-Frame; but then he obſerved* [that ſhe took care of her ſelf, and acted not like one in a real Fit, and who could not help hurting her ſelf; for when ſhe ſtruck the Wood] *'twas not with ſuch Violence or Force, and*

likewiſe with her open hand; whereas before and after (on the Cuſhion) it was with hands doubled or clinched.

The laſt is of their Behaviour in *Baldwin's Gardens*, *March* the 24th 170$\frac{7}{8}$. At which time the Reflecter acquaints us, that *they prayed and faſted to procure the Effuſions of Divine Vengeance on the People of this Town, which an Inſpiration on* Anna Maria King *had aſſured them ſhould fall, March* the 25th. (Reflections, *p.* 42.) Which is ſuch an egregious Piece of Malice and Inhumanity, as muſt have a very wicked Spirit for the Author of it. *Jeremiah's* Eyes ran down with Tears, and he lamented and mourned very bitterly for the Miſeries he foreſaw coming upon his People; as his whole Book of *Lamentation* abundantly teſtifies. *Daniel* faſted and prayed in Sackcloth and Aſhes, for *the ſeventy Years* that were to be accompliſhed in the Deſolation of *Jeruſalem*, to try if Almighty God would be entreated to withold his threatened Vengeance, *Dan.* 9. 3, *&c.* And our Bleſſed Saviour wept over *Jeruſalem*, bemoaning the dreadful Calamities that hung over, and would ſhortly befal its Inhabitants for their rejecting of his Goſpel, and their Barbarity to himſelf. *When he was come near, he beheld the City, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy Peace; but now they are hid from thine Eyes.* S. *Luk.* ix. 41, 42. And again, O Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not.* 1 Mat. xxiii. 37. But theſe People to demonſtrate themſelves of an oppoſite Spirit, faſt and pray, and humble themſelves, for the pulling down heavy Judgments, and even utter Deſtruction, upon their City and People; whom

whom they would desire to have ruined to all Intents and Purposes, rather than their own vain imaginary Predictions should not be fulfilled.

IV. If I have not given so full an Account of these Prophets, as I had intended, I hope I may be pardoned, when I shall have inform'd the Reader, that some of their Books are not to be had upon any Terms; such as Sir *R. B*'s *Impartial Account of the Prophets*, which I once had the sight of, but not since long before I had any Thoughts of making use of it; his *Remarks on the Caveat*, &c. which I could not meet with, though diligent Enquiry was made after them, the Publisher having none of them in his Possession: Which I take to be occasioned by an Inspiration Mr. *L.* says he had, to have them bought up and distributed in the Country. This Direction it is likely they have put in Execution; so that I could not trace them so far as I would otherwise; though, in truth, such a Dispersion of their Writings makes them the more needful to be througly enquired into.

V. I shall only add, that having had occasion to make frequent use of a Paper entituled, *Predictions concerning the raising the dead Body of Mr.* Thomas Emes, *&c.* lent me by my very worthy Friend, the Reverend Dr. *Hickes*, the Impression of which being seized, and perhaps scarce another to be met with, I here get it reprinted, that all the World may see what delicate Prophets these are, that could so confidently publish what they had no warrant for, and can so obstinately persist in their Pretences, when thus demonstratively confuted, even out of their own Mouths.

PRE-

PREDICTIONS *concerning the raiſing the dead Body of Mr.* Thomas Emes, *commonly call'd* Doctor Emes, *late of* Old-ſtreet-ſquare, *in the Pariſh of St.* Giles, *by* Cripplegate, London: *Who on or about the 4th Day of* December, 1707. *was taken with a moſt violent Head-ach, or Megrim; and died on the 22d Day of* December, 1707. *and was buried on the 25th Day of the ſame Month, being* Chriſtmas-Day, *in the Burying-Place, in* Bunhill-Fields, *near* Moor-Fields. P. 1.

Friday, Decemb. 5. 1707. *Spoken to Dr.* Emes, *at his own Houſe, in his Illneſs, by* J. L. *under the Operation of the Spirit.* K. N.

FEAR not. Whatever I do for thy Trial, thou art in ſafe Hands: For if I command thy Life away, yet I will reſtore it again. Here, even in this Houſe, thou ſhalt return to thy Dwelling again. Be not diſcouraged: I do not command it away: But thou ſhalt know in thy ſelf my Will, whatever it be, touching thee. None of my Promiſes ſhall fail; for thou haſt ſerved me faithfully, and I will requite thee. Pray unto me, whatever is the Caſe; and my Anſwer ſhall be granted thee, no Caſe excepted. And thou and thine ſhall praiſe me for what you both ſhall ſee: [*Here he pointed to Mrs.* Emes.] The more of Trial, the more of my Glory ſhall ſhine forth. If I have given thee an Anſwer, it is in part of the reſt, that I am bound to anſwer: Reſt therefore thy Soul on my Word,

in Peace. Thou ſhalt find my Reſt ſweet. Set your Hands all to this. *J. L. J. D. B. P. J. N. J. K.*

Saturday, Decemb. 6. *Spoken to him at the ſame Place, by* J. P. *under the Operation of the Spirit.* N.

And they brought to *Peter* her Garments, and the coſtly Works which ſhe had made: And he kneel'd down upon them, praying; and ſhe aroſe: And they all glorified me. Yes, I was glorified therein. And I will be glorified in thee, whether thou liveſt or dieſt: I mean, if thou remaineſt as thou art, or dieſt, the Glory which ſhall redound to me will be equal. For if thou dieſt, I will raiſe thee; or if thou remaineſt, for ſome time, as thou art, I will reſtore thee. Yes, I can, when thou art with all thy Friends out of Hopes; I ſay, I can then appear: And ſuch is the Time, in which I have always appeared: Therefore be thou not anxious after the Knowledge of that which I ſee not meet yet to make known unto thee. Becauſe I tell thee, I will try thee; I will exerciſe thy Faith and Patience yet more, and more, and more. I tell thee, I will. Take heed. Thy Eſtate is not yet ſo bad, as that of my Servant *Job*, who was ſtripped of all that he had in this World, Friends and all; not one; no, not a Wife: For thou knoweſt, inſtead of being a Wife to him, ſhe was an Inſtrument for the Devil. Reproached and accounted a great Sinner by thoſe his Friends, from whom he expected Comfort. His Bodily Afflictions were greater than thine ever yet were. Miſerable was his Condition, in the higheſt Senſe; yet his Mind was upright before me. He truſted in me; and in Time he reap'd the Fruits of his Faith and Patience. Do thou therefore conſider of his Caſe: It may afford

ford thee Comfort. It ſhall, if rightly conſider'd by thee. I am the Lord; that God which giveth and taketh away. Of that thou ſhouldſt have conſidered more, when thou didſt reſign thy ſelf up to me. Thou haſt given thy ſelf to me; therefore I will diſpoſe of thee, as I think good. If it be my Will, therefore, that thou ſhould'ſt be viſited, as never Man yet was, oughteſt thou to think much? But I tell thee, as thou art mine, I will uſe thee as ſuch. And nothing ſhall come unto thee, but the Product thereof ſhall bring Glory to thy God: Not only thee, but all thoſe that have given themſelves to me. But if I ſet thee before them as an Example; what is that to thee? It is not, that they are more favoured by me than thou art. No: The Reaſon of all Things thou ſhalt know, in a little Time. In the hearing thereof thy Soul will rejoice: And great will be its Cauſe. P. 2. Therefore be thou ſtill, I ſay. Let thy Mind be fixed upon thy God, who will never, never leave thee: No; but will fulfil all thoſe Promiſes he has made unto thee. Therefore be not thou caſt down; but truſt in him, that never yet fail'd any that ſo did.

Tueſday, Decemb 23. *Being the Day after the Death of Dr.* Emes. *Spoken by* A. M. K. *a Child of twelve Years old, in a Publick Aſſembly, under the Operation of the Spirit.* J. N.

O my People! You think not what it is I am preparing for you; nor you are not able to think: You are not able to think what I am bringing to paſs. Here are ſome, in this Place, doubtful whether all will come to paſs as my Servants have ſpoken, becauſe of one Thing: But do you think that Death can hinder? For, tho' my Servant dies, have not I ſaid, I will raiſe the Dead, by the Hand of my Servant? And think you not I am able to per-

form my Word? But perhaps you think my Servants were in an Errour, when they ſpoke that. But, I aſſure you, they were not: Therefore judge you no more of what I have ſpoken by my Servants: For that, as you think impoſſible, ſhall come to paſs. But let me alone; I will work my Will. It is Preſumption in you to meddle in my Matters. Not only this Thing, but more marvellous Things than this ſhall come to paſs in a little Time. I will bring to paſs ſuch as never have been yet. Yes, yes, your Eyes ſhall ſee it.

Thurſday, Decemb. 25. *Upon which Day Dr.* Emes *was buried. Spoken by* J. P. *in a Publick Aſſembly, under the Operation of the Spirit.* J. N. P.

Remember this Day, my Children; I ſay, remember this Day. It is known vulgarly to all: For, I ſay, from this Day will I be glorified in all that believe. This Day ſhall be a Day of Joy to you, my Children; of exceeding Joy unto all that truſt in me. Remember it therefore. For know, from this Day, I will make an extraordinary Beginning. The wonderful Works of your God ſhall be ſeen viſibly, if you will but behold. And, I ſay, whoſo ſeeth not is worſe than blind naturally. This Day ſhall be unto you as the Beginning of Days. And as Days were before Months; ſo the firſt Day of the next Month ſhall be to you, the Beginning of Months. For I will work, and nothing ſhall let. My Word ſhall run and be glorified. My Power ſhall be made known. The Strength of my Arm ſhall be felt. The Power of the Almighty ſhall cauſe ſuch Eccho's in this City, as that the City ſhall tremble. Bleſſed are they that hear. It is on them I will ſet my Mark; that, when the deſtroying Angel cometh, they may be preſerved. But whoſo will not hear, in their Bowels

els ſhall the Sword of my Indignation be ſheathed. It ſhall gore in their Hearts. It ſhall be made drunk with their Blood. This, this, this is the great and notable Day of the Lord: Terrible to the Wicked; but Cauſe of exceeding Joy to thoſe that obey. Therefore, my obedient ones, ye who have heard my Voice, and ſay, we know it is the Voice of God, I am now about to anſwer your Prayers. I'll give now undeniable Proof, that this is my Word: That theſe diſtracted Motions are cauſed by the Operation of my Spirit, in my Children. The reſtoring of the Blind, the healing of the Sick, the raiſing of the Dead, ſhall decide it, after ſome Months being interred. Will not this do? Take heed you that ſay, I ſhall believe, when I ſee this. Take heed, I ſay, you ſimple ones: For if Faith, as thou confeſſeſt, be the Gift of God; thou knoweſt not whether I will give Faith then, No, no, I will not gratify the Humours of my Worms, in whoſe Deſtruction I can be glorified; and I will, if you will not accept of this Act of Grace, which is now proclaimed by the Mouths of my Servants. Therefore it is now that I call unto you. Come, come, come; come, all you that would eſcape approaching Judgments, and enter into this Ark, which I have prepared for your Safety. Yes, I will raiſe the Dead. By the ſame Power, that I have raiſed *Jeſus*, will I raiſe that Body now aſleep; more fat, and more fair, than ever he has been: It ſhall not be known by his Friends, that he hath faſted ſo many Months. So fat, ſo lovely ſhall he appear, that the Beholders ſhall fall in Love with him. Yes, the ſame Body, the ſame Face, tho' more lovely. For the Beams of my Glory ſhall overſhadow that Earthly Tabernacle; ſo as that it ſhall be made glorious thereby. Come, my Children, I know you wait. [*Here he fell back in his Chair, and cried out*] *Oh Lord!* What?

Would you that I ſay unto you? *By another, Lord.* [*He then fell backward to the Ground, and lay ſilent.*]

Thereupon, A. M. K. *aforeſaid, was inſtantly ſeized, and under the Operation of the Spirit, ſaid;*

P. 3.

Rejoice greatly, O my Children, and be exceeding glad: For great is your Reward in Heaven. And be you aſſured, that all that I have ſpoken by my Servant at this Time, and all other Times, ſhall come to paſs. And if you knew me, you would believe me. By the Hand of my Servant *Lacy*, will I raiſe the Body of my Servant, that is now dead. But you muſt wait my Time: For I am not at your Wills; neither will I be. He, I ſay, he ſhall ariſe and fulfil his Teſtimony. Did I ever ſpeak in vain? No, I aſſure you, I never did, nor I never will. You have ſufficient Proof already, That this is the Power of God. But there is none can deny this, that I am going to bring to paſs. If he be dead and rotten, yet I will raiſe him, as I have ſpoken, to fulfil his Teſtimony. There is not one Tittle of what I have ſpoken ſhall paſs away. I will do greater Things than theſe, Yes, I will do ſuch Things as never yet have been.

The ſame Day J. P. *ſpoke again, under Inſpiration, in the ſame Place.*

O thou timorous Child! Why prayeſt thou thus unto me? Thinkeſt thou, that I will be entreated by thee, to ſpeak that, by others, which I purpoſe to ſpeak by thee? I tell thee, I will not. Therefore let me no more be ſolicited upon ſuch Occaſions. I will excuſe thee for this Time. But know, from thy Mouth, ſhall be declared the poſitive Day in which my Servant ſhall be raiſed from the Dead.

I only give thee Time to conſider of the Weakneſs of thy Prayer. I have heard it; but, I aſſure thee, I approve not of it. *O Lord!* [*Here he fell into moſt violent Agitations*,] *Who can bear it?* Thou ſhalt, and a thouſand Times more. *If thou wilt enable me, Lord.* Thy Brethren may judge of the Weakneſs of thy Prayer, by that Childiſh Expreſſion. Did I ever require any Thing, at any Time, to be done, by any of my Servants, but they were aſſiſted by me, in the Performance of it? *True, Lord; I know thou never didſt.* Well; learn then to know my Will, and do it. For know, thou ſhalt not only declare the Days in which I will work Miracles; but thou ſhalt likewiſe with a loud Voice, in this City, declare the poſitive Day, in which my Judgments ſhall deſcend from Heaven. Thou ſhalt tell the Day, in which Fire and Brimſtone ſhall deſcend, to the conſuming to Aſhes famous Buildings in this City. Be thou ſtill therefore, and know that I am God: and that it is I that ſpeak in thee, and not thou thy ſelf.

Friday, Decemb. 26. 1707. *Spoken by* J. P. N.

Wilt thou declare willingly, with an open Mouth, thoſe Words which I ſpeak unto thee? *Do thou rule, O Lord, over all my Faculties. My Will is, that thine may be done. Take Poſſeſſion of it, Lord, and it ſhall be ſo.* But I will, that thou reſiſt not. *Lord, remember my Weakneſs; thou knoweſt that I am but Duſt.* What! Wilt thou ſtill interrogate? Have I not told thee, I will be Strength in thy Weakneſs, Wiſdom in thy Folly; and that I will always aſſiſt thee, as the Matter requires? Take heed, leſt I ſtrike thee dumb: Which I will, n thou ceaſeſt not. *Thy Will be done, Lord, Lord; Lord, thy Will be done. I muſt ſpeak yet unto thee, Lord. Spare me Lord; ſend me not, for I cannot hear.*

[*Here he was thrown down backward, and lay ſo on the Floor for ſome Time; after which he roſe again; and in a moſt lamentable Tone he cried*] *O the Burden of the Lord! The Burden of the Lord!* Do thou remember my Child, how much the Excuſe of my Servant *Moſes* tended to his Loſs. Was it not Weakneſs in him to ſay unto me, thou knoweſt I am a Man of a ſtammering Tongue; and at the ſame Time, I would have given him the Tongue of the Learned? He loſt the Honour of being a famous Orator, by his excuſing himſelf. Therefore, ſay not I am weak; but the contrary, in the Lord am I ſtrong: His Power inhabits in my Heart. And that ſhall appear in all that truſt in me. Therefore, when I command thee, be thou willing; ſaying on thine Arm will I truſt. What ſayeſt thou now, my Child? Art thou willing? Say no more, thy Will be done, Lord; and then frame Excuſes for thy ſelf. *I will not excuſe my ſelf, Lord: Only this, only this; Spare me yet a little while.* If I ſhould, it will be always yet a little while. *No, Lord, no; but I entreat thee now.* Thou ſayeſt well in every Thing; but when it comes to the Trial, thou ſtarteſt back. I will be entreated by thee. Thou art ſpared. But let the Time be ſpent in conſidering the Nature of the Meſſage: For thou canſt not ſay, thou art ignorant of it. *I am not Lord.* And in thy continual Prayers, ſee thou ask for Strength; and I will give it thee.

Saturday, Decemb. 27. *Spoken by* J. P.
P. 4. B. F. J. N. P.

Behold, I come, I come, I come. My Children, ſee to your ſelves therefore. For, I ſay, the Righteous ſhall ſcarcely be ſaved: Be ye not careful therefore what the State of the Wicked ſhall be: No, no; look unto your ſelves. Rejoice in your God

God therefore you, whom I have called. And know of a Truth, that ſo long as you obey my Voice, which ſpeaketh through you, you are ſafe. But I tell you, there are ſome amongſt you which obeyeth not that Voice. Thou, thou, Wretch, by whom I ſpeak, diſobey'ſt. [*Here he was thrown all along upon the Floor.*] *Slay me, Lord, and thou ſhalt be juſt.* I will not; yet will I be juſt. Thou complaineſt of the Burden of the Lord. *I will ſpeak, Lord, I cannot bear it, tho' the unworthieſt of all, yet be merciful, O Lord God.* Riſe thou. [*Here* J. C. *was ſeized with moſt violent Agitations.*] I tell thee, the Burden thou complaineſt of, ſhall be five Times heavier. *Thy Will be done, Lord, Thou art ſtrong; On thy Arm will I lean.* Thou audacious Preſumer! Wilt thou rebel againſt me, and ſay, Lord, on thy Arm will I truſt! *Thou knoweſt my Heart, O Lord.* I do; and will burſt in Pieces that Heart: I will conſume thy Bones: The Flames of my Wrath ſhall conſume thee, if thou wilt not give Vent to that within thee. *Thy Will be done, Lord. I cannot.* I told thee how it would be. Did'ſt thou not ſay, it ſhould not be ſo? *Lord, I did not think thou would'ſt have called ſo ſoon.* Thou fooliſh Child, Muſt the Wicked ſay ſo, when I appear? *Be entreated, O Lord God, to ſpeak by another Mouth; but if not, thou muſt ſpare me yet.* I will ſpeak by thee; and I will ſpare thee, that thy Burden may be encreaſed five Times. Thou ſhalt be an Example to the reſt, for thou art not alone. Thou Fool! Can Death eaſe thee? No, no. Art thou fit to die? Conſider (Thou doſt not know) what it is to die. *Lord, I am ignorant of every Thing. Thou haſt called me; but I am as a Bullock unaccuſtomed to the Yoke.* But I will accuſtom thee to it. I know what thou art. *Unworthy I!* Yes, thou art unworthy: And the Language of thy Actions is this, I will be more unworthy. [*Here* J. C. *was again ſeized; and*

with a naked Knife in his Hand, and his Arm lifted up, he ſaid] Je viendrai raſſaſſier ma Colere, ſur ceux, qui anoncent ma Parole. Je ne veux point des Serveteurs rebelles à mes Commandements, dans ma Maiſon. But, I ſay, that ſtiff Neck of thine ſhall be broken; ſo that thou ſhalt couch to the Burden of the Lord, and not cry out of its being heavy. *Thou only canſt do it, O Lord: Do it ſoon.*

The ſame Day. Part of a Bleſſing pronounced to J. P. B. D. F. V.

J'ai grandes choſes à faire par toi, mon Enfant. Dans peu de Jours, Je viendrai te donner plein Accompliſſement des Promeſſes, que je t'ai faites. Et je viendrai t'ouvir ta Bouche, pour declarer Journée de Paix, de Joye, de Conſolation, à mes Enfans: Et le Jour poſitif ſera declaré, par ta Bouche, de la Reſurrection de mon Serviteur, qui a été enſeveli. J'ouvrirai ta Bouche, par force: Et je te dis, tu declareras le Jour, le Jour terrible, le Jour effroyable, dans lequel le Ciel doit pleuvoir Feu & Souffre, Feu & Souffre, Feu & Souffre. J' accomplis, tous les Jours, ma Vertu, en tes Infirmitez. J'ay Compaſſion de tes Foibleſſes. Pren garde, je te dis, à faire ma Volonté, & ne te rendre pas deſobeiſſant à ton Createur. Car, autrement, Je t'exterminerai. Mon Enfant, pren Courage. Tu verras l' Accompliſſement des choſes predites par ta Bouche. Sois aſſuré, ſois aſſuré, qu' une ſeule Parole n' en eſt ſortie, de par moi; que mon Saint Eſprit n'ait miſe dans ta Bouche.

In *Engliſh* thus.

My Child, I have great Things to do by thee. I ſhall come in a few Days to give thee a full Accompliſhment of the Promiſes that I have made unto thee. And I ſhall come to open thy Mouth, to declare

declare a Day of Peace, of Joy, and of Conſolation to my Children. And the poſitive Day ſhall be declared by thy Mouth, of the Reſurrection of my Servant, who has been buried. I will open thy Mouth by Force: And I tell thee, thou ſhalt declare the Day, the terrible Day, the frightful Day, in which the Heavens ſhall rain Fire and Brimſtone, Fire and Brimſtone, Fire and Brimſtone. I accompliſh every Day my Strength in thy Infirmities. I have Compaſſion of thy Weakneſſes. Take Care, I tell thee, to do my Will, and be not diſobedient to thy Creator; for otherwiſe I will root thee out. My Child, take Courage, thou ſhalt ſee the fulfilling of the things foretold by thy Mouth, reſt aſſured of it. Be aſſured, that not one Word of them has been uttered, but from me, and which my Holy Spirit did put into thy Mouth. P. 5.

Sunday, Decemb. 28. J. P. *was for a long time under violent Agitations; and labour'd greatly, with great Struglings, in his Throat, and Organs of Speech, almoſt as if he were choaking, and utter'd ſome inarticulate Sounds.*

Did you underſtand, my Children? You ſhall know more perfectly in a ſhort time. The Words were pronounced, even the Day in which my Servant *Emes* ſhall riſe. Take this as a Mark. [*Here the Spirit inſtantly threw him upon the Floor, where he lay ſtretched out as dead, without Motion or Breathing. After ſome time there came a trembling Motion into every Part of him at once; his Feet, Legs, Hands, Arms and Shoulders; after which there appeared ſome Breathing, which grew ſtill louder and ſtronger in him. After he had been in that manner for ſome time, he ſaid;*] The Operation of my Spirit upon his Body, ſhall cauſe the Earth over him to be looſened. You ſhall not break the Ground;

Ground; no, he ſhall riſe without: In this Form. [*Here he raiſed up his Head, and his Body forward into a ſitting Poſture.*] By thy Mouth will I command. [*This he directed to* J. L. *who ſat by him.*] And thou ſhalt raiſe him. [*He then ſtretched out his Hand, and took hold of* J. L's *Hand, and thereupon ſtood up upon his Feet.*]

At the ſame time A. W. *having been ſome time under Agitations, ſpoke, and ſaid.*

And, my Children, many more miraculous Things will I do. I will leave all without Excuſe. They ſhall have no Excuſe, when that Day comes, that I ſhall call them: For I will ſtrive yet with them. I will warm them yet a little longer. And miraculous Things ſhall be ſeen in a little Time: The Eyes of all ſhall ſee. They ſhall behold the Power of their Lord. Then will I touch their Hearts, with a ſmall Matter of my Power. I will ſet them on conſidering of what State that they are in. I will let them ſee the Darkneſs that they have lived, and have had their abode in: And thoſe that ſo obſtinately reſiſted me, then will I make them to feel my heavy Hand. For in a few Days my Judgments ſhall come. I have begun my Work, and I will certainly go through. Therefore O Heavens rejoice. And the Earth ſhall tremble. For, as I have declared, that I am come to bring down the ſtrong Tabernacles of the Wicked; I will not ſuffer them to ſtand any longer. Therefore, O ye People, hear the Voice of your Lord, and be ye exhorted to Repentance. For if you do not a miſerable State will ye be in. For, behold your Lord comes to call all to Repentance; to call all out of this World. And thoſe that will by their obſtinate inſolent Spirit, reſiſt him; thoſe he will cut down with the Sword of his Mouth; he will

ſlay

ſlay them, ſo that they ſhall fall and never riſe again. And then behold that great and notable Day of your Lord cometh; when he comes in great Majeſty; when he comes to reign in his Glory. O conſider ye, and be wiſe; and be ye prepared. Get the Wedding-Garments on. For behold the Bridegroom comes, and I will ſend you forth to meet him. Therefore prepare ye. Get you your Lamps trimmed, and be ye in all readineſs, ſo that you may enter in with him.

Sunday Decemb. 25. *as* J. P. *and* J. C. *were paſſing accidentally by the Place where Dr.* Emes *was buried,* J. P. *was ſeized with the Spirit, and then ſaid.*

Thou, my Servant, who lies interr'd in this Place, ſhall in a few Natural Months ariſe. My Child, thy Tongue ſhall declare the poſitive Day: Be thou obedient, and I will exceedingly reward thee: But if thou reſiſteſt, I will break thy Neck with a Rod of Iron. Conſider therefore, and be wiſe.

December 29. J. C. *under the Operation of the Spirit, in an Aſſembly, ſpoke as followeth.*

Mes enfans, dans peu de Mois naturels, vous verrez operer plus grands Miracles que celui, que moi même j'ai operé dans Lazare. Lorſque je reſſuſcitai Lazare, il n'y avoit que quatre Jours, qu'il étoit dans le Tombeau. Je commandai que la Pierre fuſt otée, de deſſus le Sepulchre. Mais vous devez voir, & les Habitans de cette Ville, reſſuſciter, dans peu de Mois naturels, mon fidele Se viteur, qui a été enſeveli, en la preſence des hom nes. Mes enfans, il ſortira du Tombeau, ſans que la terre, qui eſt ſur ſa tête, ſoit ôtée, & il

vien ...,

viendra, en la preſence des hommes, & deliera le Suaire, dans lequel il eſt envelopé. Ce ne ſera point en ſecret, mais en public. Je vous demande, à vous tous, ſi vous croyez que je ſuis aſſez puiſſant. Répondez moi, ſi vous n'avez aucun murmure dans vous cœurs. Repondez avec ſincerité. Je ſuis l'Invincible, le Grand Jehova, qui vous parle en ce moment; le Tout Puiſſant; le Roi du Ciel, & de la Terre. [*Quelqu'un de la compagnie dit, Seigneur Je croy qu'il t'eſt plus facile de le reſſuſciter, ſi il y a des differences des degrez dans ton pouvoir; qu'il n'etoit facile, ſoit de creer les hommes, ſoit de continuer de les produire, par la voye ordinaire.*] Ta foi eſt grande, je te dis; mais tous ceux qui entendent ma voix, ne l'ont pas en ſi grande abondance. Faites leur entendre ces choſes, & qu'ils me répondent en leur langue. [Here *J. P.* anſwer'd, *Lord, I believe thou canſt and wilt.*] My Child, thou knoweſt the Time, and I will make thee declare it in a few Days. [*Then* J. C. *continued.*] Ceux qui me crieront, Roy du Ciel & de la Terre, tout Puiſſance eſt en ta main; tu peux toutes choſes, nous n'en faiſons nul doute; ils le verront en verité. Je vous proteſte avec ſerment, que ſi vous me répondez avec ſincerité, vous yeux verront ces choſes.

In *Engliſh* thus.

My Children, in a few Natural Months, you ſhall ſee greater Miracles wrought, than I my ſelf wrought upon *Lazarus*. When I raiſed *Lazarus*, he had been but Four Days in his Grave. I commanded that the Stone that lay upon it ſhould be taken away: But you, and the Inhabitants of this City, ſhall, in a few Natural Months, ſee my faithful Servant, who has been buried, raiſed in the preſence of Men: My Children, he ſhall come out of his Grave, without the Earth being taken away

away that lies upon him. He ſhall come forth, in the preſence of Men, and he ſhall untie his Shroud, in which he is now wrap'd. This ſhall not be in ſecret, no, but in publick. I do aſk of you all, if if you do believe that I am able to do this. Anſwer me, if you have no murmurings in your Hearts. Anſwer ſincerely. I am the Invincible, the Great *Jehovah*, who ſpeak to you at this time; the Almighty; the King of Heaven and Earth. [*Then one in the Company anſwered, Lord I believe that it is more eaſie to thee to raiſe him, (if there are Differences in the Degrees of thy Power) than it was either to create Man at the firſt, or to go on to produce them by the ordinary way.*] Thy Faith is great, I ſay unto thee; but all thoſe who hear my Voice, have it not in ſo great meaſure. Cauſe them to underſtand theſe things, that they may give their Anſwer in their own Tongue. [*The aforeſaid Diſcourſe being then read in* Engliſh, J. P. *anſwer'd, Lord, I believe thou canſt and wilt.*] My Child, thou knoweſt the Time. and I will make thee to declare it in a few Days. [*Then* J. C. *continued.*] Thoſe who will cry to me, Thou King of Heaven and Earth, all Might is in thy Hand; thou canſt do all things, we make no doubt of it, they ſhall ſee it in truth. I do proteſt to you with an Oath, that if you anſwer me with Sincerity, your Eyes ſhall ſee theſe things.

[Then *J. P.* continued.]

My Child, thou knoweſt the Time, and I will make thee declare it in a ſhort time. *Pray for me, my Brethren and Siſters, that I may diſcharge my Duty faithfully. O pray for me! Conſider, if it were your own Caſe. Lord, by ſome other Mouth, any, any, ſave mine. But thy Will, O Lord.* It ſhall appear to all it is my Will, and not thine, thou diſob[illegible]

ent one. All I now command of thee, is, that thou be paſſive in every thing. *I promiſe to thee, O thou Great and Mighty Being, that I will be nothing in it.* But wilt thou not reſiſt? *Lord, I will not. Strike me dead if I do.* None of thy Brethren are ſenſible how much thou haſt ſuffered by thy Diſobedience. (*Thou knoweſt the Sincerity of my Heart, Lord.*) Thou ſhalt endure more, becauſe of it. *Thy Will be done, O Lord.* It ſhall be done in ſpite of thee. Neither Devils or Men can alter my Purpoſe: But remember this, I command thee, that thou be paſſive. *I will Lord.* * Thou ſhalt not, as thou haſt ſaid, ſay, Lord, I did not think thou wouldſt call ſo ſoon; for I have given thee time, and thou knoweſt how much I have allowed thee; therefore prepare thy ſelf by Prayer. *O my Brethren, pray for me,* With as little trouble will I command him, who is dead indeed, by the Mouth of him whom I have appointed, as I do him, who is but a Sign. [*Here he took hold of* J. C. *by the Hand, who inſtantly leap'd up from the Ground where he lay, and ſtood on his Feet.*] Shall not my Glory then appear? Will not that ſtop the Mouths of thoſe who have already exalted themſelves above my Appearance in my Children? I ſay therefore, obſerve it; thoſe Mouths which have declared unto others that they ought not to believe, in that Day ſhall my Judgments immediately deſcend upon them. 'Tis not their being Miniſters of the Goſpel ſhall prevent my Judgments reaching them, no, no; ſore and heavy ſhall they be, upon the Heads of thoſe Blaſphemers of my Name, thoſe Deſpiſers of my Appearance, thoſe Rejecters of my Voice; that will not enter the Kingdom themſelves, but as Aſſiſtants

P. 7.

to

* *During the time of of the foregoing Diſcourſe,* J. C. *who ſate by him, being ſeized with the Spirit, fell down at his Feet, and lay as dead.*

to the Devil, work with all their Might, to prevent others. Wo, Wo, Wo be unto ſuch. I ſay *Sodom* and *Gomorrha* ſhall appear, to the aggravation of their Miſery; for if thoſe mighty Works had been done in *Sodom*, as have been done in *London*, under this Diſpenſation, they would have repented: Leſs Miracles than that of raiſing the Dead, would have been ſufficient to have turned them unto me. Therefore the Sinners of *Sodom* ſhall aggravate their Puniſhment. It ſhall be manifeſt that the raiſing of this Body, by my Command, out of the Mouth of my Servant, ſhall be a greater Miracle than that of your Lord, when he raiſed *Lazarus*. For I ſay unto you, that *Lazarus* lay but Four Days. But my Servant ſhall lie much longer in his Grave: Yes, I ſay, more Months than he lay Days. Muſt it not then be the Power of the Eternal God? What ſay ye then, O ye People? Can any thing ſhort of an Invincible Power, put Life into that which ſhall be corrupted, nay rotten? Thoſe that have beheld my Servant, before interr'd ſhall judge whether or no his Fleſh muſt not be conſumed; yet ſhall he riſe fat and lovely, fair indeed, ſo that he ſhall captivate the Affections of the Beholders. Bleſſed are ye that believe. O believe this, my Children, it ſhall be accounted to you for Righteouſneſs. Your Faith ſhall be rewarded. Happy will they be, who when they ſee, will be convinced it is my Power. But happy, happy, happy, yea indeed eternally happy ſhall they be who believe now. Therefore ſuffer not the leaſt Doubt concerning this Matter, to ariſe in your Hearts, leſt you, by your Doubts, be wholly bereft of Faith. And, if ſo, the beholding of him, after riſen, will not beget Faith in you. Look to your ſelves therefore. Many are harden'd by his Death. They have ſuffer'd themſelves to be captivated by the Devil. Shall they believe in

Reſurrection? I tell you no. They ſhall behold that glorious Body, and not know it is He. Yet Thouſands, and Ten thouſands ſhall believe thereby. For, as I declar'd to him, before his Death, that him had I qualified for a Miniſter extraordinary; it was for this; it was for this; tho' I did not make him ſenſible of it. That was his Burden. But as he departed in the Belief of his Reſurrection miraculouſly; as a Reward of his Faith ſhall he behold himſelf alive, in that Room where he departed. And many that there ſaw him dead, ſhall likewiſe there ſee him alive. They that then were afraid to touch him, ſhall run to embrace him, ſaying, Thou Servant of the Living God, thou Perfecter of his Glory, we bleſs our God, becauſe of Thee. For Thee, indeed, has he made an Inſtrument to convert more Souls, than the Traders of my Word have, in many Ages paſt. Will not this be a ſtrange Work, my Children? How ſtrange ſoever it may ſeem, I ſay, dead Men ſhall turn Souls to the Living God. O believe this, I command you; and as you would enter the Kingdom, Look unto *Abraham*, my Children, who was commanded to offer up his only Son *Iſaac*, from whoſe Loins was to come a numberleſs Seed. But did that Command ſhake *Abraham*'s Faith? I tell you no; therefore was it accounted to him for Righteouſneſs. Look to your ſelves; I am the ſame God. And I tell you, *Abraham* truſted in me, knowing I was Omnipotent. Therefore he believed that I could reſtore *Iſaac* to Life again. If he had been ſlain, it was equal to me. But know this, I did it only for the Trial of his Faith, which was great; therefore was this Seed bleſſed, becauſe of that. Therefore now ye, as the Seed of *Abraham*, demonſtrate it by your Faith to my Promiſe, for they are certain, yes. Can the Eternal Being ceaſe to be? I tell you no; there is the ſame

poſſibility

poſſibility for one as the other. Therefore, I ſay, not one Tittle of what I have declar'd, by this Mouth, ſhall fail. I the Eternal God have ſaid it.

At the ſame Time and Place, D. F. *under the Operation of the Spirit, ſpoke, and ſaid.*

Faudra-t-il que je viene à tout moment pour vous réprendre, & pour vous manifeſter le Chemin de Vérité ? N'avez vous pas mes Ecritures ? Pour quoi les negligez vous ? Pour quoi ne les liſez vous pas, d'un bout à l'autre ? Je vous aſſure que vous y trouverez des Exemples des choſes grandes, qui ſont arrivées parmi vous. Et parce qu'aujourdhuy je vous fais de grandes Promeſſes, que je viendrai reſuſciter les morts, vous entrez dans des murmures ; comme ſi je n'avois pas la même puiſſance, qu'autrefois, quand j'ay reſſuſcité Lazare, & pluſieurs autres. Je ſuis le même en verité. Sachez que le ciel & la terre paſſera, mais ma parole ne paſſera point. En verité, c'eſt moi qui ai parlé, en ce jour, par la bouche de mes ſerviteurs. Et vous verrez, ſi vous m'étes fideles, les grandes choſes, qui ont été prédites : vous les verrez, dans leur accompliſſement.

In *Engliſh* thus. P. 8.

Muſt I be coming every moment to reprove you, and to manifeſt to you the Way of Truth? Have you not my Scriptures? Why do you neglect them? Why do you not read them, from one end to the other? I do aſſure you, you will there find Examples of the great things that are come to paſs among you. And now, becauſe at this Day I make you great Promiſes, that I will raiſe the Dead, ye are ready to murmur, as if I had not the ſame Power now as formerly, when I raiſed *Lazarus*, and ma-

ny others. I am the ſame indeed. Know that Heaven and Earth ſhall paſs away, but my Word ſhall not paſs. In truth, it is I, who have ſpoken in thoſe Days, by the Mouths of my Servants: And you ſhall ſee, if you be faithful to me, the great things which have been foretold, you ſhall ſee them fulfill'd.

Thurſday, January 1. 1707. *Spoken in the Preſence of a great Aſſembly, by* J. P. *under the Operation of the Spirit.* Extract. B. F. J. N. P. Cr.

I have that to declare, by this Mouth, ſee that it ſtartle you not; ſee that you believe it. I have given you pardon; let not your Diſbelief bring all that Score, which I have caſt behind my Back, in view. I ſay whoſo queſtions my Power ſhall not be remitted. See to it. [*Here he fell into violent Agitations, and labour'd extremely in his Throat, as if he were choaking; and utter'd ſeveral inarticulate Sounds.*] Know ye the Day in which my Servant was interred? Five Months from that Day. The Twenty fifth Day of *May*, you ſhall behold him riſe again. One Month above the number of Days that *Lazarus* was in his Grave. The very Hour he was put in the Earth ſhall he ariſe. Know ye the Day, my Children? [*Yes.*] Well. The Twenty fifth Day of *May*. Right. I ſay ye ſhall ſee him riſe that's now dead. For thy part, by whom I ſpeak, thou ſhalt not laugh until thou beholdeſt him. No, thou ſhalt not ſmile, I ſay, becauſe of thy Unwillingneſs to declare. Thy Joy ſhall be abated. Fear not, thy Peace ſhall be multiplied. O ye that have heard the Day declar'd, in which I will, by thee, [*Here he laid his Hand upon* J. L.'s *Shoulders.*] raiſe him, who ſhall be rotten: Behold him by whom I ſpeak; if you ſee any ſign of Joy fixed on his Viſage, ſay then the Words

Words were not the Lord's. Let this, my Child, be a ſure Sign unto thy ſelf.

I love thee, therefore it is that I pronounce no greater Judgment. For know, more have I to ſay by thee e'er that is accompliſhed, elſe ſhouldſt thou be ſtruck dumb. [*Here he ſpoke to* J. L.] Fear thou not, my Child, I ſay, Thou ſhalt appear upon the Five and twentieth of *May* next, in that Ground where my Servant lieth. Wait thou there, with others of my Children, from Twelve at Noon, until Six in the Evening. I will ſurround you. An Angelick Hoſt ſhall guard thee, with thy Companions. No hurt ſhall come unto thee, nor any of mine. Yet ſhall they ſee thoſe who come, thinking to believe by ſeeing, be conſumed before thee.

Provide no Cloathing for my Servant, for he ſhall riſe pure and innocent. Therefore no Shame ſhall attend him. Neither ſhall it be eſteem'd Indecency, for him to walk naked unto his Habitation. Remember, remember the Day, the Time, obſerve it, from Twelve 'till Six. But e'er that, my Glory ſhall appear. I will, before that Day, make it manifeſt, that I am God. O many with you ſhall acknowledge the ſame. But others will compare you, my Children, unto the Magicians of *Egypt*, who by their Arts wrought Wonders, to the aſtoniſhing of the People. But that will ſtop all Mouths. For know, the Power of the Devil never extended ſo far as to raiſe the Dead; which I will, by my Servant do; and (when raiſed) many will be his Perſecutors. But he nor you ſhall have no need to fear. Believe this, my Children. Do you believe it? [*It was anſwered* Yes.] My Children, I know you do. But pray that your Faith may not fail. Many, at his appearing, will deny my Appearance. Look to your ſelves, I ſay, ſome in this Room will deny that it was the Appearance of

God,

God: Therefore look to your ſelves. That you all may be watchful, is the reaſon that I nominate none.

At the ſame Time and Place, J. L. *under the Operation of the Spirit, ſaid.*

That which was ſaid by my Servant, touching the raiſing from the Dead, ſhall be printed. That only which was ſaid by him, [*Pointing to* J. P—r] with what was ſaid directly, upon the ſame Subject, before that, by any other of my Servants.

N. B. *Several other of the Inſpired have, ſince the aforeſaid Order for printing, bore their Teſtimony, under Inſpiration, to the Predictions of raiſing the ſaid dead Body, at the appointed Time.*

MVSEVM BRITAN NICVM

ERRATA.

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